

Grave to be by
Prof. Allies 1882.

An unfinished copy - dated at
Kirkleys 1857. £8.10.6 - it was
impressed & the Psalms
to end of 1864 bought £120.00

English gold-blocked binding, made for a Knight of the Garter around 1605. The practice of gold blocking an intricate design in a press, instead of building the design up with a series of small tools, was carried on in England during almost the whole reign of Elizabeth I and during most of the seventeenth century.

Only the corner pieces of this binding have been blocked; the arms in the central cartouche appeared to be tooled over another design. The binder may have originally made this book as a presentation piece which was then refused by the intended recipient, causing him to rub out the first coat of arms and replace it with another.

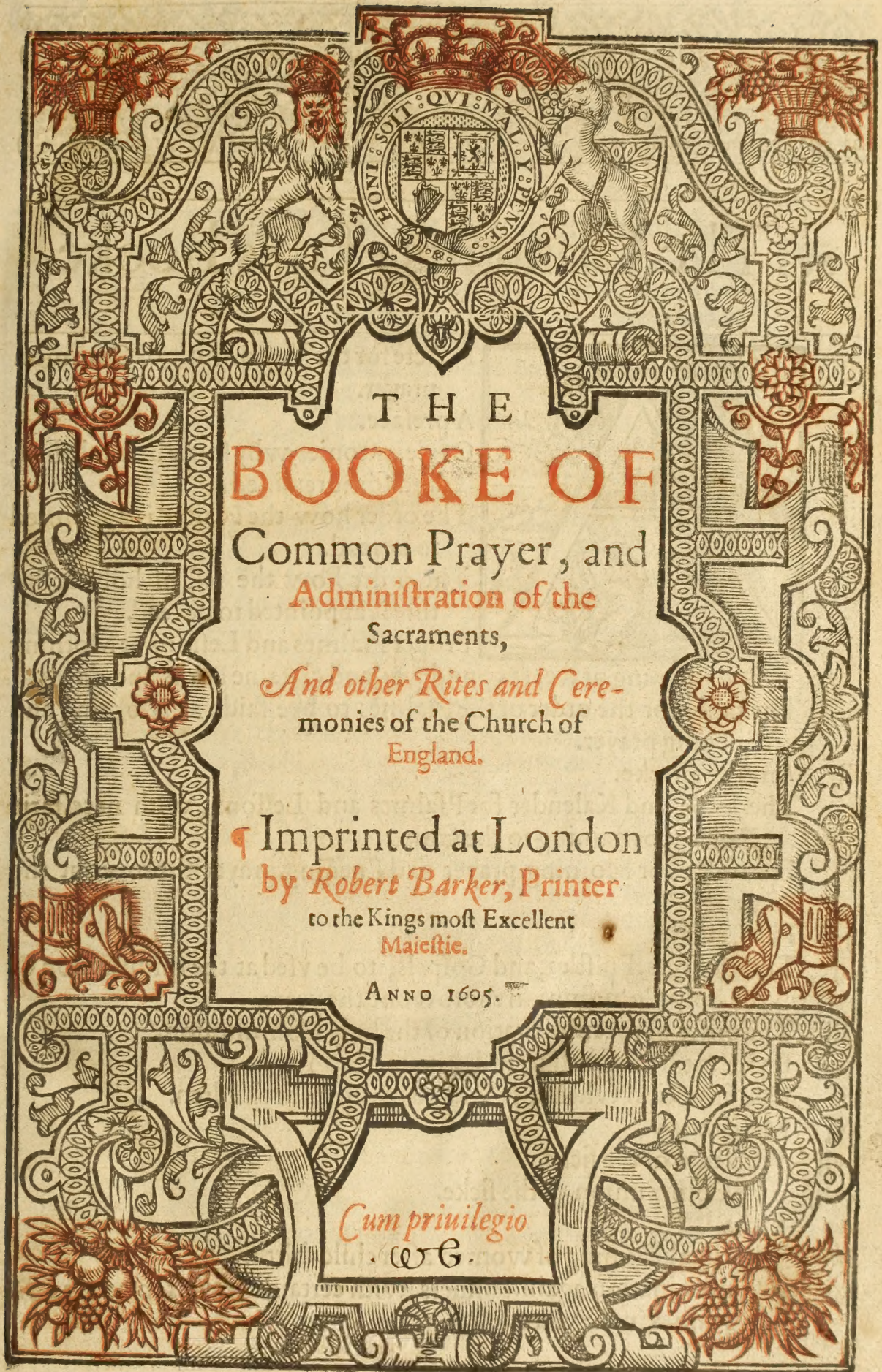
Book of Common Prayer, 1605

James I called a conference at Hampton Court in 1604 to consider the demands of the "millenary petition." However, the changes finally ordered were not numerous.



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THE

BOOKE OF

Common Prayer, and

Administration of the

Sacraments,

And other Rites and Ceremonies of the Church of England.

¶ Imprinted at London by *Robert Barker*, Printer to the Kings most Excellent Maiestie.

ANNO 1605.

Cum priuilegio

R. B.

xx Benton 3. 2

The Contents of this Booke.

j  N Acte for the Vniformitie of Common prayer.

ij A preface.

iij Of Ceremonies, why ſome be aboliſhed, and ſome retained.

iiij The order how the Pſalter is appointed to be read.

v The order how the reſt of holy Scripture is appointed to be read.

vj Proper Pſalmes and Leſſons at Morning and Euening prayer for Sundayes, and certaine Feaſts and dayes.

vij The table for the order of the Pſalmes to bee ſaide at Morning and Euening prayer.

viij An Almanacke.

ix The table and Kalender for Pſalmes and Leſſons, with neceſſarie Rules appertaining to the ſame.

x The order for Morning prayer and Euening prayer thorowout the yeere.

xj The Leranie.

xij The Collects, Epiſtles, and Goſpels, to be vſed at the miniſtration of the holy Communion thorowout the yeere.

xiij The order of the miniſtration of the holy Communion.

xiiij Baptiſme both publike and priuate.

xv Confirmation where alſo is a Catechiſme for children.

xvj Matrimony.

xvij Viſitation of the ſicke.

xviij The Communion of the ſicke.

xix Buriall.

xx The thankeſgiuing of women after child-birth.

xxj A Commination againſt ſinners, with certaine prayers to be vſed diuers times in the yeere.

¶ An acte for the vniformitie of Common prayer, and Seruice in the Church, *and administration of the Sacraments.*

WHere at the death of our late Soueraigne Lorde King Edward the firt, there remained one vniforme order of Common seruice and prayer, and of the administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one booke, entituled, The booke of Common prayer, & administration of Sacraments, and other Rites & Ceremonies in the Church of England, authorised by Acte of Parliament, holden the fift and firt yeeres of our sayd late Soueraigne Lord King Edward the firt, entituled, An Acte for the vniformitie of Common prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first yere of the reigne of our late Soueraigne Lady Queene Mary, to the great decay of the due honour of God, and discomfort to the professours of the trueth of Christs religion.

Be it therefore enacted by the authoritie of this present Parliament, that the sayd Statute of repeale, and euery thing therein contained, only concerning the sayd Booke, and the Seruice, administration of Sacraments, Rites, and Ceremonies, conteined or appointed in, or by the said Booke, shalbe voyd and of none effect, from and after the feast of the Natiuitie of S. John Baptist next comming. And that the sayd Booke with the order of Seruice, & of the administration of the Sacraments, Rites, and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and bee from and after the sayd feast of the Natiuity of S. John Baptist, in full force and effect, according to the tenour and effect of this Statute: any thing in the foresayd Statute of repeale to the contrary notwithstanding.

And further be it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that al and singuler Ministers, in any Cathedrall or Parish Church, or other place within this Realme of England, Wales, and the Marches of the same, or other the Queenes dominions, shall from and after the feast of the Natiuity of S. John Baptist next comming, be bounden to say and vse the Mattens, Euensong, celebration of the Lords Supper, and administration of ech of the Sacraments, and all other Common and open prayer, in such order and forme

as is mentioned in the sayd Booke, so authorised by Parliament in the sayd fift and sixt yeere of the reigne of King Edward the sixt, with one alteration or addition of certaine Lessons to bee vsed on euery Sunday in the yeere, and the forme of the Letany altered and corrected, and two sentences onely added in the deliuery of the Sacrament to the communicants, and none other, or otherwise. And that if any maner of Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the sayd Booke, or minister the Sacraments, from and after the feast of the Nativity of S. John Baptist next comming, refuse to vse the sayd Common prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he should vse to minister the same, in such order and forme as they be mentioned & set forth in the sayd Booke, or shall wilfully or obstinately standing in the same, vse any other Rite, Ceremony, Order, Forme, or maner of celebrating of the Lords Supper openly or priuily, or Mattens, euensong, administration of the Sacraments, or other open prayers, then is mentioned and set forth in the sayd Booke (Open praier in and throughout this Acte, is meant that prayer which is for other to come vnto or heare, either in common Churches or priuat Chappels, or Oratories, commonly called the Seruice of the Church) or shall preach, declare, or speake any thing in the derogation, or deprauing of the sayd Booke, or any thing therein conteined, or of any part thereof, and shall bee thereof lawfully conuicted, according to the lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact: shall lose and forfeite to the Queenes Highnesse, her heires and successours, for his first offence, the profit of all his spirituall benefices or promotions, comming or arising in one whole yeere next after his conuiction: And also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without baile or mainprise. And if any such person, once conuict of any offence concerning the premisses, shall after his first conuiction, eftsoones offend, and be thereof in forme aforesayd lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore be depriued Ipso facto of all his spirituall promotions. And that it shall be lawfull to all Patrons or Donours of all and singuler the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twise conuicted in forme aforesayd, shall offend against any of the premisses the third time, and shall be thereof in fourme aforesayd lawfully conuicted: that then the person so offending, and conuicted the third time, shall bee depriued Ipso facto of all his spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and be conuict in fourme aforesayd, concerning any of the premisses, shall not bee benefited, nor haue

any

any ſpirituall promotion: that then the ſame perſon ſo offending and conuict, ſhall for the firſt offence ſuffer impriſonment during one whole yeere next after his ſayd conuiction, without baile or mainepriſe. And if any ſuch perſon not hauing any ſpirituall promotion, after his firſt conuiction, ſhal eftſoones offend in any thing concerning the premiſſes, and ſhall in forme aforeſaid be therof lawfully conuicted: that then the ſame perſon ſhall for his ſecond offence ſuffer impriſonment during his life.

And it is ordeined and enacted by the authority aboueſayd, that if any perſon or perſons whatſoeuer, after the ſayd feaſt of the Natiuity of S. Iohn Baptiſt next comming, ſhall in any Enterludes, Playes, Songs, Rimes, or by other open words, declare or ſpeake any thing in the derogation, deprauing, or deſpiſing of the ſame booke, or of any thing therein conteined, or any part thereof, or ſhall by open fact, deede, or by open threatnings, compell, or cauſe, or otherwiſe procure, or maintaine any Parſon, Vicar, or other Miniſter, in any Cathedrall or Pariſh Church, or in Chappell, or in any other place, to ſing or ſay any Common & open prayer, or to miniſter any Sacrament, otherwiſe or in any other maner and forme then is mentioned in the ſayd booke, or that by any of the ſayd meanes, ſhall vnlawfully interrupt or let any Parſon, Vicar, or other miniſter, in any Cathedral or Pariſh Church, Chappel, or any other place, to ſing or ſay Common and open prayer, or to miniſter the Sacraments, or any of them, in ſuch maner and forme as is mentioned in the ſayd booke: that then euery ſuch perſon being therof lawfully conuicted in forme aboueſayd, ſhall forfeit to the Queene our Soueraigne Lady, her heires and ſucceſſors, for the firſt offence an hundreth markes. And if any perſon or perſons, being once conuict of any ſuch offence, eftſoones offend againſt any of the laſt recited offences, and ſhall in forme aforeſayd bee therof lawfully conuict: that then the ſame perſon ſo offending and conuict, ſhall for the ſecond offence forfeit to the Queene our Souereigne Lady, her heires & ſucceſſors, foure hundreth markes. And if any perſon, after hee in forme aforeſayd, ſhall haue beene twice conuict of any offence concerning any of the laſt recited offences, ſhall offend the third time, and bee therof in forme aboueſayd lawfully conuict: that then euery perſon ſo offending and conuict, ſhall for his third offence, forfeit to our Soueraigne Lady the Queene, all his goods and cattels, and ſhall ſuffer impriſonment during his life. And if any perſon or perſons, that for his firſt offence concerning the premiſſes, ſhall be conuict in forme aforeſayd, doe not pay the ſumme to be payed by vertue of his conuiction, in ſuch manner and forme as the ſame ought to bee payd within ſixe weekes next after his conuiction: that then euery perſon ſo conuict, and ſo not paying the ſame, ſhall for the ſame firſt offence, in ſtead of the ſayd ſumme, ſuffer impriſonment by the ſpace of ſixe monethes, without baile or mainepriſe. And if any perſon or perſons, that for his ſecond offence concerning the premiſſes, ſhalbe conuict in forme aforeſayd, doe not pay the ſayd ſumme to bee payd by vertue of his con-

uiction and this eſtatute, in ſuch maner and forme as the ſame ought to bee payed, within ſixe weekes next after his ſayd ſecond conuiction: that then euery perſon ſo conuicted and not paying the ſame, ſhall for the ſame ſecond offence, in the ſtead of the ſayd ſumme ſuffer impriſonment during twelue moneths, without baile or mainepriſe. And that from and after the ſayd Feaſt of the Natiuity of Saint Iohn Baptiſt next comming, all and euery perſon and perſons, inhabiting within this Realme, or any other the Queenes Maieſties Dominions, ſhall diligently and faithfully, hauing no lawfull or reaſonable excuſe to bee abſent, endeuour themſelues to reſort to their pariſh Church or Chappell accuſtomed, or vpon reaſonable let thereof, to ſome vſuall place where Common prayer and ſuch Seruice of God ſhall bee vſed in ſuch time of let, vpon euery Sunday, and other dayes ordeined and vſed to bee kept as holy dayes: and then and there to abide orderly and ſoberly, during the time of Common prayer, Preachings or other Seruice of God, there to bee vſed and miniſtred, vpon paine of puniſhment by the cenſures of the Church: and alſo vpon paine that euery perſon ſo offending, ſhall forfeit for euery ſuch offence twelue pence, to be leuied by the Churchwardens of the Pariſh, where ſuch offence ſhall be done, to the vſe of the poore of the ſame Pariſh, of the goods, lands, and tenements of ſuch offendour, by way of diſtreſſe. And for due execution hereof, the Queenes moſt excellent Maieſtie, the Lords Temporall, and all the Commons in this preſent Parliament aſſembled, doeth in Gods Name earneſtly require and charge all the Archbiſhops, Biſhops, and other Ordinaries, that they ſhall endeuour themſelues to the vttermoſt of their knowledges, that the due and true execution hereof, may bee had throughout their Dioceſſe and charges, as they will anſwere before God, for ſuch euils and plagues wherewith Almightie God may iuſtly puniſh his people for neglecting his good and wholeſome Law. And for the authoritie in this behalfe, be it further enacted by the authoritie aforeſayd, That all and ſinguler the ſame Archbiſhops, Biſhops, and all other their officers, exerciſing Eccleſiaſticall iuriſdiction, as well in place exempt as not exempt, within their Dioceſſe, ſhall haue full power and authoritie by this Acte, to reforme, correct, and puniſh by cenſures of the Church, all and ſinguler perſons, which ſhall offend within any their Juriſdictions or Dioceſſe, after the ſayd Feaſt of the Natiuitie of Saint Iohn Baptiſt next comming, againſt this Acte and Statute: any other Lawe, Statute, Priuiledge, Libertie, or prouiſion heretofore made, had or ſuffered to the contrary, notwithſtanding.

And it is ordeined and enacted by the authoritie aforeſayd, that all and euery Juſtices of Oyer & Determiner, or Juſtices of Aſſiſe, ſhal haue ful power and authoritie in euery of their open & generall Seſſions, to enquire, heare, & determine all, & all maner of offences that ſhal be committed or done contrary to any article conteined in this preſent Act, within

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the limits of the Commission to them directed, and to make proceſſe for the execution of the ſame, as they may doe againſt any perſon being indicted before them of treſpaſſe, or lawfully conuicted thereof.

Prouided alwayes, and bee it enacted by the authoritie aforeſayd, that all and euery Archbiſhop and Biſhop, ſhall or may at all time and times at his libertie and pleaſure, ioyne and aſſociate himſelfe, by vertue of this Acte, to the ſayd Juſtices of Oyer and Determiner, or to the ſayd Juſtices of Aſſiſe, at euery of the ſayd open and generall Seſſions to bee holden in any place within his Dioceſſe, for and to the enquirie, hearing and determining of the offences aforeſayd.

Prouided alſo, and bee it enacted by the authority aforeſayd, That the bookes concerning the ſayd Seruice, ſhall at the coſts and charges of the Pariſhioners of euery Pariſh and Cathedrall Church, be attayned and gotten before the ſayd feaſt of the Natiuitie of Saint John Baptiſt next following: and that all ſuch Pariſhes and Cathedrall Churches, or other places where the ſayd bookes ſhall be attained and gotten before the ſayd feaſt of the Natiuitie of S. John Baptiſt, ſhall within three weekes next after the ſayd bookes ſo attained and gotten, vſe the ſayd Seruice, and put the ſame in vre according to this Acte.

And bee it further enacted by the authority aforeſayd, that no perſon or perſons ſhall be at any time hereafter impeached, or otherwiſe moleſted, of or for any of the offences aboue mentioned, hereafter to bee committed or done contrary to this Acte, vnleſſe he or they ſo offending, be thereof indicted at the nert generall Seſſions to be holden before any ſuch Juſtices of Oyer and Determiner, or Juſtices of Aſſiſe, next after any offence committed or done, contrary to the tenor of this Acte.

Prouided alwayes, and bee it ordayned and enacted by the authority aforeſayd, that all and ſinguler Lords of the Parliament, for the third offence aboue mentioned, ſhall be tryed by their Peeres.

Prouided alſo, and be it ordeined & enacted by the authority aforeſayd, that the Mayor of London, and all other Mayors, Bayliffes, and other head officers, of all, and ſinguler Cities, Boroughs and Townes Corporate, within this Realme, Wales, and the Marches of the ſame, to the which Juſtices of Aſſiſe doe not commonly repayre, ſhall haue full power and authority by vertue of this Acte, to enquire, heare, and determine the offences aboueſayd, and euery of them, yeerely within fifteene dayes after the feaſts of Eaſter and S. Michael the Archangel, in like maner and forme as Juſtices of Aſſiſe, and Oyer and Determiner may doe.

Prouided alwayes, and bee it ordeined and enacted by the authority aforeſayd, That all and ſinguler Archbiſhops and Biſhops, and euery of their Chancellors, Commiſſaries, Archdeacons, and other Ordinaries, hauing any peculiar Eccleſiaſticall iuriſdiction, ſhall haue full power and authority by vertue of this Act, as wel to enquire in their Viſitation, Synods, or elſewhere within their iuriſdiction, at any other time or place,

to take accuſations and informations of all and euery the things aboue mentioned, done, committed or perpetrated within the limits or their iuriſdiction and authoritie, and to puniſh the ſame by admonition, excommunication, ſequeſtration, or depriuation, or other Cenſures and Proceſſes, in like forme as heretofore hath bene vſed in like caſes by the Queenes Eccleſiaſticall lawes.

Prouided alwayes, and be it enacted, that whatſoeuer perſon offending in the premiſſes, ſhall for the firſt offence receiue puniſhment of the Ordinary, hauing a teſtimoniall thereof vnder the ſaid Ordinaries ſeale, ſhall not for the ſame offence eftſoones bee conuicted before the Juſtices: and likewiſe, receiuing for the ſayd firſt offence puniſhment by the Juſtices, he ſhall not for the ſame offence eftſoones receiue puniſhment of the Ordinarie: any thing conteined in this Act to the contrary, notwithſtanding.

Prouided alwayes, & be it enacted, that ſuch ornaments of the Church, and of the miniſters thereof, ſhall be retained, and be in vſe, as was in this Church of England by the authoritie of Parliament in the ſecond yeere of the reigne of King Edward the firſt, vntill other order ſhall be therein taken by authority of the Queenes Maieſtie, with the aduiſe of her Commiſſioners, appointed and authorized vnder the great ſeale of England, for cauſes Eccleſiaſticall, or of the Metropolitane of this Realme. And alſo that if there ſhall happen any contempt or irreuerence to be vſed in the Ceremonies or Rites of the Church, by the miſuſing of the orders appointed in this Booke: the Queenes Maieſty may by the like aduiſe of the ſayd Commiſſioners, or Metropolitane, ordaine and publiſh ſuch further Ceremonies or Rites, as may bee moſt for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Chriſtes holy myſteries and Sacraments.

And be it further enacted by the authority aforeſayd, that all lawes, ſtatutes and ordinances, wherein or whereby any other ſeruice, adminiſtration of Sacraments, or Common prayer is limited, eſtabliſhed, or ſet foorth to be vſed within this Realme, or any other the Queenes Dominions and Countreys, ſhall from henceforth vtterly be voyde, and of none effect.

(*,*)

By



By the King.

A Proclamation for the authorizing and Vniformitie of the Booke of Common Prayer to be vſed throughout the Realme.

ALthough it cannot be vnknowen to our Subiects by the former Declarations wee haue publiſhed, What our purpoſes and proceedings haue bene in matters of Religion ſince our comming to this Crowne: Yet the ſame being now by Vs reduced to a ſetled Forme, wee haue occaſion to repeate ſomewhat of that which hath paſſed: And how at our very firſt entrie into the Realme being entertained and importuned with Informations of ſundry Miniſters, complayning of the errors and imperfections of the Church here, as well in matter of Doctrine, as of Diſcipline: Although We had no reaſon to preſume that things Were ſo farre amiſſe, as Was pretended, becauſe Wee had ſeene the Kingdome vnder that forme of Religion Which by Lawe Was eſtabliſhed in the dayes of the late Queene of famous memory, bleſſed With a Peace and Proſperitie, both extraordinarie and of many yeeres continuance (a ſtrong euidence that God Was therewith Well pleaſed,) Yet becauſe the importunitie of the Complainers Was great, their affirmations vehement, and the zeale Wherewith the ſame did ſeeme

to be accompanied, very ſpecious: We were moued thereby to make it our occaſion to diſcharge that duety which is the chiefeſt of all Kingly dueties, That is, to ſettle the affaires of Religion, and the Seruice of GOD before their owne: which while we were in hand to do, as the Contagion of the ſickeneſſe reigning in our Citie of London and other places, would permit an aſſembly of perſons meet for that purpoſe; Some of thoſe who miſliked the ſtate of Religion heere eſtabliſhed, preſuming more of our Intents then euer wee gaue them cauſe to doe, and tranſported with Humor, began ſuch proceedings as did rather raiſe a ſcandall in the Church, then take offence away. For both they vſed Formes of publique ſeruing of God not heere allowed, helde aſſemblies without Authoritie, and did other things carying a very apparant ſhew of Sedition, more then of Zeale: Whome wee reſtrained by a former Proclamation in the moneth of October laſt, and gaue intimation of the Conference wee intended to bee had with as much ſpeed as conueniently could be, for the ordering of thoſe things of the Church, which accordingly followed in the moneth of Ianuary laſt at our Honour of Hampton Court, Where before our Selfe, and our Priuie Counſell were aſſembled many of the graueſt Biſhops and Prelates of the Realme, and many other learned men, as well of thoſe that are conformable to the State of the Church eſtabliſhed, as of thoſe that diſſented. Among whom, what Our Paines were, what our patience in hearing and replying, and what the indifferencie and vprightneſſe of our Judgement in determining, wee leaue to the report of thoſe who heard the ſame, Contenting our Selfe with the Sincerities of Our owne heart therein. But wee cannot conceale, that the ſucceſſe of that Conference was ſuch as happeneth to many other things, which mouing great expectation before they bee entred into, in their iſſue produce ſmall effects. For wee found mighty and vehement Informations ſupported with ſo weake and ſlender proofes, as it appeared vnto Vs and our Counſell, that there was no cauſe why any change ſhould haue beene at all in that which was moſt impugned, the Booke of Common Prayer, conteining the forme of the

publike

publike Seruice of God here eſtabliſhed, neither in the doctrine which appeared to bee ſincere, nor in the Formes and Rites which were iuſtified out of the practiſe of the Primitiue Church. Notwithſtanding We thought meet, With conſent of the Biſhops and other learned men there preſent, That ſome ſmall things might rather bee explaned then changed, not that the ſame might not very well haue bene borne With by men Who Would haue made a reaſonable conſtruction of them: but for that in a matter concerning the Seruice of God We Were nice, or rather ielous, that the publike forme thereof ſhould be free not onely from blame, but from ſuſpition, ſo as neither the common Aduerſary ſhould haue aduantage to Wreſt ought therein conteined, to other ſence then the Church of England intendeth, nor any troubleſome or ignorant perſon of this Church be able to take the leaſt occaſion of cauil againſt it: And for that purpoſe gaue forth our Commiſſion vnder our great Seale of England to the Archbiſhop of Canterbury & others, according to the forme Which the Lawes of this Realme in like caſe preſcribe to bee vſed, to make the ſaid Explanation, and to cauſe the Whole Booke of Common Prayer, With the ſame Explanations, to bee newly printed. Which being now done, and eſtabliſhed anew after ſo ſerious a deliberation, although Wee doubt not, but all our Subiects both Miniſters and others, Will receiue the ſame With ſuch reuerence as appertaineth, and conforme themſelues thereunto euery man in that Which him concerneth: Yet haue We thought it neceſſary, to make knowen by Proclamation our authorizing of the ſame, And to require and enioyne all men, aſwell Eccleſiaſticall as Temporall, to conforme themſelues vnto it, and to the practiſe thereof, as the onely publike forme of ſeruing of God, eſtabliſhed & allowed to be in this Realme. And the rather, for that all the learned men, Who Were there preſent, aſwel of the Biſhops as others, promiſed their conformitie in the practiſe of it, onely making ſuit to vs, that ſome few might be borne With for a time.

Wherefore Wee require all Archbiſhops, Biſhops, and all other publike Miniſters aſwel Eccleſiaſtical as Ciuil, to doe their duetes in cauſing the ſame to bee obeyed, and in puniſh-

ing the offendours according to the Lawes of the Realme heretofore eſtabliſhed, for the Authorizing of the ſaid Booke of Common Prayer. And wee thinke it alſo neceſſary, that the ſaide Archbiſhops, and Biſhops, doe each of them in his Prouince and Dioceſſe take order, That euery Pariſh do procure to themſelues within ſuch time as they ſhal thinke good to limit, one of the ſaide Bookes ſo explaned. And laſt of all We doe admoniſh all men, that hereafter they ſhall not expect nor attempt any further alteration in the Common & Publique forme of Gods Seruice, from this which is now eſtabliſhed, for that neither will Wee giue way to any to preſume, that our owne Judgement hauing determined in a matter of this weight, ſhalbe ſwayed to Alteration by the friuolous ſuggeſtions of any light ſpirit: neither are We ignorant of the inconueniences that doe ariſe in Gouernment, by admitting innouation in things once ſetled by mature deliberation: And how neceſſary it is to vſe conſtancie in the vpholding of the publique determinations of States, for that ſuch is the vnquietneſſe and vnſtedfaſtneſſe of ſome diſpoſitions, affecting euery yeere new formes of things, as, if they ſhould bee followed in their inconſtancy, would make all actions of States ridiculous and contemptible: whereas the ſtedfaſt maintaining of things by good aduiſe eſtabliſhed, is the weale of all Common wealths.

Giuen at our Pallace of Weſtminſter the 5. day of March, in the firſt yeere of our Reigne of England, France and Freland, and of Scotland the ſeuen and thirtieth.

God ſaue the King.

¶ The Preface.

THere was neuer any thing by the wit of man ſo well deuiſed, or ſo ſure eſtabliſhed, which in continuance of time hath not bene corrupted: among other things, it may plainely appeare by the common prayers in the Church, commonly called Diuine Seruice. The firſt originall & ground wherof, if a man would ſearch out by the ancient Fathers, he ſhal find that the ſame was not ordained but of a good purpoſe, and for a great aduancement of godlines. For they ſo ordered the matter, that all the whole Bible (or the greateſt part thereof) ſhould be read ouer once euery yeere, intending thereby that the Clergie, and eſpecially ſuch as were Miniſters of the Congregation, ſhould (by often reading and meditation of Gods word) be ſtirred vp to godlineſſe themſelues, and be more able to exhort other by wholeſome doctrine, and to confute them that were aduerſaries to the trueth. And further, that the people (by daily hearing of holy Scripture read in the Church) ſhould continually profite more and more in the knowledge of God, and be the more inflamed with the loue of his true religion. But theſe many yeres paſſed, this godly and decent order of the ancient Fathers hath bene ſo altered, broken, & neglected, by planting in vncertaine Stories, Legends, Reſponds, Verſes, vaine repetitions, Commemorations, and Synodals, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the reſt were vnread. And in this ſort the booke of Eſai was begun in Aduent, and the booke of Geneſis in Septuageſima: but they were onely begun, and neuer read through. After like ſort were other bookes of holy Scripture vſed. And moreouer, whereas Saint Paul would haue ſuch language ſpoken to the people in the Church, as they might vnderſtand, and haue profite by hearing the ſame: the ſeruice in this Church of England, theſe many yeeres, hath beene read in Latine to the people, which they vnderſtood not: ſo that they haue heard with their eares onely, and their heart, ſpirit, and minde haue not beene edified thereby. And furthermore, notwithſtanding that the ancient Fathers haue diuided the Pſalmes into ſeuen portions, whereof euery one was called a Nocturne: now of late time a few of them haue beene daily ſayd, and oft repeated, and the reſt vtterly omitted. Moreouer, the number and hardneſſe of the rules called the Pie, and the manifolde changings of the Seruice, was the cauſe

cauſe, that to turne the booke onely was ſo hard and intricate a matter, that many times there was more buſineſſe to find out what ſhould be read, then to reade it when it was found out.

Theſe inconueniences therefore conſidered, heere is ſet foorth ſuch an order, whereby the ſame ſhalbe redreſſed. And for a readineſſe in this matter, here is drawen out a Kalender for that purpoſe, which is plaine and eaſie to be vnderſtanded, wherein (ſo much as may be) the reading of holy Scriptures is ſo ſet foorth, that all things ſhall bee done in order, without breaking one piece from another. For this cauſe be cut off Anthemes, Reſponds, Inuitatories, and ſuch like things as did breake the continuall courſe of the reading of the Scripture. Yet becauſe there is no remedie, but that of neceſſitie there muſt be ſome rules: therefore certaine rules are here ſet forth, which as they be fewe in number, ſo they be plaine and eaſie to bee vnderſtanded. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the minde and purpoſe of the olde fathers, and a great deale more profitable and commodious then that which of late was vſed. It is more profitable, becauſe here are left out many things, whereof ſome be vntrue, ſome vncertaine, ſome vaine and ſuperſtitious, and is ordained nothing to be read, but the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the ſame, and that in ſuch a language and order, as is moſt eaſie and plaine for the vnderſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſſe thereof, and for the plainneſſe of the order, and for that the rules be fewe and eaſie. Furthermore, by this order the Curates ſhall neede none other bookes for their publike ſeruice, but this Booke and the Bible. By the meanes whereof, the people ſhal not be at ſo great charges for bookes, as in times paſt they haue beene.

And where heretofore there hath beene great diuerſitie in ſaying, and ſinging in Churches within this Realme, ſome following Salisburie vſe, ſome Hereford vſe, and ſome the vſe of Bangor, ſome of Yorke, ſome of Lincolne: Now from henceforth all the whole realme ſhall haue but one vſe. And if any will iudge this way more painefull, becauſe that all things muſt be read vpon the booke, whereas before, by the reaſon of ſo often repetition they could ſay many things by heart: if thoſe men will weigh their labour, with the profite and knowledge which daily they ſhall obtaine by reading vpon the booke, they will not refuſe the paine, in conſideration of the great profite that ſhall enſue thereof.

And foraſmuch as nothing can almoſt be ſo plainely ſet forth, but doubts may riſe in the vſe and practiſing of the ſame: to appeaſe all ſuch diuerſitie (if any ariſe) and for the reſolution of all doubts concerning the manner how to vnderſtand, doe, and execute the things contained in this Booke: The parties that ſo doubt, or diuerſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſſe, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame, ſo that the ſame order be not contrary to any thing conteined in this booke. And if the Biſhop of the Dioceſſe be in doubt, then he may ſend for the reſolution thereof vnto the Archbiſhop.

Though

The Preface.

Though it be appointed in the afore written Preface, that all things ſhall be read and ſung in the Church in the Engliſh tongue, to the end that the Congregation may be thereby edified: yet it is not meant, but when men ſay Morning and Euening prayer priuately, they may ſay the ſame in any language that they themſelues doe vnderſtaud.

And all Prieſts and Deacons ſhall be bound to ſay dayly the Morning and Euening prayer, either priuately or openly, except they be let by preaching, ſtudying of Diuinitie, or by ſome other vrgent cauſe.

And the Curate that miniſtreth in euery pariſh Church or Chappell, being at home, and not being otherwiſe reaſonably letted, ſhall ſay the ſame in the pariſh Church or Chappell where hee miniſtreth, and ſhall toll a Bell thereto, a conuenient time before hee begin, that ſuch as bee diſpoſed, may come to heare Gods word, and pray with him.

Of

¶ Of Ceremonies, why ſome be aboliſhed, and ſome reteined.



F ſuch Ceremonies as be vſed in the Church, and haue had their beginning by the inſtitution of man: ſome at the firſt were of godly intent and purpoſe deuiſed, and yet at length turned to vanitie and ſuperſtition: ſome entred into the Church by vndiſcreete deuotion, and ſuch a zeale as was without knowledge, and for becauſe they were winked at in the beginning, they grew dayly to more and more abuſes, which not only for their vnprofitableneſſe, but alſo becauſe they haue much blinded the people, and obſcured the glory of God, are worthy to be cut away and cleane reiected. Other there be, which although they haue bene deuiſed by man, yet it is thought good to reſerue them ſtill, as well for a decent order in the Church (for the which they were firſt deuiſed) as becauſe they pertaine to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred. And although the keeping or omitting of a Ceremonie, in it ſelfe conſidered, is but a ſmall thing: yet the wilfull and contemptuous tranſgreſſion and breaking of a common order and diſcipline, is no ſmall offence before God.

Let all things bee done among you, ſayeth S. Paul, in a ſeemely and due order. The appointment of the which order pertaineth not to priuate men: therefore no man ought to take in hand, nor preſume to appoint or alter any publike or common order in Chriſts Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are ſo diuers, that ſome thinke it a great matter of conſcience, to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their olde cuſtomes: and againe on the other ſide, ſome bee ſo new fangled, that they would innouate all things, and ſo deſpiſe the olde, that nothing can like them but that is new: it was thought expedient, not ſo much to haue reſpect how to pleaſe and ſatisfie either of theſe parties, as how to pleaſe God, and profit them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfie, here be certaine cauſes rendred, why ſome of the accuſtomed Ceremonies bee put away, and ſome reteyned and kept ſtill.

Some are put away, becauſe the great exceſſe and multitude of them hath ſo increaſed in theſe latter dayes, that the burthen of them was intolerable, whereof S. Auguſtine in his time complained, that they were growen to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe, concerning that matter, then were the Iewes. And he counſelled, that ſuch yoke and burthen ſhould be taken away, as time would ſerue quietly to doe it.

But what would S. Auguſtine haue ſaid, if he had ſeene the Ceremonies

monies of late dayes vsed among vs? whereunto the multitude vsed in his time was not to be compared. This our excessiue multitude of Ceremonies was so great, and many of them so darke, that they did more confound and darken, then declare and set forth Christes benefits vnto vs.

And besides this, Christs Gospel is not a ceremoniall law (as much of Moses law was) but it is a religion to serue God, not in bondage of the figure or shadow, but in the freedome of the spirit, being content only with those ceremonies, which doe serue to a decent order, and godly discipline, and such as be apt to stirre vp the dull minde of man to the remembrance of his duetie to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certaine ceremonies was, that they were so farre abused, partly by the superstitious blindenesse of the rude and vnlearned, and partly by the vnsatiable auarice of such as sought more their owne lucre, then the glory of God, that the abuses could not well bee taken away, the thing remaining still. But now as concerning those persons, which peraduenture will bee offended, for that some of the olde ceremonies are reteined still: if they consider, that without some ceremonies it is not possible to keepe any order, or quiet discipline in the Church, they shall easily perceiue iust cause to reforme their iudgements. And if they thinke much that any of the old doe remaine, and would rather haue all deuised anew: then such men granting some ceremonies conuenient to be had, surely where the olde may bee well vsed, there they cannot reasonably reprooue the olde, onely for their age, without bewraying of their owne folly. For in such a case, they ought rather to haue reuerence vnto them, for their antiquitie, if they will declare themselues to be more studious of vnitie and concord, then of innouations and new fanglenesse, which (as much as may be, with the true setting forth of Christes Religion) is alwayes to be eschewed. Furthermore, such shall haue no iust cause with the ceremonies reserued to be offended. For as those be taken away which were most abused, and did burden mens consciences without any cause: so the other that remaine are retained for a discipline and order, which (vpon iust causes) may be altered and changed, and therefore are not to bee esteemed equall with Gods law. And moreouer they be neither darke nor dumbe ceremonies, but are so set foorth, that euery man may vnderstand what they doe meane, and to what vse they doe serue. So that it is not like, that they in time to come, should be abused as other haue beene. And in these our doings we condemne no other nations, nor prescribe any thing, but to our owne people onely. For wee thinke it conuenient, that euery countrey should vse such ceremonies, as they shal thinke best to the setting foorth of Gods honour and glory, and to the reducing of the people to a most perfect and godly liuing, without errour or superstition: And that they should put away other things, which from time to time they perceiue to bee most abused, as in mens ordinances it often chanceth diuerslie, in diuers countreys.

The table and Kalender, expreſſing the order of Pſalmes and Leſſons to be ſaid at Morning and Euening prayer throughout the yeere, except certaine proper Feaſts, as the rules following more plainely declare.

The order how the Pſalter is appointed to be read.

THE Pſalter ſhal be read through once euery Moneth. And becauſe that ſome Moneths bee longer then ſome other bee, it is thought good to make them euen by this meanes.

To euery Moneth ſhalbe appointed (as concerning this purpoſe) iuſt xxx. dayes.

And becauſe Ianuarie and March haue one day aboue the ſaid number, and February, which is placed betweene them both, hath onely xxviij. dayes: Februarie ſhall borrow of either of the Moneths (of Ianuarie and March) one day: And ſo the Pſalter which ſhall be read in Februarie, muſt begin at the laſt day of Ianuarie, and end the firſt day of March.

And whereas May, Iuly, Auguſt, October, and December haue xxxj. dayes apiece: It is ordered that the Pſalmes ſhalbe read the laſt day of the ſaid Moneths, which were read the day before, ſo that the Pſalter may begin againe the firſt day of the next Moneth enſuing.

Now to know what Pſalmes ſhalbe read euery day: Looke in the Kalender the number that is appointed for the Pſalmes, and then find the ſame number in this Table, and vpon that number you ſhall ſee what Pſalmes ſhall bee ſaid at Morning and Euening prayer.

And where the Cxix. pſalme is diuided into xxij. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue foure or fiue of the ſaid portions, as you ſhall perceiue to be noted in this Table following.

And here is alſo to be noted, that in this Table, and in all other parts of the Seruice where any Pſalmes are appointed, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, vnto the Cxlviij. Pſalme (following the diuiſion of the Hebrewes) doeth varie in numbers from the common Latine tranſlation.

The

¶ The order how the reſt of holy Scripture (beſide the Pſalter) is appointed to be read.



THE old Teſtament is appointed for the firſt Leſſons at Morning and Euening prayer, and ſhall be read through euery yeere once, except certaine Bookes and Chapters, which be leaſt edifying, and might beſt be ſpared, and therefore are left vnread.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhall be read ouer orderly euery yeere thriſe, beſides the Epiſtles and Goſpels: except the Apocalypſe, out of the which there bee onely certaine Leſſons appointed vpon diuers proper Feaſts.

And to know what Leſſons ſhalbe read euery day, finde the day of the Moneth in the Kalender following, and there ye ſhall perceiue the Bookes and Chapters that ſhall be read for the Leſſons both at Morning and Euening prayer.

And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appointed for the Sundayes, or for any Feaſt, moueable or vnmoueable: then the Pſalmes and Leſſons appointed in the Kalender, ſhalbe omitted for that time.

Yee muſt note alſo, that the Collect, Epiſtle, and Goſpel, appointed for the Sunday, ſhall ſerue all the weeke after, except there fall ſome Feaſt that hath his proper.

When the yeeres of our Lord may be diuided into foure euen parts, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiij. day of February, ſhalbe read againe the day following, except it be Sunday, which hath proper Leſſons of the Old Teſtament, appointed in the Table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed, there ye muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how farre ſhall be read, there ſhall you read to the end of the Chapter.

Item ſo oft as the firſt Chapter of Saint Matthew is read either for Leſſon or Goſpel, ye ſhall begin the ſame at (The birth of Jeſus Chriſt was on this wiſe, &c.) And the third Chapter of Saint Lukes Goſpel, ſhalbe read vnto, So that he was ſuppoſed to be the ſonne of Joſeph, &c.

¶ Proper

Proper Lessons to be read for the

first Lessons, both at Morning and Euening prayer, *on the Sundayes throughout the yeere, and for some also the second Lessons.*

	Mattens.	Euensong.
Sundayes of Aduent.		
The first.	Esai.i.	Esai.ii.
ii	b	xxiiii
iii	xxb	xxvi
iiii	xxx	xxxii
Sundayes after Christmas.		
The first.	xxxbii	xxxbiii
ii	xli	xliii
Sundayes after the Epiphanie.		
The first	xliiii	xlvi
ii	li	liii
iii	lb	lvi
iiii	lvii	lviii
b	lix	lxiiii
Septuagesima.	Gene.i.	Gen.ii.
Sexagesima.	iii	vi
Quinquagesima.	ix	xii

Lent.	Mattens.	Euensong.
First sunday.	Gene.xix.	Gene.xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlb
v	Exod.iii	Exod.v.
vi	ix	x
Easter day.		
i. Lesson.	Exod.xii	Exod.xiiii
ii. Lesson.	Rom.vi.	Act.ii
Sundayes after Easter.		
First sunday.	Num.xvi	Numc.xxii
ii	xxiii	xxv
iii	Deut.iiii	Deut.v
iiii	vi	vii
v	viii	ix
Sunday after Ascension day.	Deut.xii.	Deut.xiii
Whitsunday.		
First Lesson.	Deut.xvi	Wisdome i.
ii. Lesson.	Act.x Then Peter opened his mouth, &c.	Actes xix. It fortuned that while Apollo was at Corinth, &c. (vnto) After these things.

¶ Trinitie Sunday.	Mattens.	Euenſong.
i. Leſſon.	Gene. xviii.	Joſuah. i.
ii. Leſſon.	Mat. iii.	
Sundayes after Trinitie.		
Firſt.	Joſuah x.	Joſuah xxiii.
ii	Judg. iiii.	Judg. v.
iii	i. King. ii.	i. King. iii.
iiii	xii	xiii
v	xv	xvii
vi	ii. King. xii.	ii. King. xxi.
vii	xxii.	xxiiii
viii	iii. King. xiii.	iii. King. xvii.
ix	xviii.	xix
x	xxi.	xxii
xi	iiii. King. v.	iiii. Kin. ix.
xii	x.	xviii
xiii	xix	xviii
xiiii	Jerem. v.	Jerem. xxii.
xv	xxxv	xxxvi.
xvi	Ezech. ii.	Ezech. xiiii.
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Dan. iii.	Daniel. vi.
xx	Joel. ii.	Miche. vi.

Sundayes after Trinitie.	Mattens.	Euenſong.
xxi	Habac. ii.	Prouerb. i.
xxii	Prouerb. ii.	Prouerb. iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

☞ *Leſſons proper for holy dayes.*

	Mattens.	Euenſong.
S. Andrew.	Prouerb. xx.	Prou. xxi.
S. Thomas the Apoſtle.	xxiii.	xxiiii.
Natiuitie of Chriſt.		
i. Leſſon.	Eſai. ix.	Eſai. vii. God ſpake once againe to &c.
ii. Leſſon.	Luke ii. (vnto) And vnto mē good will.	Titus iii. The kindneſſe and loue, &c.
S. Steuen.		
i. Leſſon.	Prou. xxviii.	Eccleſ. iiii.
ii. Leſſon.	Acts vi. & vii. Steuen full of faith and power, &c. (vnto) And when forty yeeres, &c.	Acts vii. And when xl. yeres were expired, ther appeared vnto Moſes, &c. (vnto) Steuen full of the holy Ghoſt &c.

	Mattens.	Euensong.
S. Iohn.		
i. Lesson.	Eccles. v.	Eccles. vi.
ii. Lesson.	Apocalyp. i.	Apoc. xxii.
Innocents day.	Jerem. xxxi. (vnto) Moreouer I heard Ephraim.	wisedome. i.
Circumcisiō.		
i. Lesson.	Genesis xvii.	Deu. x. (vnto) And now Isr.
ii. Lesson.	Roman. ii.	Colos. ii.
Epiphanie.		
i Lesson.	Esai. xl.	Esai. xlix.
ii. Lesson.	Luk. iii (vnto) So ỹ hee was supposed to be the sonne of Joseph.	Iohn ii. (vnto) After this hee went to Capernaum.
Conuersion of S. Paul		
i. Lesson.	Wisdome. v.	wisdome. vi.
ii. Lesson.	Acts. xxii. (vnto) They heard him.	Act. xxvi.
Purification of the Virgin Marie.	wisdome. ix.	wisdome. xii.
S. Matthias	wisdome. xix.	Eccle. i.
Annũciation of our Lady.	Eccle. ii.	Eccle. iii.
wednesday afore Easter.	Osee. xiii.	Osee. xiiii.
Thursday afore Easter.	Daniel. ix.	Jerem. xxxi.
Good Friday.	Genes. xxii.	Esai. liii.
Easter Euen.	Zacha. ix.	Exod. xii.

	Mattens.	Euensong.
Munday in Easter weeke.		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Matth. xxviii	Actes. iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luk. xxiiii. vnto And behold two of them.	i. Cor. xv.
S. Marke.	Eccle. xii.	Eccle. v.
Philip and Jacob.	Eccle. vii.	Eccle. ix.
Ascension day	Deut. x.	iiii. King. ii.
Munday in whitsun-weeke.		
i. Lesson.	Gen. xi. (vnto) These are the generations of Sem.	Num. xi. Gather vnto me 70. men &c. (vnto) Moses & the Elders returned.
ii. Lesson.	i. Cor. xii.	
Tuesday in whitsun-weeke.	i. King. xix. Dauid came to Samuel to Rama, &c.	Deut. xxx.
S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Act. xiiii.	Act. xv. (vnto) After certain dayes.
S. Joh. Bap.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Mat. xiii.	Matt. xiiii. (vnto) When Jesus heard.

	Mattens.	Euenſong.
S. Peter. i. Leſſon.	Eccluſ. v.	Eccluſ. vi.
ii. Leſſon.	Acts. iii.	Acts. iiii.
S. James	Eccluſ. xxi.	Eccluſ. xxii.
S. Bartholomew.	xxv	xxix.
S. Matthew.	Eccluſ. xxxv.	xxxviii.
S. Michael.	xxxix.	xliiii.
S. Luke.	Eccluſ. li.	Job. i.
Simon and Jude. i. Leſſon.	Job xxiiii. xxv.	xlii.
All Saints. i. Leſſon.	Wiſdome. iii. (vnto) Bleſſed is rather the barren.	Wiſdome v. (vnto) His iealouſie alſo.
ii. Leſſon.	Hebr. xi. xii. Saints by faith, (vnto) If ye indure chaſtening.	Apocalyp. 19. vnto) And I ſaw an Angel ſtand.

Proper Pſalmes on certaine dayes.

	Mattens.	Euenſong.
Chriſtmas day.	Pſal. xix. xlv. lxxxv.	Pſal. lxxxix. cx. cxxxii.
Eaſter day.	ii. lvii. cxi.	cxiii. cxiiii. cxviii.
Aſcenſion day.	viii. xv. xxi.	xxiiii. lxviii. cviii.
Whitſunday.	xlv. xlvii.	xciii. cxiv.

The table for the order of the

Pſalmes, to be ſaid at Morning and *Euening prayer.*

Dayes of the Moneth.	Pſalmes for Morning Prayer.	Pſalmes for Euening prayer.
1	i.ii.iii.iiii.v.	vi vii.viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	xix.xx.xxi.	xxii.xxiii.
5	xxiiii.xxv.xxvi.	xxvii.xxviii xxix.
6	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
7	xxxv.xxxvi.	xxxvii.
8	xxxviii.xxxix.xl.	xli.xlii.xliii.
9	xliii xlv.xlvi.	xlvii xlviii.xlix.
10	l.li.lii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx.lxi.
12	lxii.lxiii.lxiiii.	lxv.lxvi. lxvii.
13	lxviii.	lxix.lxx.
14	lxxi.lxxii	lxiii.lxxiii.
15	lxxv lxxvi.lxxvii.	lxxviii.
16	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
17	lxxxvi lxxxvii.lxxxviii.	lxxxix.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
20	cii.ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii cxiii.	cxiiii.cxv.
24	cxvi.cxvii.cxviii.	cxxix. Inde iiii.
25	Inde v.	Inde iiii.
26	Inde v.	Inde iiii.
27	cxx. cxxi. cxxii. cxxiii. cxxiiii. cxxv.	cxxvi.cxxvii.cxxviii.cxxix.cxxx. cxxxi.
28	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
29	cxxxix.cxl.cxli.	cxlii.cxliii.
30	xliiii cxlv cxlvi.	cxlvii.cxlviii.cxlix.cl.

An Almanacke for xxxix. yeeres.

The yeere of our Lord.	The Golden number.	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation weeke.	Ascension day.	Whitsunday.	Aduent Sunday.
1603	viii	B	20. Febru.	9. March	24. April	30. Maii	2. Iunii	12. Iunii	27. Maii
1604	ix	A G	5.	22. Febru.	8.	xiiii	17. Maii	27. Maii	2. Decem.
1605	x	F	27. Ianu.	13.	31. March	vi	ix	xix	i
1606	xi	E	16. Febr.	5. March	20. April	xxvi	xxix	8. June	30. Nou.
1607	xii	D	1. Febru.	18. Febru.	5.	xi	xiiii	24. Maii	xxix
1608	xiii	C B	24. Ianu.	10.	27. March	ii	v	xv	xxvii
1609	xiiii	A	12. Febru.	1. March	16. April	xxii	xxb	4. June	3. Decem.
1610	xv	G	4.	21. Febru.	8.	xiiii	xvii	27. Maii	ii
1611	xvi	F	20. Ianu.	6.	24. March	29. April	ii	xxi	i
1612	xvii	E D	9. Febru.	25.	12. April	18. Maii	xxi	xxxi	29. Nou.
1613	xviii	C	31. Ianu.	17.	4.	x	xiii	xxiii	xxviii
1614	xix	B	20. Febru.	9. March	24.	xxx	2. Iunii	12. June	xxvii
1615	i	A	5.	22. Febru.	9.	xv	18. Maii	28. Maii	3 Decem.
1616	ii	G F	28. Ianu.	14.	31. March	vi	ix	xix	i
1617	iii	E	16. Febr.	7. March	20. April	xxvi	xxix	3. June	30. Nou.
1618	iiii	D	1.	18. Febru.	5.	xi	xiiii	24. Maii	xxix
1619	v	C	24. Ianu.	10.	28. March	iii	vi	xvi	xxviii
1620	vi	B A	13. Febr.	1. March	16. April	xxii	xxb	4. June	3. Decem.
1621	vii	G	28. Ianu.	14. Febru.	1.	vii	x	20. Maii	ii
1622	viii	F	17. Febr.	6. March	21.	xxvii	xxx	9. June	i
1623	ix	E	9. Febr.	16. Febru.	13.	xix	xxii	i	30. Nou.
1624	x	D C	25. Ianu.	11.	28. March	iii. Maii	vi	16. Maii	xxviii
1625	xi	B	13. Febru.	2. March	17. April	xxiii	xxvi	5. June	xxvii
1626	xii	A	5.	22. Febru.	9.	xv	xviii	28. Maii	3. Decem.
1627	xiii	G	21. Ianu.	7.	25. March	30. April	iii	xiii	ii
1628	xiiii	F E	10. Febru.	27.	13. April	19. Maii	xxii	1. June	30. Nou.
1629	xv	D	1.	18.	5.	xi	xi ii	24. Maii	xxx
1630	xvi	C	24. Ianu.	10.	28. March	iii	vi	xvi	xxviii
1631	xvii	B	6. Febru.	23.	10. April	xvi	xix	xxi	xxvii
1632	xviii	A G	29. Ianu.	20.	1.	vii	x	9. June	2. Decem.
1633	ix	F	17. Febru.	6. March	21. April	xxvii	xxx	xxb	i
1634	i	E	2. Febru.	19. Febru.	6.	xii	xv	17. Maii	30. Nou.
1635	ii	D	25. Ianu.	11. Febru.	March 25	iiii	vii	xxvi	xxix
1636	iii	C B	14. Febru.	2. March	April. 17.	xviii	xxvi	5. June	xxvii
1637	iiii	A	5.	22. Febru.	9.	xv	xviii	28. Maii	2. Decem.
1638	v	G	21. Ianu.	7.	25. March	30. April	iii	xiii	ii
1639	vi	F	10. Febru.	27.	13. April	20. Maii	xxiii	2. June	i
1640	vii	E D	2.	19.	5.	xi	xxiii	24. Maii	29. Nou.
1641	viii	C	21. Ianu.	10. March	25.	xxi	3. June	13. June	xxviii

☞ Note that the supputation of the yeere of our Lord in the Church of England, beginneth the xxv. day of March, the same day supposed to be the first day vpon which the world was created, and the day when Christ was conceiued in the wombe of the Virgine Mary.

The Golden number.

To finde Easter for euer.

	A	B	C	D	E	F	G
i	Aprill ix.	x	xi	xii	vi	vii	viii
ii	March xxvi.	xxvii	xxviii	xxix	xxx	xxxi	Aprill i.
iii	Aprill xvi.	xvii	xviii	xix	xx	xxiiii	xv
iiii	Aprill ix.	iii	iiii	v	vi	vii	viii
v	March xxvi.	xxvii	xxviii	xxix	xxiii	xxiiii	xv
vi	Aprill xvi.	xvii	xi	xii	xiii	xiiii	xv
vii	Aprill ii.	iii	iiii	v	vi	March 31	Aprill i.
viii	Aprill xxiii.	xxiiii	xxv	xix	xx	xxi	xxii
ix	Aprill ix.	x	xi	xii	xiii	xiiii	viii
x	Aprill ii.	iii	Mar. 28.	xxix	xxx	xxxi	Aprill i.
xi	Aprill xvi.	xvii	xviii	xix	xx	xxi	xxii
xii	Aprill ix.	x	xi	v	vi	vii	viii
xiii	March xxvi.	xxvii	xxviii	xxix	xxx	xxxi	xxv
xiiii	Aprill xvi.	xvii	xviii	xix	xiii	xiiii	xv
xv	Aprill ii.	iii	iiii	v	vi	vii	viii
xvi	March xxvi.	xxvii	xxviii	xxii	xxiii	xxiiii	xxv
xvii	Aprill xvi.	x	xi	xii	xiii	xiiii	xv
xviii	Aprill ii.	iii	iiii	v	Mar. 30	xxxi	Aprill i.
xix	Aprill xxiii.	xxiiii	xviii	xix	xx	xxi	xxii

When ye haue found the Sunday letter in the vppermoſt Line, guide your eye downeward from the ſame, till ye come right ouer againſt the Prime, and there is ſhewed both what Moneth, and what day of the Moneth Eaſter falleth that yeere.

Iauuary hath xxxj. dayes.

The Moone xxx.

Sunne { riſeth / falleth } houre { 7.min. 34. / 4.min. 26. }

						Pſalmes	Morning Prayer.		Euening Prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
xix	1	A	Kalend.	Circumciſion.		i	Gene. 17.	Rom. 2.	Deut. 10.	Colo. 2.
viii	2	b	iiii. No.			ii	Gene. 1.	Matt. 1.	Gene. 2.	Rom. 1.
	3	c	iii No.			iii	iii	ii	iiii	ii
xvi	4	d	prid. No.			iiii	v	iii	vi	iii
	5	e	Nonas			v	vii	iiii	viii	iiii
	6	f	viii Id.	Epiphanie		vi	Eſay 60.	Luke 3.	Eſay 49.	John 2.
xiii	7	g	vii Id.			vii	Gene. 9.	Matt. 5.	Gene. 12	Rom. 5.
ii	8	A	vi Id.	Lucian.		viii	xiii	vi	xiiii	vi
	9	b	v Id.			ix	xv	vii	xvi	vii
x	10	c	iiii Id.			x	xvii	viii	xviii	viii
	11	d	iii Id.			xi	xix	ix	xx	ix
xviii	12	e	prid. Id.	Sol in Aquario.		xii	xxi	x	xxii	x
vii	13	f	Idus.	Hillarii.		xiii	xxiii	xi	xxiii	xi
	14	g	xix kl.	Februarii.		xiiii	xxv	xii	xxvi	xii
xv	15	A	xviii kl.			xv	xxvii	xiii	xxviii	xiii
iiii	16	b	xvii kl.			xvi	xxix	xiiii	xxx	xiiii
	17	c	xvi kl.			xvii	xxxi	xv	xxxii	xv
xii	18	d	xv kl.	Prisca.		xviii	xxxiii	xvi	xxxiiii	xvi
i	19	e	xiiii kl.			xix	xxxv	xvii	xxxvii	i. Cor. i.
	20	f	xiii kl.	Fabian.		xx	xxxviii	xviii	xxxix	ii
ix	21	g	xii kl.	Agnes.		xxi	xl	xix	xli	iii
	22	A	xi kl.	Vincent.		xxii	xlii	xx	xliii	iiii
xvii	23	b	x kl.			xxiii	xliiii	xxi	xlv	v
vi	24	c	ix kl.			xxiiii	xlvi	xxii	xlvii	vi
	25	d	viii kl.	Conuerſ. Paul.		xxv	Wild. 5.	Acts. 22.	Wild 6.	Acts 26.
xiiii	26	e	vii kl.			xxvi	Gene. 48.	Matt. 23.	Gene. 49.	i. Cor. vii.
iii	27	f	vi kl.			xxvii	l	xxiii.	Exod. i.	viii
	28	g	v kl.			xxviii	Exod. 2.	xxv	iii	ix
xi	29	A	iiii kl.			xxix	iiii	xxvi	v	x
xix	30	b	iii kl.			xxx	vii	xxvii	viii	xi
viii	31	c	prid. kl.			xxx	ix	xxviii	x	xii

February hath xxviij. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 7. min. 15. / 4. min. 45. }

						Psalmes	Morning Prayer.		Euening Prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xvi	1	d	Kalend.	Fast.		ii	Exod. xi.	Marke i.	Exod. 12	1. Cor. 13
	2	e	iiii No.	Purific. of Mary.		iii	Wisd. ix.	ii	Wisd. 12.	xiii
v	3	f	iii No.	Blasii.		iiii	Exod. 13.	iii	Exod. 14.	xv
	4	g	prid. No.			v	xv	iiii	xvi	xvi
xiii	5	A	Nonas.	Agatne.		vi	xvii	v	xviii	2. Cor. i.
ii	6	b	viii Id.			vii	xix	vi	xx	ii
	7	c	vii Id.			viii	xxi	vii	xxii	iii
x	8	d	vi Id.			ix	xxiii	viii	xxiiii	iiii
	9	e	v Id.			x	xxvii	ix	xxvii	v
xviii	10	f	iiii Id.			xi	xxviii	x	Leuit. 18.	vi
vii	11	g	iii Id.	Sol in piscibus.		xii	Leuit. 19	xi	xx	vii
	12	A	prid. Id.			xiii	xxvi	xii	Num. 11.	viii
xv	13	b	Idus.			xiiii	Num. 12	xiii	xiii	ix
iiii	14	c	xvi kl.	Valentine.		xv	xiiii	xiiii	xvi	x
	15	d	xv kl.	March.		xvi	xvii	xv	xx	xi
xii	16	e	xiiii kl.			xvii	xxi	xvi	xxii	xii
	17	f	xiii kl.			xviii	xxiii	Luk. di. i.	xxiiii	xiii
	18	g	xii kl.			xix	xxv	di. i.	xxvii	Galat. i.
x	19	A	xi kl.			xx	xxx	ii	xxxi	ii
	20	b	x kl.			xxi	xxxii	iii	xxxv	iii
xvii	21	c	ix kl.			xxii	xxxvi	iiii	Deut. i.	iiii
vi	22	d	viii kl.			xxiii	Deut. 2.	v	iii	v
	23	e	vii kl.	Fast.		xxiiii	iiii	vi	v	vi
xiiii	24	f	vi kl.	S. Matthias.		xxv	Wisd. 19.	vii	Eccles. 1.	Ephes. i.
iii	25	g	v kl.			xxvi	Deut. 6.	viii	Deut. 7.	ii
	26	A	iiii kl.			xxvii	viii	ix	ix	iii
vi	27	b	iii kl.			xxviii	x	x	xi	iiii
	28	c	pri. kl.			xxix	xii	xi	xv	v

March hath xxxj. dayes.

The Moone xxx.

Sunne riseth / falleth houre 6.min.18. / 5.min.42.

						Pſalmes	Morning prayer.		Euening prayer.	
							1.Leſſon.	2.Leſſon.	1 Leſſon.	2.Leſſon
xix	1	d	Kalend.		Dauid.	xxx	Deut. 16.	Luke 12	Deut. 17.	Ephe. 6.
viii	2	e	vi	No.	Cedde.	i	xviii	xiii	xix	Philip. 1
	3	f	v	No.		ii	xx	xiiii	xxi	ii
xvi	4	g	iiii	No.		iii	xxii	xv	xxiiii	iii
v	5	A	iii	No.		iiii	xxv	xvi	xxvi	iiii
	6	b	prid.	No.		v	xxvii	xvii	xxviii	Coloſ. 1.
xiii	7	c	Nonas		Perpetue.	vi	xxix	xviii	xxx	ii
ii	8	d	viii	Id.		vii	xxxi	xix	xxxii	iii
	9	e	vii	Id.		viii	xxxiii	xx	xxxiiii	iiii
x	10	f	vi	Id.		ix	Joſua 1.	xxi	Joſua 2.	1. Theſ. 1.
	11	g	v	Id.		x	iii	xxii	iiii	ii
xviii	12	A	iiii	Id.	Gregorie.	xi	v	xxiii	vi	iii
vii	13	b	iii	Id.	Sol in Ariete.	xii	vii	xxiiii	viii	iiii
	14	c	prid.	Id.		xiii	ix	Johni.	x	v
xv	15	d	Idus.			xiiii	xxiii	ii	xxiiii	2. Theſ. 1
iiii	16	e	xvii	kl.	Aprilis.	xv	Judg. 1.	iii	Judg. 2.	ii
	17	f	xvi	kl.		xvi	iii	iiii	iiii	iii
xii	18	g	xv	kl.	Edward.	xvii	v	v	vi	1. Tim. 1.
i	19	A	xiiii	kl.		xviii	vii	vi	viii	ii. iii
	20	b	xiii	kl.		xix	ix	vii	x	iiii
ix	21	c	xii	kl.	Benedict.	xx	xi	viii	xii	v
	22	d	xi	kl.		xxi	xiii	ix	xiiii	vi
xvii	23	e	x	kl.		xxii	xv	x	xvi	2. Tim. 1.
vi	24	f	ix	kl.	Init. re, Iaco Faſt	xxiii	xvii	xi	xviii	ii
	25	g	viii	kl.	Annun of Mary.	xxiiii	Eccleſ. 2.	xii	Eccleſ. 3.	iii
xiiii	26	A	vii	kl.		xxv	Judg. 19.	xiii	Judg. 20.	iiii
iii	27	b	vi	kl.		xxvi	xxi	xiiii	Ruth 1.	Titus 1.
	28	c	v	kl.		xxvii	Ruth 2.	xv	iii	ii. iii
xi	29	d	iiii	kl.		xxviii	iiii	xvi	1. King. 1	Philem.
	30	e	iii	kl.		xxix	1. King. 2.	xvii	iii	Heb. 1.
xix	31	f	prid.	kl.		xxx	iiii	xviii	v	ii

April hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 5. min. 15. / 6. min. 45. }

						Psalmes	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
viii	1	g	Kalend.			i	1. King. 6	John 19.	1. King. 7	Hebr. 3.
xvi	2	A	iiii	No.		ii	viii	xx	ix	iiii
v	3	b	iii	No.	Richard.	iii	x	xxi	xi	v
	4	c	prid.	No.	Ambrose.	iiii	xii	Acts 1.	xiii	vi
xiii	5	d	Nonas.			v	xiiii	ii	xv	vii
ii	6	e	viii	Id.		vi	xvi	iii	xvii	viii
	7	f	vii	Id.		vii	xviii	iiii	xix	ix
	8	g	vi	Id.		viii	xx	v	xxi	x
x	9	A	v	Id.		ix	xxii	vi	xxiii	xi
xviii	10	b	iiii	Id.		x	xxiiii	vii	xxv	xii
vii	11	c	iii	Id.	Sol in Tauro.	xi	xxvi	viii	xxvii	xiii
	12	d	prid.	Id.		xii	xxviii	ix	xxix	Jam. 1.
xv	13	e	Idus.			xiii	xxx	x	xxi	ii
iiii	14	f	xviii	kl.	Mai.	xiiii	2. King. 1.	xi	2. King. 2	iii
	15	g	xvii	kl.		xv	iii	xii	iiii	iiii
xii	16	A	xvi	kl.		xvi	v	xiii	vi	v
i	17	b	xv	kl.		xvii	vii	xiiii	viii	1. Pet. 1.
	18	c	xiiii	kl.		xviii	ix	xv	x	ii
ix	19	d	xiii	kl.	Alphege.	xix	xi	xvi	xii	iii
	20	e	xii	kl.		xx	xiii	xvii	xiiii	iiii
xvii	21	f	xi	kl.		xxi	xv	xviii	xvi	v
vi	22	g	x	kl.		xxii	xvii	xix	xviii	2. Pet. 1
	23	A	ix	kl.	S. George.	xxiii	xix	xx	xx	ii
xiiii	24	b	viii	kl.		xxiiii	xxi	xxi	xxii	iii
iii	25	c	vii	kl.	Marke Euang.	xxv	Eccle. 4.	xxii	Eccles. 5.	1. Joh. 1
	26	d	vi	kl.		xxvi	2. Kin. 23	xxiii	2. Kin. 24	ii
ii	27	e	v	kl.		xxvii	3. King. 1	xxiiii	3. King 2.	iii
	28	f	iiii	kl.		xxviii	iii	xxv	iii	iiii
xi	29	g	iii	kl.		xxix	v	xxvi	vi	v
viii	30	A	prid.	kl.		xxx	vii	xxvii	viii	2. 3. Joh.

May hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 4. min. 36. / 7. min. 34. }

						Psalmes	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson
	1	b	Kalend.	Philip & Iacob.		i	Eccle. 7.	Acts. 8.	Eccle. 9.	Iude 1.
xvi	2	c	vi	No.		ii	3. King. 9	xviii	3. Kin. 20	Rom. 1.
v	3	d	v	No.	In. of the Crof.	iii	xi	Matth. 1	xii	ii
	4	e	iiii	No.		iiii	xiii	ii	xiiii	iii
xiii	5	f	iii	No.		v	xv	iii	xvi	iiii
ii	6	g	prid.	No.	Ioyn Euang.	vi	xvii	iiii	xviii	v
	7	A	Nonas.			vii	xix	v	xx	vi
x	8	b	viii	Id.		viii	xxi	vi	xxii	vii
xviii	9	c	vii	Id.		ix	4. King. 1	vii	4. King. 2	viii
vii	10	d	vi	Id.		x	iii	viii	iiii	ix
	11	e	v	Id.		xi	v	ix	vi	x
	12	f	iiii	Id.	Sol in Gemini.	xii	vii	x	viii	xi
xv	13	g	iii	Id.		xiii	ix	xi	x	xii
iiii	14	A	prid.	Id.		xiiii	xi	xii	xii	xiii
	15	b	Idus.			xv	xiii	xiii	xiiii	xiiii
xii	16	c	xvii	Kl.	Iunii.	xvi	xv	xiiii	xvi	xv
i	17	d	xvi	Kl.		xvii	xvii	xv	xviii	xvi
	18	e	xv	Kl.		xviii	xix	xvi	xx	1. Cor. 1.
ix	19	f	xiii	Kl.	Dunstane.	xix	xxi	xvii	xxi	ii
	20	g	xii	Kl.		xx	xxiii	xviii	xxiiii	iii
xvii	21	A	xi	Kl.		xxi	xxv	xix	1. Esd. 2.	iiii
vi	22	b	x	Kl.		xxii	1. Esd. 3.	xx	iiii	v
	23	c	ix	Kl.		xxiii	v	xxi	vi	vi
xiiii	24	d	ix	Kl.		xxiiii	vii	xxii	ix	vii
iii	25	e	viii	Kl.		xxv	2. Esd. 1.	xxiii	2. Esd. 2.	viii
	26	f	vii	Kl.	Augustine.	xxvi	iiii	xxiiii	v	ix
xi	27	g	vi	Kl.		xxvii	vi	xxv	viii	x
	28	A	v	Kl.		xxviii	ix	xxvi	x	xi
xix	29	b	iiii	Kl.		xxix	xii	xxvii	Ester 1.	xii
viii	30	c	iii	Kl.		xxx	Ester 2.	xxviii	iii	xiii
xvi	31	d	prid.	Kl.		xxx	iiii	Mark. 1.	v	xiiii

Iune hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 3. min. 34. / 8. min. 26. }

						Pſalmes	Morning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1 Leſſon.	2. Leſſon
	1	e	Kalend.			i	Eſter 6.	Mark. 2.	Eſter 7.	1. Cor. 15.
	2	f	iiii	No.		ii	viii	iii	ix	xvi
xiii	3	g	iii	No.	Nichomede.	iii	Job 1.	iiii	Job 2.	2. Cor. 1.
ii	4	A	prid.	No.		iiii	iii	v	iiii	ii
	5	b	Nonas		Boniface.	v	v	vi	vi	iii
x	6	c	viii	Id.		vi	vii	vii	viii	iiii
xviii	7	d	vii	Id.		vii	ix	viii	x	v
vii	8	e	vi	Id.		viii	xi	ix	xii	vi
	9	f	v	Id.		ix	xiii	x	xiiii	vii
	10	g	iiii	Id.		x	v	xi	xvi	viii
xv	11	A	iii	Id.	Barnabe.	xi	Ecc. 10.	Acts. 14.	Eccl. 12.	Acts. 15.
iiii	12	b	prid.	Id.	Sol in Cancro.	xii	Job 17. 18	Mar. 12.	Job 19.	2. Cor. 9.
	13	c	Idus.		Solſt. æſtiuum.	xiii	xv	xiii	xvi	x
xii	14	d	xviii	kl.	Iulii.	xiiii	xvii	xiiii	xviiii	xi
i	15	e	xvii	kl.		xv	xviiii. 25.	xv	xvi. 27.	xii
	16	f	xvi	kl.		xvi	xviii	xvi	xvii	xiii
ix	17	g	xv	kl.		xvii	xxx	Luke 1.	xvii	Galat. 1.
	18	A	xiiii	kl.		xviii	xxii	ii	xviiii	ii
xvii	19	b	xiii	kl.	Nati. Iohannes.	xix	xxiiii	iii	xxv	iii
vi	20	c	xii	kl.	Edward.	xx	xxvi	iiii	xxvii	iiii
	21	d	xi	kl.		xxi	xxviii	v	xxix	v
xviii	22	e	x	kl.		xxii	xl	vi	xli	vi
iii	23	f	ix	kl.	Fast.	xxiii	xlii	vii	Prou. 1.	Epheſ. 1.
	24	g	viii	kl.	Iohn Baptiſt	xxiiii	Mala. 3.	Matt. 3.	Mala. 4.	Matt. 14
xi	25	A	vii	kl.		xxv	Prou. 2.	Luke 8.	Prou. 3.	Epheſ. 2.
	26	b	vi	kl.		xxvi	iiii	ix	v	iii
xix	27	c	v	kl.		xxvii	vi	x	vii	iiii
	28	d	iiii	kl.	Fast.	xxviii	viii	xi	ix	v
viii	29	e	iii	kl.	S. Peter Apoſt.	xxix	Eccl. 15.	Acts 3.	Eccl. 19.	Acts. 4.
xvi	30	f	prid.	kl.		xxx	Prou. 10.	Luke 12.	Prou. 11.	Epheſ. 6.

Iuly hath xxxj. dayes.

The Moone xxx.

Sunne { ryseth / falleth } houre { 4. min. 18. / 7. min. 42. }

						Psalmes	Morning Prayer. 1. Lesson.	Morning Prayer. 2. Lesson.	Euening Prayer. 1. Lesson.	Euening Prayer. 2. Lesson.
v	1	g	Kalend.	Circumc. of Mary.	i		Prou. 12.	Luke 13.	Prou. 13.	Phil. 1.
	2	A	vi	No.		ii	xiiii	xiiii	xv	ii
xiii	3	b	v	No.	Martin.	iii	xvi	xv	xvii	iii
ii	4	c	iiii	No.		iiii	xviii	xvi	xix	iiii
	5	d	iii	No.		v	xx	xvii	xxi	Colos. 1.
x	6	e	prid.	No.	Dogdayes.	vi	xxii	xviii	xxiii	ii
xviii	7	f	Nonas.			vii	xxiiii	xix	xxv	iii
vii	8	g	viii	Id.		viii	xxvi	xx	xxvii	iiii
	9	A	vii	Id.		ix	xxviii	xxi	xxix	1. Thes. 1
	10	b	vi	Id.		x	xxx	xxii	Eccle. 1.	ii
xv	11	c	v	Id.		xi	Eccle. 2.	xxiii	iii	iii
iiii	12	d	iiii	Id.	Sol in Leone	xii	iiii	xxiiii	v	iiii
	13	e	iii	Id.		xiii	vi	John 1.	vii	v
xi	14	f	prid.	Id.		xiiii	viii	ii	ix	2. Thes. 1
	15	g	Id. is.		Swithune.	xv	x	iii	xi	ii
ix	16	A	xvii	kl.	Auguſt.	xvi	xii	iiii	Iere. 1.	iii
	17	b	xvi	kl.		xvii	Ierem. 2.	v	iii	1. Tim. 1
	18	c	xv	kl.		xviii	iiii	vi	v	ii. iii.
xvii	19	d	xiiii	kl.		xix	vi	vii	vii	iiii
vi	20	e	xiii	kl.	Margaret.	xx	viii	viii	ix	v
	21	f	xii	kl.	Magdalene.	xxi	x	ix	xi	vi
xii	22	g	xi	kl.		xxii	xii	x	xiii	2. Tim. 1
iii	23	A	x	kl.	Faſt.	xxiii	xiiii	xi	xv	ii
	24	b	ix	kl.	Iames Apoſt'e	xxiiii	xvi	xii	xvii	iii
xi	25	c	viii	kl.	Anne.	xxv	Eccl. 21.	xiii	Eccle. 29.	iiii
xix	26	d	vii	kl.		xxvi	Iere. 18.	xiiii	Iere. 19.	Titus. 1
viii	27	e	vi	kl.		xxvii	xx	xv	xxi	ii. iii.
	28	f	v	kl.		xxviii	xxii	xvi	xxiii	Philem.
xvi	29	g	iiii	kl.		xxix	xxiiii	xvii	xxv	Hebr. 1.
	30	A	iii	kl.		xxx	xxvi	xviii	xxvii	ii
v	31	b	prid.	kl.		xxx	xxvii	xix	xxix	iii

Auguſt hath xxxj. dayes.

The Moone xxx.

Sunne { riſeth / falleth } houre { 4. min. 34. / 7. min. 26. }

					Pſalmes	Morning Prayer.		Euening Prayer.	
						1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
viii	1	c	Kalend.	Lammas.	i	Jere. 30.	Joh. 20.	Jere. 31.	Hebr. 4.
ii	2	d	iiii. No.		ii	xxxii	xxi	xxxiii	b
	3	e	iii No.		iii	xxxiii	Acts. 1.	xxxb	bi
c	4	f	pꝛid. No.		iiii	xxxbi	ii	xxxbii	bii
xviii	5	g	Nonas.		b	xxxbiii	iii	xxxix	biii
bii	6	A	viii Id.	Tranſiguraț.	bi	xl	iiii	xli	ix
	7	b	vii Id.	Name of Jeſus	bii	xlii	b	xliii	x
	8	c	vi Id.		biii	xliii	bi	xlb xlvi	xi
xb	9	d	v Id.		ix	xlvii	bii	xlviii	xii
iiii	10	e	iiii Id.	Laurence.	x	xlix	biii	l	xiii
	11	f	iii Id.	Sol in Virgine.	xi	li	ix	lii	Jam. 1.
xi	12	g	pꝛid. Id.		xii	Lam. 1.	x	Lam. 2.	ii
	13	A	Idus.	Septembꝛis.	xiii	iii	xi	iiii	iii
	14	b	xix kl.		xiiii	b	xii	Ezek. 2.	iiii
x	15	c	xviii kl.		xb	Ezek. 3.	xiii	bi	b
	16	d	xvii kl.		xbi	bii	xiiii	xiii	1 Pet. 1.
xviii	17	e	xvi kl.		xbii	xiiii	xb	xbiii	ii
bi	18	f	xv kl.		xbiii	xxxiii	xbi	xxxiiii	iii
	19	g	xiiii kl.		xix	Dan. 1.	xbii	Dan. 2.	iiii
xiii	20	A	xiii kl.		xx	iii	xbiii	iiii	b
iii	21	b	xii kl.		xxi	b	xix	bi	2. Pet. 1.
	22	c	xi kl.		xxii	bii	xx	biii	ii
xi	23	d	x kl.	Faſt.	xxiii	ix	xxi	x	iii
xix	24	e	ix kl.	Barthol. Apoſt.	xxiiii	Eccliu. 25	xxii	Eccl. 29.	1. Joh. 1.
viii	25	f	viii kl.		xxb	Dan. 11.	xxiii	Dan. 12.	ii
	26	g	vii kl.		xxbi	☞	xxiiii	Prou. 30	iii
xbi	27	A	vi kl.		xxbii	Oſe. 1.	xxb	Oſe. 2, 3.	iiii
b	28	b	v kl.	Auguſtine.	xxbiii	iiii	xxbi	b. bi.	b
	29	c	iiii kl.	Behead. of Joh.	xxix	bii	xxbii	biii	2. 3. Joh.
	30	d	iii kl.		xxx	ix	xxbiii	x	Jude 1.
xiii	31	e	pꝛid. kl.		xxx	xi	Watth. 1	xii	Rom. 1.

☞ Note, that the 13. of Daniel, touching the Hiſtory of Suſanna, is to be read vntill theſe words: *And King Aſtyages &c.*

September hath xxxj. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 5. min. 36. / 6. min. 24. }

						Pſalmes	Morning Prayer. 1 Leſſon.	Morning Prayer. 2. Leſſon.	Fuening Prayer. 1. Leſſon.	Fuening Prayer. 2. Leſſon.
ii	1	f	Kalend.	Giles.		i	Oſe 13.	Matth. 2	Oſe 14.	Rom. 2.
	2	g	iiii No.			ii	Joel 1.	iii	Joel 2.	iii
r	3	A	iii No.			iii	iii	iiii	Amos 1.	iiii
rviii	4	b	prid. No.			iiii	Amos 2.	b	iii	b
vii	5	c	Nonas.	Dogdayes end		b	iiii	bi	b	bi
	6	d	viii Id.			bi	bi	bii	bii	bii
	7	e	vii Id.	Enurcus bish.		bii	biii	biii	ix	biii
b	8	f	vi Id.	Nati. of Mary.		biii	Abdi 1.	ix	Jonas 1.	ix
iii	9	g	v Id.			ix	Jona. 2. 3	x	iiii	x
	10	A	iiii Id.			x	Miche. 1.	xi	Mich. 2.	xi
xii	11	b	iii Id.			xi	iii	xii	iiii	xii
x	12	c	prid. Id.	Sol in Libra		xii	b	xiii	bi	xiii
ix	13	d	Idus.			xiii	bii	xiiii	Naum. 1.	xiiii
	14	e	xviii kl.	Holy Croſſe.		xiiii	Naum. 2.	xb	iii	xb
	15	f	xvii kl.	Æquinoctium		xb	Abac. 1.	xbi	Abac. 2.	xbi
xvii	16	g	xvi kl.	Autumnale.		xbi	iii	xbii	Soph. 1.	1. Cor. i.
bi	17	A	xv kl.	Lambert.		xbii	Soph. 2.	xbiii	iii	ii
	18	b	xiiii kl.			xbiii	Agge. 1.	xix	Agge. ii.	iii
xiiii	19	c	xiii kl.			xix	Zach. 1.	xx	Zac. ii. iii.	iiii
iii	20	d	xii kl.	Faſt.		xx	iiii. b	xxi	bi	b
	21	e	xi kl.	S Matthew.		xxi	Eccle. 35	xxii	Eccle. 38	bi
xi	22	f	x kl.			xxii	Zach. 7.	xxiii	Zac. viii.	bii
xiii	23	g	ix kl.			xxiii	ix	xxiiii	x	biii
viii	24	A	viii kl.			xxiiii	xi	xxb	xii	ix
	25	b	vii kl.			xxb	xiii	xxbi	xiiii	x
	26	c	vi kl.	Cyprian.		xxbi	Mal. i.	xxbii	Mala. 2.	xi
xbi	27	d	v			xxbii	iii	xxbiii	iiii	xii
b	28	e	iiii kl.			xxbiii	Tob. i.	Mark. i.	Tob. ii.	xiii
xiii	29	f	iii kl.	S Michael.		xxix	Eccle. 39	ii	Eccl. 44.	xiiii
ii	30	g	prid. kl.	Hierome.		xxx	Tob iii.	iii	Tob. 4.	xb

October hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 6. min. 35. / 5. min. 25. }

					Pſalmes	Morning Prayer. 1. Leſſon.	Morning Prayer. 2. Leſſon.	Euening Prayer. 1. Leſſon.	Euening Prayer. 2. Leſſon.
	1	A	Kalend	Remig.	i	☞	Warke 4	Joſua 20	i. Cor. 16.
r	2	b	vi	No.	ii	Tob. 7.	v	Joſua 22	2. Cor. 1.
	3	c	v	No.	iii	ix	vi	Tob 10.	ii
xviii	4	d	iiii.	No.	iiii	xi	vii	xii	iii
vii	5	e	iii	No.	v	xiii	viii	xiiii	iiii
	6	f	prid.	No. Faith.	vi	Judit. 1.	ix	Judit. 2.	v
xv	7	g	Nonas		vii	iii	x	iiii	vi
iiii	8	A	viii	Id.	viii	v	xi	vi	vii
	9	b	vii	Id. Denis.	ix	vii	xii	viii	viii
xiii	10	c	vi	Id.	x	ix	xiii	x	ix
	11	d	v	Id.	xi	xi	xiiii	xii	x
	12	e	iiii	Id. Sol in Scorpio.	xii	xiii	xv	xiiii	xi
x	13	f	iii	Id. Edward.	xiii	xv	xvi	xvi	xii
	14	g	prid.	Id.	xiiii	Wiſd. 1.	Luk di. 1.	Wiſd 2.	xiii
xvii	15	A	Idus.		xv	iii	di. i.	iiii	Galat. 1.
	16	b	xvii	kl. Nouembris.	xvi	v	ii	vi	ii
vi	17	c	xvi	kl. Etheldrede.	xvii	vii	iii	viii	iii
xiiii	18	d	xv	kl. Luke Euang.	xviii	Eccl. 51.	iiii	Job 1.	iiii
iii	19	e	xiiii	kl.	xix	Wiſd. 9.	v	Wiſd. 10.	v
	20	f	xiii	kl.	xx	xi	vi	xii	vi
xi	21	g	xii	kl.	xxi	xiii	vii	xiiii	Epheſ. 1.
xix	22	A	xi	kl.	xxii	xv	viii	xvi	ii
	23	b	x	kl.	xxiii	xvii	ix	xviii	iii
viii	24	c	ix	kl.	xxiiii	xix	x	Eccl. 1.	iiii
	25	d	viii	kl. Chriſpine.	xxv	Eccl. 2.	xi	iii	v
xvi	26	e	vii	kl.	xxvi	iiii	xii	v	vi
v	27	f	vi	kl. Faſt.	xxvii	vi	xiii	vii	Phil. 1.
	28	g	v	kl. Simon and Iude	xxviii	Job 24. 25	xiiii	Job 42.	ii
xiii	29	A	iiii	kl.	xxix	Eccl. 8.	xv	Eccl. 9.	iii
ii	30	b	iii	kl.	xxx	x	xvi	xi	iiii
	31	c	prid.	kl. Faſt.	xxxi	xii	xvii	xiii	Coloſ. 1.

☞ Note that the 6. of Exodus is to be read the firſt of October at Morning prayer, vnto theſe words, Theſe be the heads, &c.

Nouember hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 7. min. 34. / 4. min. 26. }

						Pſalmes	Morning prayer.		Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon
f	1	d	Kalend.	All Saints.		i	Wiſd. 3.	He. 11. 12	Wiſd. v.	Reue. 19.
	2	e	iii No.			ii	Eccliu. 14	Luke 18.	Eccle. 15.	Coloſ. 2.
xviii	3	f	iii No.			iii	xvi	xix	xvii	iii
vii	4	g	pꝛid. No.			iiii	xviii	xx	xix	iiii
	5	A	Nonas.			v	xx	xxi	xxi	i. Theſ. i.
xv	6	b	viii Id.	Leonard.		vi	xxii	xxii	xxiii	ii
iiii	7	c	vii Id.			vii	xxiiii	xxiii	xxv. ☞	iii
	8	d	vi Id.			viii	xxvii	xxiiii	xxviii	iiii
xii	9	e	v Id.			ix	xxix	John i.	xxx	v
i	10	f	iiii Id.			x	xxxi	ii	xxxii	2. Theſ. i.
ix	11	g	iii Id.	S. Martine.		xi	xxxiii	iii	xxxiiii	ii
	12	A	pꝛid. Id.	Sol in Sagit.		xii	xxxv	iiii	xxxvi	iii
	13	b	Idus.	Brice.		xiii	xxxvii	v	xxxviii	i. Tim. i.
xvii	14	c	xviii kl.	Decembꝛis.		xiiii	xxxix	vi	xl	ii. iii
vi	15	d	xvii kl.	Machute.		xv	xli	vii	xlii	iiii
	16	e	xvi kl.			xvi	xliii	viii	xliiii	v
xiiii	17	f	xv kl.	Hugh biſhop.		xvii	xlv	ix	☞	vi
iii	18	g	xiiii kl.			xviii	xlvi	x	xlviii	2. Tim. i
	19	A	xiii kl.			xix	xlix	xi	l	ii
xi	20	b	xii kl.	Edmund king.		xx	li	xii	Baruc. i.	iii
xix	21	c	xi kl.			xxi	Baruc. 2	xiii	iii	iiii
viii	22	d	x kl.	Cicilie.		xxii	iiii	xiiii	v	Titus i
	23	e	ix kl.	Clement.		xxiii	vi	xv	Eſay i.	ii. iii
	24	f	viii kl.			xxiiii	Eſay 2.	xvi	iii	Philem.
xvi	25	g	vii kl.	Katherine.		xxv	iiii	xvii	v	Hebr. i.
v	26	A	vi kl.			xxvi	vi	xviii	vii	ii
	27	b	v kl.			xxvii	viii	xix	ix	iii
xiii	28	c	iiii kl.			xxviii	x	xx	xi	iiii
ii	29	d	iii kl.	Faſt.		xxix	xii	xxi	xiii	v
x	30	e	pꝛid. kl.	Andrew Apoſt.		xxx	Pꝛou. 20.	Acts. i.	Pꝛou. 21.	vi

☞ Note that the beginning of the 26 Chapter of Eccleſiaſticus (vnto) But when one is. &c. muſt be read with the 25 Chapter

☞ Note that the 46 Chapter of Eccleſiaſticus, is to be read vnto theſe words, After this he told, &c

December hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 7. min. 12. / 4. min. 48. }

						Psalmes	Morning prayer.		Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	f	Kalend			i	Esay 14.	Acts. 2.	Esay 15.	Hebr. 7.
xviii	2	g	iiii No.			ii	xvi	iii	xvii	viii
vii	3	A	iii No.			iii	xviii	iiii	xix	ix
	4	b	prid. No.			iiii	xx xxi.	v	xxii	x
xb	5	c	Nonas.			v	xxiii	vi	xxiiii	xi
iiii	6	d	viii Id.	Nicolas bish.		vi	xxv	di. vii.	xxvi	xii
	7	e	vii Id.			vii	xxvii	di. vii.	xxviii	xiii
xii	8	f	vi Id.	Conc of Mary.		viii	xxix	viii	xxx	James 1.
i	9	g	v Id.			ix	xxxi	ix	xxxii	ii
	10	A	iiii Id.			x	xxxiii	x	xxxiiii	iii
ix	11	b	iii Id.			xi	xxxv	xi	xxxvi	iiii
	12	c	prid. Id.	Sol in Capricor.		xii	xxxvii	xii	xxxviii	v
xvii	13	d	Idus.	Lucie virgine.		xiii	xxxix	xiii	xl	1. Pet. 1.
	14	e	xix kl.	Januarii.		xiiii	xli	xiiii	xlii	ii
vi	15	f	xviii kl.			xv	xliii	xv	xliiii	iii
xiiii	16	g	xvii kl.	O sapientia.		xvi	xlv	xvi	xlvi	iiii
ii	17	A	xvi kl.			xvii	xlvii	xvii	xlviii	v
	18	b	xv kl.			xviii	xlix	xviii	l	2. Pet. 1.
xi	19	c	xiiii kl.			xix	li	xix	lii	ii
xix	20	d	xiii kl.	Fast.		xx	liii	xx	liiii	iii
	21	e	xii kl.	Thomas Apost		xxi	Psa. 23.	xxi	Psa. 24.	1. Joh. 1.
viii	22	f	xi kl.			xxii	Esay 55.	xxii	Esay 56.	ii
	23	g	x kl.			xxiii	lvii	xxiii	lviii	iii
xvi	24	A	ix kl.	Fast.		xxiiii	lix	xxiiii	lx	iiii
v	25	b	viii kl.	Christmas.		xxv	Esay 9.	Luke 2.	Esay 7.	Titus 3.
	26	c	vii kl.	S. Steuen.		xxvi	Psa. 28.	Acts. 6. 7.	Eccl. 4.	Acts 7.
x ii	27	d	vi kl.	S. Iohn.		xxvii	Eccle. 5.	Reuel. 1.	Eccle. 6.	Reu. 22.
ii	28	e	v kl.	Innocents.		xxviii	Jere. 31.	Acts. 25.	Wisd. 1.	1. John 5
	29	f	iiii kl.			xxix	Esay 61.	xxvi	Esay 62.	2. John.
x	30	g	iii kl.			xxx	lxiii	xxvii	lxiii	3. John.
	31	A	prid. kl.	Siluester bish.		xxx	lxv	xxviii	lxvi	Jude 1.

SEptuageſima
Sexageſima
Quinquageſima
Quadrageſima
} before Easter { ix viii vii vi } Weekes.

ROgations
Whitſunday
Trinitie Sunday
} after Easter { v vii viii } Weekes.

These to be obſerued for Holy dayes, and *none other.*

THat is to ſay: All Sundayes in the yeere. The dayes of the feaſts of the Circumciſion of our Lord Jeſus Chriſt. Of the Epiphanie. Of the Puriſication of the bleſſed Virgin. Of S. Matthias the Apoſtle. Of the Annunciation of the bleſſed Virgin. Of S. Marke the Euangeliſt. Of S. Philip and Jacob the Apoſtles. Of the Aſcenſion of our Lord Jeſus Chriſt. Of the Natiuitie of S. John Baptiſt. Of S. Peter the Apoſtle. Of S. James the Apoſtle. Of S. Bartholomew the Apoſtle. Of S. Matthew the Apoſtle. Of S. Michael the Archangel. Of S. Luke the Euangeliſt. Of S. Simon and Jude the Apoſtles. Of All Saints. Of S. Andrew the Apoſtle. Of S. Thomas the Apoſtle. Of the Natiuitie of our Lord. Of S. Steuen the Martyr. Of S. John the Euangeliſt. Of the Holy Innocents. Munday and Tueſday in Eaſter weeke. Munday and Tueſday in Whitſun weeke.

A briefe declaration when euery Terme *beginneth and endeth.*

BE it knowen, that Eaſter Terme beginneth alwayes the 18. day after Eaſter, reckoning Eaſter day for one: and endeth the Munday next after the Aſcenſion day.

Trinitie Terme beginneth 12. dayes after Whitſunday, and continueth 19. dayes.

Michaelmas Terme beginneth the 9. or 10. day of October, and endeth the 28. or 29. day of Nouember.

Hilarie Terme beginneth the 23. or 24. day of January, and endeth the 12. or 13. day of February.

¶ In Eaſter Terme on the Aſcenſion day: in Trinitie Terme on the Natiuitie of S. John Baptiſt: in Michaelmas Terme on the feaſt of All Saints: in Hillarie Terme on the feaſt of the Puriſication of our Lady, the Kings Judges of Weſtminſter do not vſe to ſit in Judgement, nor vpon any Sundayes.



¶ The order where Morning and Euening prayer ſhall be vſed and ſayd.

THe Morning and Euening prayer ſhalbe vſed in the accuſtomed place of the Church, Chappell, or Chauncell, except it ſhall be otherwiſe determined by the Ordinary of the place: And the Chancels ſhall remaine as they haue done in times paſt.

And here is to be noted, that the Miniſter at the time of the Communion, and at other times in his Miniſtration, ſhall vſe ſuch ornaments in the Church, as were in vſe by authority of Parliament, in the ſecond yeere of the Reigne of Edward the ſixt, according to the Acte of Parliament ſet foorth in the beginning of this booke.

¶ An order for Morning prayer dayly *throughout the yeere.*

AT the beginning both of Morning prayer, and likewiſe of Euening prayer, the Miniſter ſhall reade with a lowde voyce ſome one of theſe Sentences of the Scriptures that follow. And then hee ſhall ſay that which is written after the ſayd Sentences.

AT what time ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickedneſſe out of my remembrance, ſayth the Lord. Ezek. 18.

I doe know mine owne wickedneſſe, and my ſinne is alway againſt me. Pſal. 51.

Turne thy face away from our ſinnes, O Lord, and blot out all our offences. Pſal. 51.

A ſorrowfull ſpirit is a ſacrifice to God: deſpiſe not O Lord, Pſal. 51. **humble and contrite hearts.**

Rent your hearts and not your garments, and turne to the Lord your God, becauſe he is gentle and mercifull, he is patient, and of much mercy, and ſuch a one that is ſorrie for your afflictions. Ioel 2.

Morning prayer.

Dan.9. To thee, O Lord God, belongeth mercy and forgiuenesse, for wee haue gone away from thee, and haue not hearkened to thy voyce, whereby we might walke in thy Lawes which thou hast appoynted for vs.

Iere.10. Correct vs, O Lord, and yet in thy iudgement, not in thy furie lest we should be consumed and brought to nothing.

Matt.3. Amend your liues, for the kingdome of God is at hand.

Luke 15. I will goe to my Father, and say to him, Father, I haue sinned against heauen, and against thee: I am no more worthy to be called thy sonne.

Psal.143 Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1.Iohn.1 If wee say that wee haue no sinne, wee deceiue our selues, and there is no trueth in vs.

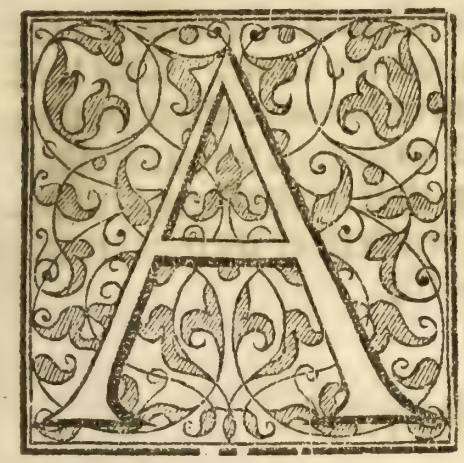


Early beloued brethren, the Scripture mooueth vs in sundry places, to acknowledge and confesse our manifold sinnes and wickednesse, and that wee should not dissemble nor cloake them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the ende that wee may obtaine forgiuenesse of the same by his infinite goodnesse and mercy. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought wee most chiefly so to doe, when wee assemble and meete together, to render thankes for the great benefites that wee haue receiued at his hands, to set foorth his most worthy prayse, to heare his most holy word, and to aske those things which be requisite and necessary, as well for the body as the soule. Wherefore I pray and beseech you as many as bee heere present, to accompany mee with a pure heart and humble voyce, vnto the Throne of the heauenly grace, saying after me.

A generall

Morning prayer.

A generall Confeſſion to be ſayd of the whole Congregation after the Miniſter, kneeling.



Almighty and moſt mercifull Father, wee haue erred and ſtrayed from thy wayes like loſt ſheepe, wee haue followed too much the deuices and deſires of our owne hearts, wee haue offended againſt thy holy Lawes, we haue left vndone thoſe things which we ought to haue done, and wee haue done thoſe things which wee ought not to haue done, & there is no health in vs: but thou, O Lord, haue mercy vpon vs miſerable offenders, ſpare thou them, O God, which confeſſe their faults, reſtore thou them that be penitent, according to thy promiſes declared vnto mankinde, in Chriſt Jeſu our Lord: and graunt, O moſt mercifull Father, for his ſake, that we may hereafter liue a godly, righteous, and ſober life, to the glory of thy holy Name. Amen.

The abſolution or remiſſion of ſinnes to bee pronounced by the Miniſter alone.



Almighty God, the Father of our Lord Jeſus Chriſt, which deſireth not the death of a ſinner, but rather that hee may turne from his wickednesſe and liue, and hath giuen power and commandement to his Miniſters, to declare and pronounce to his people being penitent, the abſolution and remiſſion of their ſinnes: he pardoneth and abſolueth all them which truely repent, and vnfainedly beleeue his holy Goſpel. Wherefore wee beſeech him to grant vs true repentance and his holy Spirit, that thoſe things may pleaſe him which we doe at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternall ioy, through Jeſus Chriſt our Lord.

The people ſhall anſwere.

Amen.

Morning prayer.

Then ſhall the Miniſter begin the Lords prayer with a lowde voyce.

OUr Father which art in heauen, Hallowed bee thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation, but deliuer vs from euill.

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy prayſe.

Prieſt.

O God make ſpeede to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.
Prayſe yee the Lord.

Then ſhall be ſayd or ſung, this Pſalme following.

Venite, exultemus Domino. Pſal. 95.

COme, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence with thankeſgiuing: and ſhew our ſelues glad in him with Pſalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the ſtrength of the hilles is his alſo.

The Sea is his, and hee made it: and his hands prepared the dry land.

O come, let vs Worſhip and fall downe: and kneele before the Lord our maker.

For hee is the Lord our God: and we are the people of his paſture,

pasture, and sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the Wildernesse.

When your fathers tempted me: prooued me, and saw my workes.

Fortie yeeres long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not known my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: World without end. Amen.

Then shall follow certaine Psalmes in order, as they bee appointed in a Table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of euery Psalme throughout the yere, and likewise in the end of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis* shall be repeated.

Glory be to the Father, &c. As it was in the &c.

Then shall bee read two Lessons distinctly with a lowd voyce, that the people may heare. The first of the olde Testament. The second of the New, like as they bee appointed in the Kalender, except there bee proper Lessons assigned for that day. The Minister that readeth the Lesson standing and turning him so, as hee may best bee heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter he shall say, **Heere endeth such a Chapter of such a Booke.**

And to the end the people may the better heare, in such places where they doe sing, there shall the Lessons be sung in a plaine tune, after the maner of distinct reading: and likewise the Epistle and Gospel.

After the first Lesson, shall follow *Te Deum laudamus* in English, dayly throughout the whole yeere.

O ye lightnings and cloudes, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it praiſe him and magnifie him for euer.

O ye mountaines and hils, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yee welles, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye Seas and floods, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yee Whales, and all that moue in the waters, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye foules of the ayre, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O all ye beaſts and cattel, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye children of men, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: prayſe him and magnifie him for euer.

O yee Prieſts of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee holy and humble men of heart, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him and magnifie him for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhalbe: world without end. Amen.

And after the ſecond Leſſon, ſhall be vſed and ſaid *Benedictus* in Engliſh, as followeth.

Bleſſed

Morning prayer.



Benedictus.

Lessed bee the Lord God of Israel: for hee hath visited and redeemed his people.

And hath rayſed vp a mighty ſaluation for vs: in the houſe of his ſeruant Dauid.

As he ſpake by the mouth of his holy Prophets: which haue beene ſince the world began.

That wee ſhould bee ſaued from our enemies: and from the hands of all that hate vs.

To performe the mercy promiſed to our forefathers: and to remember his holy Couenant.

To performe the oath which hee ſware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might ſerue him without feare.

In holineſſe and righteouſneſſe before him: all the dayes of our life.

And thou childe ſhalt be called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord to prepare his wayes.

To giue knowledge of ſaluation vnto his people: for the remiſſion of their ſinnes.

Through the tender mercy of our God: whereby the day ſpring from an high hath viſited vs.

To giue light to them that ſit in darkeneſſe, and in the ſhadow of death: and to guide our feete into the way of peace.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or this C. Pſalme.

Iubilate Deo.



Bee ioyful in the Lord all yee lands: ſerue the Lord with gladneſſe, and come before his preſence with a ſong.

Be ye ſure that the Lord hee is God: it is hee that hath made vs, and not wee our ſelues, wee are his people, and the ſheepe of his paſture.

O goe

Morning prayer.

O goe your way into his gates with thankesgiuing, and into his Courts with praise: be thankefull vnto him, & speake good of his Name.

For the Lord is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Then shall be said the Creede by the Minister and the people, standing.

I Beleeue in God the Father Almighty, maker of heauen and earth: and in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered vnder Ponce Pilate, was crucified, dead and buried, hee descended into hell. The third day hee rose againe from the dead. Hee ascended into heauen, and sitteth on the right hand of God the Father Almighty. From thence hee shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

And after that, these prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Minister first pronouncing With a lowd voyce.

The Lord be With you.

Answere.

And With thy spirit.

Minister.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Then the Minister, Clerkes, and people, shall say the Lords prayer in English, with a lowd voyce.

Our Father Which art in heauen, &c.

Then

Morning prayer.

Then the Prieſt ſtanding vp, ſhall ſay.

O Lord ſhew thy mercy vpon vs.

Anſwere.

And graunt vs thy ſaluation.

Prieſt

O Lord ſaue the King.

Anſwere.

And mercifully heare vs when we call vpon thee.

Prieſt.

Indue thy Miniſters with righteouſneſſe.

Anſwere.

And make thy choſen people ioyfull.

Prieſt.

O Lord ſaue thy people.

Anſwere.

And bleſſe thine inheritance.

Prieſt.

Giue peace in our time, O Lord.

Anſwere.

Becauſe there is none other that fighteth for vs, but onely thou, O God.

Prieſt.

O God make cleane our hearts within vs.

Anſwere.

And take not thy holy Spirit from vs.

Then ſhall follow three Collects. The firſt of the day, which ſhalbe the ſame that is appoynted at the Communion. The ſecond for peace, The third for grace to liue well. And the two laſt Collects ſhall neuer alter, but dayly bee ſayd at Morning prayer throughout all the yeere, as followeth.

The ſecond Collect for peace.

O God, which art Authour of peace, and louer of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſeruice is perfect freedome: defend vs thy humble ſeruãts in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Jeſus Chriſt our Lord. Amen.

The

Euening prayer.

The third Collect for Grace.

O Lord our heauenly Father, Almighty and euerlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and grant that this day wee fall into no sinne, neither runne into any kinde of danger: but that all our doings may bee ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ An order for Euening prayer throughout the yeere.

The Priest shall say.

OUr Father which art in heauen, &c.

Then likewise he shall say.

O Lord open thou our lips.

Answere.

And our mouth shall shew foorth thy prayse.

Priest.

O God make speede to saue vs.

Answere.

O Lord make haste to helpe vs.

Priest.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: World without end. Amen.

Prayse ye the Lord.

Then the Psalmes in order, as they bee appoynted in the Table for Psalmes, except there bee proper Psalmes appoynted for that day. Then a Lesson of the olde Testament, as it is appointed likewise in the Kalender, except there bee proper Lessons appointed for that day. After that, *Magnificat* in English, as followeth.

My

Euening prayer.

MY soule doeth magnifie the Lord: and my spirit hath reioyced in God my Saviour. Magnificat. Luke 1.

For hee hath regarded: the lowlinesse of his handmayden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

Hee hath shewed strength with his arme: hee hath scattered the proud in the imagination of their hearts.

He hath put downe the mighty from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent emptie away.

He remembring his mercy, hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seede for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Or else this Psalme.

OSing vnto the Lord a new song: for he hath done marueilous things. Cantate Domino. Psal. 98.

With his owne right hand, and with his holy arme: hath hee gotten himselfe the victory.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the Heathen.

Hee hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thankes.

Praise

Euening prayer.

Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

With Trumpets also and Shaumes: O shew your selues ioyfull before the Lord the King.

Let the Sea make a noyse, and all that therein is: the round World, and they that dwell therein.

Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnesse shall hee iudge the World: and the people with equitie.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

Then a Lesson of the New Testament. And after that, Nunc dimittis in English, as followeth.

Nunc dimittis. Luke 2. 29.

LOrd now lettest thou thy seruant depart in peace: according to thy Word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To bee a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: World without end. Amen.

Or else this Psalme.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowen vpon earth: thy sauing health among all Nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioyce & bee glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.

Let

Euening prayer.

Let the people praiſe thee, O GOD: let all the people praiſe thee.

Then ſhall the earth bring foorth her increaſe: and God, euen our owne God ſhall giue vs his bleſſing.

God ſhall bleſſe vs: and all the endes of the world ſhall feare him.

Glory bee to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhalbe: world without end. Amen.

Then ſhall follow the Creede With otherprayers, as is before appointed at Morning prayer after *Benedictus*, and with three Collects. Firſt of the day. The ſecond for peace. The third for aide againſt all perils, as hereafter followeth: which two laſt Collects ſhalbe dayly ſaid at Euening prayer without alteration.

The ſecond Collect at Euening prayer.

O GOD, from whom all holy deſires, all good counſailes, and all iuſt workes doe proceede: giue vnto thy ſeruants that peace which the world cannot giue, that both our hearts may bee ſet to obey thy Commandements, and alſo that by thee wee being defended from the feare of our enemies, may paſſe our time in reſt and quietneſſe, through the merits of Jeſus Chriſt our Sauiour. Amen.

The third Collect for ayde againſt all perils.

LIghten our darkeneſſe we beſeech thee, O Lord, and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Jeſus Chriſt. Amen.

In the Feaſts of Chriſtmas, the Epiphanie, Saint Matthie, Eaſter, the Aſcenſion, Pentecoſt, Saint Iohn Baptiſt, Saint Iames, Saint Bartholomew, Saint Matthew, Saint Simon and Iude, Saint Andrew, and Trinitie Sunday ſhall bee ſung or ſaid, immediatly after *Benedictus*, this Confeſſion of our Chriſtian faith.

Whoſoeuer

Quicunque vult.

Quicunque vult.



Whosoeuer will be saued: before all things it is necessary that he hold the Catholike Faith.

Which Faith, except euery one doe keepe holy & vndefiled: without doubt hee shall perish euerlastingly.

And the Catholique Faith is this: that we worship one God in Trinitie, and Trinitie in Unitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost is all one: the glory equall, the Maiesty coeternal.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge euery Person by himselfe to be God and Lord.

So

So are wee forbidden by the Catholique Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie none is afore or after other: none is greater or lesse then another.

But the whole three persons bee coeternall together: and coequall.

So that in all things as is aforesaid: the Unitie in Trinitie, and the Trinitie in Unitie is to be worshipped.

Hee therefore that will bee saued: must thus thinke of the Trinitie.

Furthermore it is necessary to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that wee beleeue & confesse: that our Lord Jesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

who suffered for our saluation: descended into hell, rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholique faith: which except a man beleeue faithfully, he canot be saued.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, &c.

Thus endeth the order of Morning and Euening prayer throughout the whole yeere.

Here

¶ Here followeth the Letanie, to be vſed vpon Sundayes, Wedneſdayes, and Fridayes, and at other times when it ſhalbe commanded by the Ordinarie.



God the Father of heauen: haue mercy vpon vs miſerable ſinners.

O God the Father of heauen: haue mercy vpon vs miſerable ſinners.

O God the Sonne redeemer of ỹ world: haue mercy vpon vs miſerable ſinners.

O God the Sonne redeemer of the world: haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercy vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euil and miſchiefe, from ſinne, from the crafts and aſſaults of the deuill, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride, vaine glory, & hypocriſie, from enuy, hatred & malice, and all vncharitablenes.

Good Lord deliuer vs.

From fornication, and all other deadly ſinne, and from all the deceits of the world, the fleſh and the deuill.

Good Lord deliuer vs.

From lightning and tempeſt, from plague, peſtilence, and famine, from battell and murder, and from ſudden death.

The Letanie.

Good Lord deliuer vs.

From all ſedition and priuie conſpiracie, from all falſe doctrine and hereſie, from hardneſſe of heart, and contempt of thy Word and Commandement.

Good Lord deliuer vs.

By the myſterie of thy holy Incarnation, by thy holy Nativitie and Circumciſion, by thy Baptiſme, Faſting, and Temptation.

Good Lord deliuer vs.

By thine agonie and bloody Sweat, by thy Croſſe & Paſſion, by thy precious Death and Buriall, by thy glorious Reſurrection & Aſcenſion, & by the comming of the holy Ghoſt.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Judgement.

Good Lord deliuer vs.

We ſinners doe beſeech thee to heare vs (O Lord God) and that it may pleaſe thee to rule and gouerne thy holy Church vniuerſally in the right way.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſeruant James our moſt gracious King and Gouernour.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue affiance in thee, and euer ſeeke thy honour and glory.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to bee his defender and keeper, giuing him the victorie ouer all his enemies.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to bleſſe and preſerue our Noble Prince Charles, Fredericke the Prince Elector Palatine, and the Lady Elizabeth his wife, with their Royall iſſue.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to illuminate all Biſhops, Paſtours, and Miniſters of the Church, with true knowledge and vnderſtanding of thy worde, and that both by their preaching

preaching and liuing they may set it foorth, and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the Counsell, and all the Nobilitie, with grace, wisedome, and vnderstanding.

We beseech thee to heare vs, &c.

That it may please thee to bless and keepe the Magistrates, giuing them grace to execute Justice, and to maintaine trueth.

We beseech thee to heare vs, &c.

That it may please thee to bless and keepe all thy people.

We beseech thee to heare vs, &c.

That it may please thee to giue to all nations, vnitie, peace, and concord.

We beseech thee to heare vs, &c.

That it may please thee to giue vs an heart to loue & dread thee, and diligently to liue after thy Commandements.

We beseech thee to heare vs, &c.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring foorth the fruits of the Spirit.

We beseech thee to heare vs, &c.

That it may please thee to bring into the way of trueth, all such as haue erred, and are deceiued.

We beseech thee to heare vs, &c.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feete.

We beseech thee to heare vs, &c.

That it may please thee to succour, helpe, and comfort all that be in danger, necessitie, and tribulation.

We beseech thee to heare vs, &c.

That it may please thee to preserue all that trauaile by land or by water, all women labouring of childe, all sicke persons, and young children, and to shew thy pitie vpon all prisoners and captiues.

We beseech thee to heare vs, &c.

That it may pleaſe thee to defend and prouide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to haue mercy vpon all men.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to forgiue our enemies, perſecuters and ſlanderers, and to turne their hearts.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruits of the earth, ſo as in due time Wee may enioy them.

We beſeech thee to heare vs, &c.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy Word.

We beſeech thee to heare vs good Lord.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God that takeſt away the ſinnes of the world.

Grant vs thy peace.

O Lambe of God that takeſt away the ſinnes of the world.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

OUr Father which art in heauen, &c.
And leade vs not into temptation.
But deliuer vs from euill. Amen.

The Verſicle.

O Lord deale not with vs after our ſinnes.

Anſwere.

Answere.

Neither reward vs after our iniquities.

¶ Let vs pray.



God mercifull Father, that despiseth not the sighing of a contrite heart, nor the desire of such as bee sorrowfull, mercifully assist our prayers, that we make before thee in all our troubles and aduersities whensoeuer they oppresse vs, and graciously heare vs, that those euils, which the craft and subtiltie of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that wee thy seruants being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the olde time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid haue mercy vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ, graciously heare vs,

O Lord Christ.

The Letanie.

The verſicle.

O Lord let thy mercy be ſhewed vpon vs.

Anſwere.

As we doe put our truſt in thee.

¶ Let vs pray.



Ee humbly beſeech thee, O Father, mercifully to looke vpon our infirmities: and for the glory of thy Names ſake, turne from vs all thoſe euils that wee moſt righteouſly haue deſerued, and graunt that in all our troubles wee may put our whole truſt and confidence in thy mercy, and euermore ſerue thee in holineſſe and pureneſſe of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Jeſus Chriſt our Lord. Amen.

¶ A prayer for the Kings Maieſtie.



Lord our heauenly Father, high and mighty, King of kings, Lord of lords, the only ruler of Princes, which doeſt from thy Throne behold all the dwellers vpon earth, moſt heartily wee beſeech thee with thy fauour to behold our moſt gracious Soueraigne Lord King Iames, **and ſo repleniſh him with the grace of thy holy Spirit, that hee may alway incline to thy Will, and walke in thy way: endue him plenteouſly with heauenly gifts, grant him in health & wealth long to liue, ſtrengthen him, that hee may vanquiſh and ouercome all his enemies, and finally after this life he may attaine euerlaſting ioy and felicitie, through Jeſus Chriſt our Lord. Amen.**

¶ A Prayer

The Letanie.

¶ A Prayer for the Prince, and other the Kings children.



Almighty God, which hast promised to bee a Father of thine Elect, and of their seede: We humbly beseech thee to blesse our Noble Prince Charles, Fredericke the Prince Elector Palatine, and the Lady Elizabeth his wife, with their Royall issue, endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting Kingdome, through Jesus Christ our Lord. Amen.



Almighty and euerlasting God, which onely workest great marueiles, send downe vpon our Bishops & Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truely please thee, powre vpon them the continuall dew of thy blessing: Graunt this, O Lord, for the honour of our Aduocate and Mediatour Jesus Christ. Amen.

¶ A Prayer of Chrysostome.



Almighty God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfil now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy Trueth, and in the world to come life euerlasting. Amen.

The Letanie.

2. Corinth. 13.

The grace of our Lord Jesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen.

¶ For raine if the time require.



GOD heauenly Father, which by thy Sonne Jesus Christ, hast promised to all them that seeke thy Kingdome, and the righteousnesse thereof, all things necessarie to their bodily sustenance: Send vs, wee beseech thee, in this our necessitie, such moderate Raine and showers, that wee may receiue the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

¶ For faire weather.



O Lord God, which for the sinne of man diddest once drowne all the world, except eight persons, & afterward of thy great mercie diddest promise neuer to destroy it so againe: We humbly beseech thee, that although wee for our iniquities haue worthily deserued this plague of Raine and Waters, yet vpon our true repentance, thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Jesus Christ our Lord. Amen.

¶ In

The Letanie.

¶ In the time of dearth and famine.



God heauenly Father, whose gift it is that the raine doeth fall, the earth is fruitfull, beasts increase, and fishes doe multiply: behold we beseech thee, the afflictions of thy people, & grant that the scarcitie and dearth (which wee doe now most iustly suffer for our iniquity) may through thy goodnesse bee mercifully turned into cheapenesse and plentie, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, bee all honour, &c.

¶ In the time of warre.



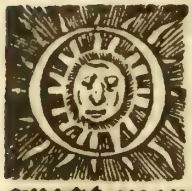
Almightie God, King of all kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull to them that truely repent: saue and deliuer vs, We humbly beseech thee, from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that wee being armed with thy defence, may bee preserued euermore from all perils, to glorifie thee which art the onely giuer of all victory, through the merits of thy onely Sonne Iesus Christ our Lord.

¶ In the time of any common Plague or sickenesse.



Almighty God, which in thy wrath in the time of King Dauid, diddest slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy, diddest saue the rest: haue pitie vpon vs miserable sinners, that now are visited with great sickenesse and mortalitie, that like as thou didst then command thine Angel to cease from punishing:

ing: ſo it may now pleaſe thee to withdraw from vs this plague and grieuous ſickeneſſe, through Jeſus Chriſt our Lord. Amen.



God, whoſe nature and property is euer to haue mercy, and to forgiue, receiue our humble petitions: and though we be tyed and bound with the chaine of our ſinnes, yet let the pitifulneſſe of thy great mercy looſe vs, for the honour of Jeſus Chriſts ſake, our Mediatour and Aduocate. Amen.

¶ Thankeſgiuing for Raine.



God our heauenly Father, who by thy gracious prouidence doeſt cauſe the former and the latter Raine to deſcend vpon the earth, that it may bring foorth fruit for the vſe of man: wee giue thee humble thankes, that it hath pleaſed thee in our greateſt neceſſitie to ſend vs at the laſt a ioyfull Raine vpon thine inheritance, and to refreſh it when it was dry, to the great comfort of vs thy vnworthy ſeruants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. Amen.

¶ Thankeſgiuing for faire weather.



Lord God, who haſt iuſtly humbled vs by thy late Plague of immoderate raine and waters, and in thy mercy haſt relieued and comforted our ſoules by this ſeaſonable and bleſſed change of Weather: wee praiſe and glorifie thy holy Name for this thy Mercie, and will alwayes declare thy louing kindeneſſe from generation to generation, through Jeſus Chriſt our Lord. Amen.

¶ A Thankeſ-

The Letanie.

¶ A Thankesgiuing for plentie.



Most mercifull Father, which of thy gracious goodnesse hast heard the deuout prayers of thy Church, and turned our dearth and scarcitie into cheapenesse and plentie: wee giue thee humble thankes for this thy speciall bountie, beseeching thee to continue this thy louing kindnesse vnto vs, that our land may yeeld vs her fruits of increase, to thy glory and our comfort, through Iesus Christ our Lord. Amen.

¶ A Thankesgiuing for Peace and Victory.



Almighty GOD, which art a strong Tower of defence vnto thy seruants against the face of their enemies: wee yeelde thee prayse and thankesgiuing for our deliuerance from those great and apparant dangers, wherewith we were compassed: wee acknowledge it thy goodnesse, that we were not deliuered ouer as a prey vnto them, beseeching thee still to continue such thy mercies towards vs, that all the World may know, that thou art our Sauiour and mightie deliuerer, through Iesus Christ our Lord. Amen.

¶ A Thankesgiuing for deliuerance from the Plague.



Lord God, which hast wounded vs for our sinnes, and consumed vs for our transgressions by thy late heauie and dreadfull visitation, and now in the middest of Iudgement remembring Mercie, hast redeemed our soules from the iawes of death: wee offer vnto thy Fatherly goodnesse our selues, our soules and bodies, which thou hast deliuered, to bee a liuing Sacrifice vnto thee, alwayes praysing and magnifying thy

mercies

mercies in the middest of the Congregation, through Jesus Christ our Lord.

Or this.

WEe humbly acknowledge before thee, (O most mercifull Father) that all the punishments which are threatned in thy Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions and hardnesse of heart: yet seeing it hath pleased thee of thy tender mercy, vpon our Weake and vnworthy humiliation, to asswage the noysome Pestilence, wherewith wee lately haue beene sore afflicted, and to restore the ioyce of Ioy and Health into our dwellings: we offer vnto thy diuine Maiestie the sacrifice of Prayse and Thankesgiuing, lauding and magnifying thy glorious Name for such thy preseruation and prouidence ouer vs, through Jesus Christ our Lord. Amen.

The

¶ The Collects, Epistles, and Gospels to be vsed at the celebration of the Lords Supper, and holy Communion through the yeere.

¶ The first Sunday in Aduent.

The Collect.

ALmighty God, giue vs grace that wee may cast away the workes of darkenesse, and put vpon vs the armour of light, now in the time of this mortall life, (in the which thy Sonne Iesus Christ came to visite vs in great humility) that in the last day when he shall come againe in his glorious Maiestie, to iudge both the quicke and dead, wee may rise to the life immortall, through him who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

OWe nothing to any man, but this, that ye loue one another: For he that loueth another, fulfilleth the Law. For these Commandements, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust, and so forth (if there be any other Commandement) it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This also wee know the season, how that it is time that wee should now awake out of sleepe: for now is our saluation neerer then when we beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darknesse, and let vs put on the armour of light. Let vs walke honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying: but Rom. 13. 8.

but put ye on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lusts of it.

The Gospel.

Mat. 21.1 AND when they drew nigh to Hierusalem, and were come to Bethphage, vnto mount Olivet, then sent Iesus two of his Disciples, saying vnto them, Goe into the towne that lieth ouer against you, and anon yee shall finde an Asse bound, and her Colt with her, loose them, and bring them vnto mee: and if any man say ought vnto you, say ye, The Lord hath need of them: and straightway he will let them goe. All this was done that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King commeth vnto thee, meeke, sitting vpon an Asse, and a Colt, the foale of the Asse vsed to the yoke. The Disciples went, and did as Iesus commaunded them, and brought the Asse and the Colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cryed, saying, Hosanna to the Sonne of Dauid: Blessed is hee that commeth in the Name of the Lord, Hosanna in the highest. And when he was come to Hierusalem, all the citie was mooued, saying, Who is this? And the people sayd, This is Iesus the Prophet of Nazareth, a citie of Galilee. And Iesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and ouerthrew the Tables of the money-changers, and the seates of them that solde Doues, and said vnto them, It is written, My House shalbe called the House of prayer, but yee haue made it a denne of theeues.

The

The ij. Sunday in Aduent.

The Collect.

BLessed Lord, which hast caused all holy Scriptures to bee written for our learning: Graunt vs that we may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy Word, wee may embrace and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ.

The Epistle.

WHatsoeuer things are written afore time, they are written for our learning, that we through patience and comfort of the Scriptures might haue hope. The God of patience and consolation, graunt you to be like minded one to wards another, after the ensample of Christ Iesus: that ye all agreeing together, may with one mouth praise God the Father of our Lord Iesus Christ. wherefore receiue yee one another, as Christ receiued vs, to the praise of God. And this I say, that Iesus Christ was a Minister of the Circumcision for the trueth of God, to confirme the promises made vnto the Fathers, and that the Gentiles might praise God for his mercy, as it is written, For this cause I will praise thee among the Gentiles, and sing vnto thy Name. And againe he sayth, Reioyce yee Gentiles with his people. And againe, Praise the Lord all ye Gentiles, and laud him all yee Nations together. And againe Esay saith, There shalbe the roote of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy and peace in beleeuing, that ye may bee rich in hope through the power of the holy Ghost. Rom. 15. 4.

The

The iij. Sunday in Aduent.

The Gospel.

Luke 21. 25. HERE shall be signes in the Sunne, and in the Moone, and in the Starres: and in the earth the people shall bee at their wittes ende through despaire. The Sea and the waters shall roare, and mens hearts shall faile them for feare, and for looking after those things which shall come on the earth: for the powers of heauen shal moue. And then shall they see the Sonne of man come in a cloude, with power and great glory. When these things begin to come to passe, then looke vp, and lift vp your heads, for your Redemption draweth nigh. And hee shewed them a similitude: Behold the figtree, and all other trees, when they shoote foorth their buds, ye see and know of your owne selues, that Summer is then nigh at hand. So likewise yee also (when ye see these things come to passe) bee sure that the Kingdome of God is nigh. Verily I say vnto you, this generation shall not passe, till all be fulfilled. Heauen and earth shall passe away, but my words shall not passe.

¶ The third Sunday in Aduent.

The Collect.

LORD, wee beseech thee giue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Iesus Christ.

The Epistle.

1. Cor. 4. 1. LEt a man this wise esteeme vs, euen as the Ministers of Christ, and Stewards of the secrets of God. Furthermore, it is required of the Stewards, that a man be found faithful. With mee it is but a very small thing that I should bee iudged of you, either of mans iudgement: No, I iudge not mine owne selfe, for I know nought by my selfe,

selfe, yet am I not thereby iustified. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkenesse, and open the counsailes of the hearts, and then shall euery man haue prayse of God.

The Gospel.



When Iohn being in prison, heard the workes of Christ, he sent two of his disciples, and said vnto him, Art thou he that shall come, or doe wee looke for another? Iesus answered, and said vnto them, Goe and shew Iohn againe what yee haue heard and seene. The blinde receiue their sight, the lame walke, the lepers are cleansed, and the deafe heare, the dead are raysed vp, and the poore receiue the glad tidings of the Gospel: and happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, what went ye out into the wildernesse to see? A reede that is shaken with the winde? or what went yee out to see? A man clothed in soft rayment? Behold, they that weare soft clothing, are in Kings houses. But what went ye out for to see? A Prophet? Verily I say vnto you, and more then a Prophet. For this is hee of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Mat. 11. 2.

¶ The iiij. Sunday in Aduent.

The Collect.



Lord, rayse vp (we pray thee) thy power, and come among vs, and with great might succour vs, that whereas through our sinnes and wickednesse we bee sore let and hindered, thy bountifull grace and mercy (through the satisfaction of thy Sonne our Lord) may speedily deliuer vs: to whom with thee and the holy Ghost, be honour and glory, world without end.

The

The iiij. Sunday in Aduent.

The Epistle.

Phil.4.4. REioyce in the Lord alway, and againe I say, Reioyce. Let your softnesse bee knowen to all men: the Lord is euen at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions bee manifest vnto God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your hearts and mindes, through Christ Iesu.

The Gospel.

Ioh.1.19 THis is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem, to aske him, What art thou? And hee confessed and denied not, and sayd plainely, I am not Christ, And they asked him, What art thou then? Art thou Elias? And hee sayd, I am not. Art thou the Prophet? And hee answered, No. Then said they vnto him, What art thou, that we may giue an answere vnto them that sent vs? what sayest thou of thy selfe? He said, I am the voyce of a cryer in the wildernesse, Make straight the way of the Lord, as said the Prophet Esay. And they which were sent, were of the Pharisees, and they asked him, and said vnto him, Why baptizest thou then, if thou bee not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you, whom ye know not: hee it is, which though hee came after me, was before mee, whose shoe latchet I am not worthy to vnloose. These things were done at Bethabara beyond Iordan, where Iohn did baptize.

¶ Christmas day.

The Collect.

ALmighty God, which hast giuen vs thy onely begotten Sonne, to take our nature vpon him, and this day to be borne of a pure Virgin: Grant that wee being regenerate, and made thy children by adoption

adoption and grace, may daily be renued by thy holy Spirit, through the same our Lord Jesus Christ, who liueth and reigneth with thee, &c

The Epistle.

GOD in times past, diuersly and many wayes spake vnto the Fathers by Prophets: but in these last dayes he hath spoken to vs by his owne Sonne, whom he hath made heire of al things, by whom also hee made the world. Which Sonne being the brightnes of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the Maiestie on high, being so much more excellent then the Angels, as he hath by inheritance obteined a more excellent Name then they. For vnto which of the Angels said he at any time, Thou art my Son, this day haue I begotten thee? And againe, I will be his Father, and he shall be my Sonne. And againe, When he bringeth in the first begotten Sonne into the world, he sayeth, And let all the Angels of God worship him. And vnto the Angels he sayth, He maketh his Angels spirits, and his ministers a flame of fire. But vnto the Sonne he sayth, Thy seate (O God) shall be for euer and euer, the scepter of thy kingdome is a right scepter: thou hast loued righteousnes, and hated iniquitie. Wherefore God, euen thy God, hath anointed thee With the oyle of gladnesse aboue thy fellowes. And thou Lord in the beginning hast layd the foundation of the earth, and the heauens are the workes of thy hands. They shall perish, but thou endurest. They all shall ware old as doth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art euen the same, and thy yeeres shall not faile. Heb. 1. 1.

Saint Steuens day.

The Goſpel.

Iohn 1.1. N the beginning was the Word, and the Word was with God, and God was the Word. The ſame was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light ſhineth in the darkenes, and the darkenes comprehended it not. There was ſent from God a man, whoſe name was John: the ſame came as a witneſſe, to beare witneſſe of the light, that all men through him might beleeue. He was not that light, but was ſent to beare witneſſe of the light. That light was the true light, which lighteth euery man that commeth into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue he power to be made ſons of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the fleſh, nor yet of the wil of man, but of God. And the ſame Word became fleſh, and dwelt among vs, and we ſaw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and trueth.

Saint Steuens day.

The Collect.

GRant vs, O Lord, to learne to loue our enemies, by the example of thy ſtarty S. Steuen, who prayed for his perſecutors, to thee which liueſt, &c.

Then ſhall follow the Collect of the Natiuitie, which ſhall be ſaid continually vnto New-yeeres day.

The Epiſtle.

Act. 7.55. ND Steuen being full of the holy Ghoſt, looked vp ſtedfaſtly with his eyes into heauen, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, and ſaid, Behold, I ſee the heauens open, and the Sonne of man ſtanding on the right

right hand of God. Then they gaue a showte with a lowde voyce, and stopped their eares, and ran vpon him all at once, and cast him out of the citie, and stoned him. And the witnesses laid downe their clothes at a young mans feete, whose name was Saul: and they stoned Steuen, calling on, and saying, Lord Jesu, receiue my spirit. And he kneeled downe, and cried with a lowde voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The Gospel.

Behold, I send vnto you Prophets, and wise men and Scribes, and some of them ye shall kill and crucifie, and some of them yee shall scourge in your Synagogues, and persecute them from citie to citie, that vpon you may come all the righteous blood, which hath bene shedde vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slew betweene the temple and the altar. Verely I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the hen gathereth her chickins vnder her wings, and ye would not: Behold, your house is left vnto you desolate. For I say vnto you, ye shal not see me henceforth, till that ye say, Blessed is he that commeth in the Name of the Lord. Matth. 23. 34.

Saint Iohn Euangelists day.

The Collect.

Mercifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle, and Euangelist John, may attaine to thy euerlasting gifts, through Jesus Christ our Lord.

Saint Iohn Euangelists day.

The Epistle.

1.Ioh.1.1. hat which was from the beginning, which we haue heard, which we haue seene with our eyes, which wee haue looked vpon, & our hands haue handled of the word of life (And the life appeared, and wee haue seene and beare witnesse, and shew vnto you that eternall life, which was with the Father, and appeared vnto vs) That which we haue seene & heard, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may be with the Father and his Sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tidings which we haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all. If we say we haue fellowship with him, and walke in darkenesse, wee lie, and doe not the truth. But and if wee walke in light, euen as he is in light, then haue we fellowship with him, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne. If we say we haue no sinne, we deceiue our selues, and the trueth is not in vs. If wee knowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a liar, and his word is not in vs.

The Gospel.

Ioh.21.19. Esus said vnto Peter, Follow thou me. Peter turned about, and saw the disciple whom Iesus loued, following (which also leaned on his breast at supper, and sayde, Lorde, which is he that betrayeth thee:) when Peter therefore saw him, he said vnto Iesus, Lord, what shall he here do: Iesus said vnto him, If I will haue him to tary til I come, what is that to thee: Folow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Iesus said not to him, He shall not

not die: but, If I will that he tary till I come, what is that to thee? The same disciple is he which testifieth of these things, and wrote these things, and we know that his testimonie is true. There are also many other things, which Jesus did, the which if they should bee written euery one, I suppose the world could not containe the bookes that should be written.

Innocents day.

The Collect.

ALmighty God, whose praise this day the yong Innocents thy witnesses haue confessed and shewed forth, not in speaking but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues we doe confesse, through Jesus Christ our Lord.

The Epistle.

I Looked, and lo, a lambe stood on the mount Sion, and with him an hundred and fortie foure thousand, hauing his name and his fathers name written in their foreheads. And I heard a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder. And I heard the voyce of harpers harping with their harpes. And they sung as it were a new song before the seat, and before the foure beasts and elders, and no man could learne the song, but the hundred and forty foure thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the lambe, whithersoeuer he goeth. These were redeemed from men, being the first fruits vnto God, and to the lambe, and in their mouthes was found no guile: for they are without spot before the throne of God. Apo.14.1

The Gospel.

THe Angel of the Lord appeared to Joseph in a sleepe, saying, Arise, and take the child and his mother, and flee into Egypt, and be thou there till I bring thee word. For it will come to passe that Herod will seeke the child, to destroy him. So when Mat.2.13.

he awoke, he took the child and his mother by night, and departed into Egypt, and was there vnto the death of Herod, that it might bee fulfilled which was spoken of the Lord by the Prophet saying, Out of Egypt haue I called my Sonne. Then Herod, when he sawe that he was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slewe all the children that were in Bethlehem, and in all the coasts (as many as were two yeere old or vnder) according to the time that he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremie, whereas hee said, In Rama was there a voice heard, lamentation, weeping and great mourning, Rachel weeping for her children, and would not bee comforted, because they were not.

The Sunday after Christmas day.

The Collect.

Almighty God, &c. (As vpon Christmas day.)

The Epistle.

Gal.4.1. ND I say, that the heire (as long as he is a child) differeth not from a seruant, though hee be Lord of all, but is vnder tutors and gouernours, vntill the time that the father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the world: But when the time was full come, God sent his Son made of a woman, and made bond vnto the Lawe, to redeeme them which were bond vnto the Lawe, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because yee are sonnes, God hath sent the spirit of his Sonne into your hearts, which crieth, Abba, Father. Wherefore now thou art not a seruant but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The

The Sunday after Christmas.

The Gospel.



His is the Booke of the generation of Jesus Christ the Sonne of Dauid, the sonne of Abraham. Abraham begate Isahac: Isahac begate Jacob: Jacob begate Judas and his brethren: Judas begate Phares and Zarам, of Thamar: Phares begate Esrom: Esrom begate Aram: Aram begate Aminadab: Aminadab begate Naasson: Naasson begate Salmon: Salmon begate Boos of Rahab: Boos begate Obed of Ruth: Obed begate Jesse: Jesse begate Dauid the King: Dauid the King begate Solomon of her that was the wife of Urie: Solomon begate Roboam: Roboam begate Abia: Abia begate Asa: Asa begate Josaphat: Josaphat begate Joram: Joram begate Osias: Osias begate Joatham: Joatham begate Achas: Achas begate Ezekias: Ezekias begate Manasses: Manasses begate Amon: Amon begate Josias: Josias begate Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begate Salathiel: Salathiel begate Zorobabel: Zorobabel begate Abiud: Abiud begate Eliachim: Eliachim begate Azor: Azor begate Sadoc: Sadoc begate Achin: Achim begate Eliud: Eliud begate Eleazar: Eleazar begate Matthan: Matthan begat Jacob: Jacob begate Joseph the husband of Mary, of whom was borne Jesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are foureteene generations. And from Dauid vnto the captiuitie of Babylon, are xiiii. generations. And from the captiuitie of Babylon vnto Christ, are xiiii. generations. Matth. 1. 1.

The birth of Jesus Christ was on this wise: When his mother Mary was married to Joseph, (before they came to dwel together) she was found with child by the holy Ghost. Then Joseph her husbād, because he was a righteous man, and would not put her to shame, was minded priuily to de-

part from her. But while he thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghost. She shall bring forth a sonne, and thou shalt call his Name Jesus, for he shall saue his people from their sinnes.

All this was done, that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a mayde shall be with childe, and shall bring forth a Sonne, and they shall call his Name Emmanuel: which if a man interpret, is as much to say, as God with vs. And Joseph assoone as he awoke out of sleepe, did as the Angel of the Lord had bidden him: and hee tooke his wife vnto him, and knew her not, till shee had brought forth her first begotten Sonne, and called his Name Jesus.

The circumcision of Christ.

The Collect.

ALmightie God, which madest thy blessed Sonne to bee Circumcised, and obedient to the Law for man: grant vs the true circumcision of the spirit, that our hearts and all our members being mortified from all worldly and carnall lustes, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

Rom 4.8. BLessed is the man to whom the Lord will not impute sinne. Came this blessednesse then vpon the circumcision, or vpon the vncircumcision also? For wee say that faith was reckoned to Abraham for righteousnesse. How was it then reckoned? When hee was in Circumcision, or When he was in the vncircumcision? not in time of Circumcision, but When hee was yet vncir-

vncircumcised. And he receiued the signe of Circumcision, as a seale of the righteousnes of faith, which hee had yet being vncircumcised, that hee should be the father of all them that beleeue, though they be not circumcised, that righteousnesse might be imputed to them also, and that hee might be the father of Circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steps of the faith that was in our father Abraham before the time of Circumcision. For the promise (that hee should bee heire of the world) happened not to Abraham, or to his seed through the Law, but through the righteousnesse of faith. For if they which are of the Law, be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

AND it fortuned, assoone as the Angels were gone away from the shepheards into heauen, they sayd one to another, Let vs goe euen now vnto Bethlehem, and see this thing that wee heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and found Mary and Joseph, and the babe layd in a manger. And when they had seene it, they published abroad the saying that was tolde them of that childe. And all they that heard it, wondered at those things which were told them of the shepheards. But Mary kept all these sayings, and pondred them in her heart. And the shepheards returned praysing and lauding God for all the things, that they had heard and seene, euen as it was told vnto them. And when the eight day was come, that the childe should bee Circumcised, his Name was called Jesus, which was named of the Angel before hee was conceiued in the wombe. Luk. 2.15

If there be a Sunday betweene the Epiphanie & the Circumcision, then shall bee vsed the same Collect, Epistle and Gospel at the Communion, which was vsed vpon the day of Circumcision.

The

The Epiphanie.

The Collect.



God, which by the leading of a starre, diddest manifest thy onely begotten Sonne to the Gentiles: Mercifully grant, that We which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

Ephe. 3. 1.



Or this cause I Paul am a prisoner of Iesus Christ for you Heathen, if ye haue heard of the ministration of the grace of God which is giuen mee to you-Ward. For by reuelation shewed he the mysterie vnto mee, as I wrote afore in few words, whereby when ye read, ye may vnderstand my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophets by the Spirit, that the Gentiles should be inheritours also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospel: Whereof I am made a minister, according to the gift of the grace of God, which is giuen vnto mee after the working of his power. Vnto me the least of all Saints is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ, and to make all men see what the felowship of the mysterie is, which frō the beginning of the world hath bene hid in God, which made all things through Iesus Christ, to the intent that now vnto the rulers and powers in heauenly things, might be known by the Congregation, the manifold wisedome of God, according to the eternall purpose which he wrought in Christ Iesus our Lord, by whom wee haue boldnesse and entrance with the confidence which is by the faith of him.

The

The Epiphanie.

The Gospel.



Hen Jesus was borne in Bethlehem, a citie of Jurie, in the time of Herod the King: beholde, there came wise men from the East to Hierusalem, saying, Where is hee that is borne King of the Jewes? for we haue seene his starre in the East, and are come to worship him. When Herod the King had heard these things, hee was troubled, and all the Citie of Hierusalem with him. And when hee had gathered all the chiefe Priests and Scribes of the people together, he demaunded of them where Christ should be borne. And they said vnto him, At Bethlehem in Jurie: for thus it is Written by the Prophet, And thou Bethlehem in the land of Jurie, art not the least among the princes of Juda: for out of thee shall come vnto me the Captaine that shall gouerne my people Israel. Then Herod, when he had priuily called the wise men, hee enquired of them diligently What time the starre appeared. And he bade them goe to Bethlehem, and said, Goe your way thither, and search diligently for the child: and when ye haue found him, bring mee Word againe, that I may come and worship him also. When they had heard the King, they departed, and lo, the starre which they saw in the East, went before them, till it came and stood ouer the place wherein the childe was. When they saw the starre, they were exceeding glad, and went into the house, and found the child with Mary his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him giftes, gold, frankincense, and Myrrhe. And after they were warned of God in a sleepe, that they should not go againe to Herod, they returned into their owne countrey another Way. Mat. 2. 1.

The

The firſt Sunday after the Epiphanie.

The Collect.

LOrd, wee beſeech thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue and know what things they ought to do, and alſo haue grace and power faithfully to fulfill the ſame, through Jeſus Chriſt our Lord, Amen.

The Epiſtle.

Rom. 12. 1

IBeſeech you therfore brethren, by the mercifulneſſe of God, that ye make your bodies a quicke ſacrifice, holy, & acceptable vnto God, which is your reaſonable ſeruing of God. And faſhion not your ſelues like vnto this world: but be ye changed in your ſhape, by the renuing of your mind, that ye may proue what thing that good and acceptable and perfect will of God is. For I ſay (through the grace that vnto me giuen is) to euery man among you, that no man ſtand high in his owne conceit, more then it becommeth him to eſteeme of himſelfe: but ſo iudge of himſelfe, that he be gentle and ſober, according as God hath dealt to euery man the meaſure of faith. For as We haue many members in one body, and all members haue not one office: So We, being many, are one body in Chriſt, and euery man among our ſelues, one anothers members.

The Goſpel.

Luk. 2 43.

THE father and mother of Jeſus went to Hieruſalem, after the cuſtome of the feaſt day. And when they had fulfilled the dayes, as they returned home, the childe Jeſus abode ſtill at Hieruſalem, and his father and mother knewe not of it: but they ſuppoſing him to haue been in the companie, came a dayes iourney, and ſought him among their kinſfolke and acquain-

quaintance: and when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned, that after three dayes they found him in the Temple, sitting in the middest of the doctors hearing them, and posing them. And all that heard him, were astonied at his understanding and answeres. And when they saw him, they maruelled. And his mother said vnto him, Sonne, why hast thou thus dealt with vs: behold, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it that ye sought me: wist ye not that I must go about my Fathers businesse: And they understood not that saying which he spake vnto them. And he went downe with them, & came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Jesus prospered in wisedome and age, and in fauour with God and men.

The second Sunday after the *Epiphanie.*

The Collect.

ALmightie and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

SEeing that we haue diuers gifts, according to the grace that is giuen vnto vs, if a man haue the gift of prophesie, let him haue it, that it bee agreeing to the faith. Let him that hath an office, waite on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shewe mercie, let him doe it with cheerefulnesse. Rom. 12.6

Let

The ij. Sunday after Epiphanie.

Let loue be without diſſimulation. Hate that which is euill, and cleaue vnto that which is good. Be kinde one to another with brotherly loue. In giuing honour, goe one before another. Be not ſlouthful in the buſineſſe which ye haue in hand. Be feruent in ſpirit. Apply your ſelues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Diſtribute vnto the neceſſitie of the Saints. Be ready to harbour. Bleſſe them which perſecute you. Bleſſe, I ſay, and curſe not. Be merrie with them that are merrie, Weepe with them that weepe. Be of like affection one towards another. Be not high minded, but make your ſelues equall to them of the lower ſort.

The Goſpel.

Iohn.2.1. AND the third day was there a mariage in Cana a city of Galilee, and the mother of Jeſus was there. And Jeſus was called (and his diſciples) vnto the marriage. And when ỹ wine failed, the mother of Jeſus ſaid vnto him, They haue no wine. Jeſus ſaid vnto her, woman, what haue I to doe with thee? mine houre is not yet come. His mother ſaid vnto the miniſters, whatſoeuer he ſaith vnto you, doe it. And there were ſtanding there ſixe waterpots of ſtone, after the maner of purifying of the Jewes, conteining two or three firkins apiece. Jeſus ſaid vnto them, Fill the waterpots with water. And they filled them vp to the brim. And he ſaid vnto them, Draw out now, and beare vnto the gouernour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water turned into wine, & knew not whence it was (but the miniſters which drew the water, knew) he called the bridegrome, and ſaid vnto him, Euery man at the beginning doeth ſet forth good wine, and when men bee drunke, then that which is worſe: but thou haſt kept the good wine vntill now. This beginning of miracles did Jeſus in Cana of Galilee, and ſhewed his glory, and his diſciples beleeued on him.

The

The third Sunday after the Epiphanie.

The Collect.

ALmighty and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch foorth thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

BE not wise in your owne opinions. Recompense to no man euill for euill. Prouide afore hand things honest, not onely before God, but also in the sight of all men. If it be possible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemie hunger, feed him, if he thirst, giue him drinke: for in so doing thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodnesse. Rom. 12. 16.

The Gospell.

WHen hee was come downe from the mountaine, much people followed him. And behold, there came a leper, and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Iesus put forth his hand, and touched him, saying, I will, bee thou cleane. And immediatly his leprosie was cleansed. And Iesus sayd vnto him, Tell no man, but go and shew thy selfe to the Priest, and offer the gift (that Moses commanded to bee offered) for a witnesse vnto them. And when Iesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lieth at home sicke of the Palsie, and is grieuously pained. And Iesus sayd, When I come vnto him, I will heale him. The Centurion answered and sayd, Sir, I am not worthy that thou shouldest come vnder my roofe: but Matt. 8. 1.

speake

speake the word onely, and my seruant shalbe healed. For I also my selfe am a man subiect to the authoritie of another, and haue souldiers vnder me: and I say vnto this man, Go, and he goeth: and to another man, Come, and he commeth: and to my seruant, Doe this, and he doeth it. When Iesus heard these words, hee marueiled, and said to them that followed him, Verily I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East and West, and shall rest with Abraham, Isahac, and Iacob in the kingdome of heauen: But the children of the kingdome shalbe cast out into vtter darkenesse, there shall be weeping and gnashing of teeth. And Iesus sayd vnto the Centurion, Goe thy way, and as thou beleeuest, so be it vnto thee. And his seruant was healed the selfe same houre.

The fourth Sunday after the Epiphany.

The Collect.

GOd which knowest vs to be set in the middes of so many and great dangers, that for mans frailenes we cannot alwayes stand vpright, grant to vs the health of body and soule, that all those things which we suffer for sinne, by thy helpe we may wel passe and ouercome, through Christ our Lord.

The Epistle.

Rom. 13. 1

LEt euery soule submit himselfe vnto the authoritie of the higher powers: for there is no power but of God. The powers that be, are ordained of God. Whosoeuer therefore resisteth power, resisteth the ordinance of God: but they that resist, shal receiue to themselues damnation. For rulers are not fearefull vnto them that doe good, but to them that doe euill. Wilt thou be without feare of the power? do well then, and so shalt thou be praised of the same: for he is the minister of God for thy wealth. But if thou doe that which is euill, then feare: for hee beareth not the sword for nought: for he is the minister of God to take vengeance on them that doe euill. Wherefore yee must needes

obey,

obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay yee tribute: for they are Gods ministers, seruing for the same purpose. Giue to euery man therfore his duety: tribute, to Whom tribute belongeth: custome, to whom custome is due: feare, to Whom feare belongeth: honour to Whom honour pertaineth.

The Gospell.

AND When hee entred into a ship, his disciples followed him. And beholde, there arose a great tempest in the Sea, insomuch as the shippe was couered With waues, but he was asleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, Wee perish. And he said vnto them, Why are ye feareful, O ye of little faith: Then he arose, and rebuked the Matth. 8. 23.

windes and the sea, and there followed a great calme. But the men marueiled, saying, What maner of man is this, that both Windes and sea obey him: And When he was come to the other side, into the countrey of the Gergesites, there met him two possessed of deuils, Which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And behold, they cryed out, saying, O Iesu thou Son of God, What haue We to do With thee: Art thou come hither to torment vs before the time: And there was a good way off from them a herde of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herde of swine. And he said vnto them, Goe your wayes. Then Went they out, and departed into the herd of swine. And beholde, the Whole herde of swine was caryed headlong into the sea, and perished in the Waters. Then they that kept them, fled, and Went their Wayes into the citie, and tolde euery thing, and What had happened vnto the possessed of the deuils. And behold, the Whole citie came out to meete Iesus: and When they saW him, they besought him that he Would depart out of their coasts.

The fift Sunday after the Epiphanie.

The Collect.

LOrd, wee beseech thee to keepe thy Church and houshold continually in thy true Religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore bee defended by thy mighty power, through Iesus Christ our Lord.

The Epistle.

Col. 3. 12. PVt vpon you as the elect of God, tender mercie, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, & forgiuing one another, if any man haue a quarell against another: as Christ forgaue you, euen so do ye. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace yee are called in one body: and see that yee bee thankefull. Let the word of Christ dwel in you plentcously, with all wisedom. Teach and exhort your owne selues in Psalmes and Hymnes, and spirituall songs, singing with grace in your hearts to the Lord. And whatsoeuer ye do in word or deede, doe all in the Name of the Lord Iesu, giuing thanks to God the Father by him.

The Gospel.

Matth. 13. 24. THe kingdome of heauen is like vnto a man which sowed good seede in his field: but while men slept, his enemie came, and sowed tares among the wheate, and went his way. But when the blade was sprung vp, and had brought foorth fruit, then appeared the tares also. So the seruants of the householder came, and sayd vnto him, Sir, diddest not thou sowe good seed in thy field: from whence then hath it tares: He said vnto them, The enuious man hath done this. The seruants said vnto him, Wilt thou then that we go and weed them vp: But

he

he said, Nay, lest while ye gather vp the tares, ye plucke vp also the Wheate with them: let both grow together vntil the harueſt, and in the time of harueſt, I will say to the reapers, Gather ye first the tares, and binde them together in sheaues to be burnt, but gather the Wheate into my barne.

The sixt Sunday (if there be so many) shall haue the same Collect, Epistle and Gospel, that was vpon the fift Sunday.

The Sunday called Septuagesima.

The Collect.

ALord, wee beseech thee fauourably to heare the prayers of thy people, that wee which are iustly punished for our offences, may be mercifully deliuered by thy goodnes, for the glory of thy Name, through Jesus Christ our Sauiour, Who liueth and reigneth World without end. Amen.

The Epistle.

PErceiue ye not how that they which runne in a course, runne all, but one receiueth the reward? So runne that ye may obtaine. Euery man that proueth masteries, absteineth from all things: and they doe it to obtaine a crowne that shall perish: but we to obtaine an euerlasting crowne. I therefore so runne, not as at an vncertaine thing: so fight I, not as one that beateth the ayre: but I tame my body, and bring it into subiection, lest by any meanes it come to passe, that When I haue preached to other, I my selfe should be cast away. 1.Cor.9. 24.

The Gospel.

THE kingdome of heauen is like vnto a man that is an housholder, which went out early in the Morning to hire labourers into his vineyard. And When the agreement was made With the labourers for a peny a day, he sent them into his vineyard. And hee went Mat.20.1.

out about the third houre, and ſaw other ſtanding idle in the market place, and ſayd vnto them, Goe yee alſo into the vineyarde, and whatſoeuer is right, I will giue you. And they went their way. Againe he went out about the ſixt and ninth houre, and did likewiſe. And about the eleuenth houre hee went out, and found other ſtanding idle, and ſayd vnto them, Why ſtand ye here all the day idle? They ſaid vnto them, Becauſe no man hath hired vs. He ſaith vnto him, Goe ye alſo into the vineyard, and whatſoeuer is right, that ſhall yee receiue. So when euen was come, the Lord of the vineyard ſayd vnto his Steward, Call the labourers, and giue them their hire, beginning at the laſt, vntill the firſt. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when the firſt came alſo, they ſuppoſed that they ſhould haue receiued more, and they likewiſe receiued euery man a penie. And when they had receiued it, they murmured againſt the goodman of the houſe, ſaying, Theſe laſt haue wrought but one houre, and thou haſt made them equall with vs, which haue borne the burden and heate of the day. But he anſwered vnto one of them, & ſaid, Friend, I doe thee no wrong: Diddeſt thou not agree with me for a penie? Take that thine is, and goe thy way: I will giue vnto this laſt, euen as vnto thee. Is it not lawfull for me to doe as me lufteth with mine owne goods? Is thine eye euil, becauſe I am good? So the laſt ſhall be firſt, and the firſt ſhall be laſt. For many be called, but few be choſen.

The Sunday called Sexageſima.

The Collect.

LOrd God, which ſeeſt that we put not our truſt in any thing that wee doe: mercifully grant that by thy power we may be defended againſt all aduerſitie, through Jeſus Chriſt our Lord.

The

Sunday called Sexagesima.

The Epistle.

YEe suffer fooles gladly, seeing your selues are wise. For ye suffer, if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though we had bene weake in this behalfe. Howbeit, wherein soeuer any man dare be bolde (I speake foolishly) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seed of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I fortie stripes saue one. Thrise was I beaten with rods, I was once stoned, I suffred thrise shipwracke, night and day haue I bene in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the heathen, in perils in the Citie, in perils in Wildernes, in perils in the sea, in perils among false brethren, in labour and trauel, in watchings often, in hunger and thirst, in fastings often, in colde and nakednesse: beside the things which outwardly happen vnto me, I am cumbred daily, and do care for all congregations. Who is weake, and I am not weake? who is offended, and I burne not? If I must needs boast, I will boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not. 2. Cor. 11. 19.

The Gospel.

WHen much people were gathered together, and were come to him out of all Cities, he spake by a similitude. The Sower went out to sowe his seed, and as he sowed, some fell by the way side, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stones, and as soone as it was sprung vp, it withered away, because it lacked moystnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on Luke 8.

good ground, and ſprang vp, and bare fruit an hundreth fold And as he ſaid theſe things, he cryed, He that hath eares to heare, let him heare. And his diſciples aſked him, ſaying, What maner of ſimilitude is this? And he ſaid, Vnto you it is giuen to know the ſecrets of the kingdome of God, but to other by Parables, that when they ſee, they ſhould not ſee, and when they heare, they ſhould not vnderſtand. The parable is this. The ſeed is the word of God. Thoſe that are beſide the way, are they that heare, then commeth the deuil, and taketh the word out of their hearts, leaſt they ſhould beleeue and be ſaued. They on the ſtones, are they, which when they heare, receiue the word with ioy, and theſe haue no rootes, which for a while beleeue, and in time of temptation goe away. And that which fell among thornes, are they, which when they haue heard, goe forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruit. That which fell on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring forth fruit through patience.

The Sunday called Quinquageſima.

The Collect.

O Lord, which doeſt teach vs that all our doings without charitie are nothing worth: ſend thy holy Ghoſt, and powre into our hearts that moſt excellent gift of charitie, the very bond of peace and all vertues, without the which whoſoeuer liueth, is counted dead before thee: Grant this for thine onely Sonne Jeſus Chriſts ſake.

The Epiſtle.

1.Cor,13. 1. Though I ſpeake with tongues of men, and of Angels, and haue no loue, I am euen as ſounding braſſe, or as a tinckling Cymball. And though I could prophecie, and vnderſtand al ſecrets, and all knowledge: yea, if I haue all faith, ſo that I could moue mountaines out of their

their places, and yet haue no loue, I am nothing. And though I beſtow all my goods to feed the poore, and though I gaue my body euen that I buried, and yet haue no loue, it profiteth me nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doeth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie: but reioyceth in the trueth, ſuffereth all things, beleeueth al things, hopeth all things, endureth all things. Though that prophecying faile, either tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect: But when that which is perfect is come, then that which is vnperfect ſhall be done away. When I was a child, I ſpake as a child, I vnderſtood as a child, I imagined as a childe: But aſſoone as I was a man, I put away childiſhneſſe. Now we ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall we ſee face to face. Now I know vnperfectly: But then ſhall I knowe, euen as I am knowen. Now abideth Faith, Hope, and Loue, euen theſe three: but the chiefe of theſe is Loue.

The Goſpel.

IEſus tooke vnto him the twelue, and ſayd vnto them, Behold, We goe vp to Hieruſalem, and all ſhall bee fulfilled which are written by the Prophets of the Sonne of man. For he ſhall be deliuered vnto the Gentiles, & ſhall be mocked, and deſpightfully entreated, and ſpitted on. And when they haue ſcourged him, they will put him to death, and the third day hee ſhall riſe againe. And they vnderſtood none of theſe things. And this ſaying was hid from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe that as he was come nigh to Jericho, a certaine blinde man ſate by the high way ſide, begging. And when he heard the Luke 18. 31.

people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And he cryed, saying, Iesu thou Sonne of Dauid, haue mercie on mee. And they which went before, rebuked him, that he should holde his peace. But he cryed so much the more, Thou sonne of Dauid, haue mercie on me. And Iesus stood still, and commaunded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he said, Lord, that I might receiue my sight. And Iesus said vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly hee receiued his sight, and followed him, praysing God. And all the people when they saw it, gaue praise vnto God.

The first day of Lent.

The Collect.

ALmighty and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create & make in vs new and contrite hearts, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercie, perfect remission and forgiuenesse, through Iesus Christ.

The Epistle.

Ioel 2.12. TUrne you vnto me with al your hearts, with fasting, weeping, and mourning: rent your hearts, and not your clothes. Turne you vnto the Lord your God: for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) hee also shall turne and forgiue: and after his chastening, hee shall let your increase remaine for meate and drinke offerings vnto the Lord your God. Blow out with the trumpet in Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings

lings together. Let the bridegrome goe foorth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the porch and the Altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage bee brought to such confusion, lest the heathen be lords thereof. Wherefore should they say among the heathen, where is now their God?

The Gospel.



Hen ye fast, be not sad, as the hypocrites are: For they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou, when thou fastest, anoynt thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where theeues breake through and steale: But lay vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues doe not breake through nor steale. For where your treasure is, there will your hearts be also. Mat. 6. 16.

The first Sunday in Lent.

The Collect.



Lord, which for our sake diddest fast fortie dayes and fortie nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions in righteousnesse and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The

The fift Sunday in Lent.

The Epistle.

2.Cor.6.1



Wee as helpers exhort you, that yee receiue not the grace of GOD in vaine. For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office bee found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureneſſe, in knowledge, in long suffering, in kindneſſe, in the holy Ghost, in loue vnfained, in the word of trueth, in the power of GOD, by the armour of righteousneſſe on the right hand and on the left, by honour and dishonour, by euill report and good report, and deceiuers, and yet true, as vnknowen, and yet knowen, as dying, and behold we liue, as chastened, and not killed, as sorowing, and yet alway merry, as poore, and yet making many rich, as hauing nothing, and yet possessing all things.

The Gospell.

Mat.4.1.



Then Jesus was ledde away of the spirit into the wilderneſſe, to bee tempted of the deuill. And when hee had fasted fourtie dayes and fourtie nights, hee was at the last an hungred. And when the tempter came to him, hee sayd, If thou be the Sonne of God, commaund that these stones bee made bread. But hee answered, and sayd, It is written, Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy citie, and setteth him on a pinacle of the temple, and saith vnto him,

him, If thou be the Sonne of God, cast thy selfe downe headlong: for it is written, He shall giue his Angels charge ouer thee, and with their hands they shall hold thee vp, lest at any time thou dash thy foote against a stone. And Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe, the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them, & sayth vnto him, All these will I giue thee, if thou wilt fall downe and worship me. Then saith Iesus vnto him, Auoyd Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill leaueth him, and behold, the Angels came and ministred vnto him.

The second Sunday in Lent.

The Collect.

ALmighty God, which doest see that we haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that wee may bee defended from all aduersities which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ, &c.

The Epistle.

WEe beseech you brethren, and exhort you by the Lord Iesus, that yee encrease more and more, euen as ye haue receiued of vs, how yee ought to walke, and to please God. For ye know what commaundements wee gaue you by our Lord Iesus Christ. For this is the will of God, euen your holinesse: that yee should abstaine from fornication, and that euery one of you should know how to keepe his vessel in holinesse and honour, and not in the lust of concupiscence, as doe the heathen, which know not God: that no man oppresse and defraud his brother in bargaining, because that the Lord is the auenger of all such things, as we told you before and testified. For God hath not called vs vnto vncleannesse, 1. Thes. 4 1.

but

but vnto holinesse. He therefore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

The Gospel.

Mat. 15. 21. IEsus went thence, and departed into the coasts of Tyre and Sidon: and behold, a woman of Canaan (which came out of the same coasts) cryed vnto him, saying, Haue mercie on me, O Lord, thou Sonne of Dauid: my daughter is piteously vexed with a deuill. But hee answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she crieth after vs. But he answered and said, I am not sent, but to the lost sheepe of the house of Israel. Then came she and worshipped him, saying, Lord helpe me. He answered and said, It is not meete to take the childrens bread, and cast it to dogs. She answered and sayd, Trueth Lord, for the dogs eate of the crummes which fall from their masters table. Then Iesus answered and said vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

The third Sunday in Lent.

The Collect.

WE beseech thee Almightie God, looke vpon the heartie desires of thy humble seruants, and stretch forth the right hand of thy Maiestie, to be our defence against all our enemies, through Iesus Christ our Lord.

The Epistle.

Ephe. 5. 1. BEe you the followers of God as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offering and a sacrifice of a sweete sauour to God. As for fornication, and all vncleannesse, or couetousnesse, let it not bee once named among you, as it becommeth

meth saints, or filthinesse, or foolish talking, or iesting, which are not comely, but rather giuing of thankes. For this yee know, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you with vaine words: For because of such things, commeth the wrath of God vpon the children of disobedience. Be ye not therefore companions of them. Yee were sometimes darknesse, but now are yee light in the Lord: walke as children of light: for the fruite of the spirit consisteth in all goodnesse, and righteousnesse, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darknesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret: but all things when they are brought foorth by the light are manifest. For whatsoeuer is manifest, the same is light. Wherefore hee sayth, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospell.

IEsus was casting out a deuill that was dumbe. And when hee had cast out the deuil, the dumbe spake, and the people wondered. But some of them sayde, Hee casteth out deuils through Beelzebub the chiefe of the Deuils. And other tempted him, and required of him a signe from heauen. But hee knowing their thoughts, sayde vnto them, Euery kingdome diuided against it selfe, is desolate, and one house doth fall vpon another. If Satan also be diuided against himselfe, how shall his kingdome indure? Because ye say I cast out deuils through Beelzebub. If I by the help of Beelzebub cast out deuils, by whose helpe doe your children cast them out? Therefore shall they be your Iudges. But if I by the finger Luke 11. 14.

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of God cast out deuils, no doubt the kingdom of God is come vpon you. When a strong man armed watcheth his house, the things that hee possesseth are in peace: but when a stronger then hee commeth vpon him, and ouercommeth him, hee taketh from him all his harnesse, wherein he trusted, and diuideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, hee saith, I will returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as hee spake these things, a certaine woman of the company lift vp her voice, and said vnto him, Happy is the wombe that bare thee, and the pappes which gaue thee sucke. But he said, Yea, happie are they that heare the word of God, and keepe it.

The fourth Sunday in Lent.

The Collect.

GRant wee beseech thee almighty God, that wee which for our euill deedes are worthily punished, by the comfort of thy grace may mercifully bee relieued, through our Lord Iesus Christ.

The Epistle.

Gal. 4 21. TEll me (ye that desire to be vnder the law) doe ye not heare of the law: for it is written, that Abraham had two sonnes: the one by a bondmaid, the other by a free woman. Yea, and he which was borne of the bondwoman, was borne after the flesh: but he which was borne of the free woman, was borne by promise. Which things are spoken by an allegorie: for these are two testaments, the one from the mount Sina, which gendreth vnto bondage, which

which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the Citie which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and cry thou that trauellest not: for the desolate hath many moe children, then she which hath an husband. Brethren, wee are after Isahac the children of promise. But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit: euen so is it now. Neuertheless, what saith the Scripture? Put away the bondwoman and her sonne: for the sonne of the bondwoman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bondwoman, but of the free woman.

The Gospel.

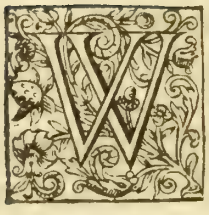
IEsus departed ouer the Sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they saw his miracles which hee did on them that were diseased. And Jesus went vp into a mountaine, and there hee sate with his Disciples. And Easter (a feast of the Jewes) was nigh. When Jesus then lift vp his eyes, and saw a great company come vnto him, hee said vnto Philip, whence shall we buy bread, that these may eate? This he said to proue him, for he himselfe knew what he would doe. Philip answered him, Two hundreth penworth of bread are not sufficient for them, that euery man may take a little. One of his disciples, (Andrew, Simon Peters brother) saith vnto him, There is a ladde which hath fiue barley loaues, and two fishes: but what are they among so many? And Jesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number aboue fiue thousand. And Jesus tooke the bread, and when he had giuen thankes, he gaue to Iohn 6.1.

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the disciples, and the disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, he said vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a trueth the same Prophet that should come into the world.

The fift Sunday in Lent.

The Collect.



EE beseech thee Almightie God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned and preserued euermore, both in body and soule, through Iesus Christ our Lord.

The Epistle.

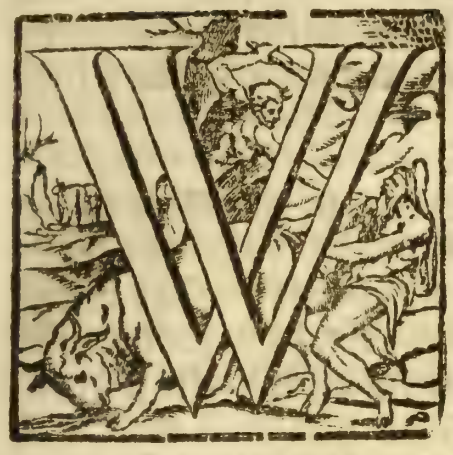
Heb. 9. 11. 

HRist being an high Priest of good things to come, came by a greater and a more perfect Tabernacle, not made with handes, that is to say, not of this building, neither by the blood of Goates and Calues: but by his owne blood hee entred in once into the Holy place, and found eternall redemption. For if the blood of Oxen & of Goates, and the ashes of a yong Cow, when it is sprinckled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ (which through the eternall Spirit offered himselfe without spot to God) purg your conscience from dead workes, for to serue the liuing God: And for this cause is hee the Mediatour of the new Testament, that through death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance.

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The fift Sunday in Lent.

The Gospel.



Which of you can reduke me of sin? If I say the trueth, why doe yee not beleeue me? He that is of God, heareth Gods words: yee therefore heare them not, because ye are not of God. Then answered the Iewes, and said vnto him, Say we not wel that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, and ye haue dishonoured me. I seeke not mine owne praise, there is one that seeketh and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, he shal neuer see death. Then said the Iewes vnto him, Now we know that thou hast the deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead: whom makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoreth me, which ye say is your God, and yet he hath not knowen him: but I know him. And if I say I know him not, I shalbe a liar like vnto you. But I know him and keepe his saying. Your father Abraham was glad to see my day: and he saw it, and reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeeres old, & hast thou seene Abraham? Iesus said vnto them, Verily, verely I say vnto you, Per Abraham was borne, I am. Then tooke they vp stones to cast at him: but Iesus hid himselfe, and went out of the Temple. Iohn. 8. 46

The Sunday next before Easter.

The Collect.

ALmighty and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ to take vpon him our flesh, and to suffer death vpon the crosse, that all mankinde should

follow the example of his great humility: mercifully graunt that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Phil. 2. 5. LEt the same mind be in you, that was also in Christ Jesu, which when he was in the shape of God, thought it no robbery to bee equall with God: Neuertheless, he made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparel as a man. He humbled himselfe, and became obedient vnto the death, euen the death of the crosse. Wherefore God hath also exalted him on high, and giuen him a Name, which is aboue all names, that in the name of Jesus euery knee should bow, both of things in heauen, and things in earth, and things vnder the earth, and that all tongues should confesse that Jesus Christ is the Lord, vnto the praise of God the Father.

The Gospel.

Mat. 26. 1. AND it came to passe, when Jesus had finished all these sayings, hee said vnto his disciples, Yee know that after two dayes shall bee Easter, and the Sonne of man shall bee deliuered ouer to bee crucified. Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and helde a Councell, that they might take Jesus by subtiltie, and kill him. But they said, Not on the holy day, lest there bee an vproze among the people. When Jesus was in Bethanie in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster boxe of precious ointment, and powred it on his head as he sate at the boord. But when his disciples saw it, they had

had indignation, saying, Whereto serueth this waste? This ointment might haue bene well sold, and giuen to the poore. When Iesus vnderstoode that, hee said vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this ointment on my body, she did it to burie me. Verily I say vnto you, Wheresoeuer this gospel shalbe preached in al the world, there shall also this be told that she hath done, for a memorial of her. Then one of the twelue (which was called Iudas Iscariot) went vnto the chiefe Priests, and said vnto them, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie pieces of siluer. And from that time foorth, he sought opportunitie to betray him. The first day of sweete bread, the disciples came to Iesus, saying to him, Where wilt thou that we prepare for thee to eate the Passeouer? And he said, Goe into the citie to such a man, and say vnto him, The master saith, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Iesus had appointed them, and they made ready the Passeouer. When the euen was come, he sate downe with the twelue: and as they did eate, he said, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorowfull, and began euery one of them to say vnto him, Lord, is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Sonne of man truely goeth as it is written of him: but wo vnto that man by whom the sonne of man is betrayed: it had bene good for that man if he had not bene borne. Then Iudas which betrayed him, answered and said, Master, Is it I? He said vnto him, Thou hast said. And when they were eating, Iesus tooke bread, and when he had giuen thankes, he brake it, and gaue it to the disciples, and said, Take, eate, this is my body. And he tooke the cup, and thanked, and gaue it to them, saying, Drinke yee all of this: for this is my blood (which is of the new Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruit of the Vine tree, vntill that day when I shall

drinke it new with you in my Fathers kingdome. And when they had said grace, they went out vnto mount Oliuet. Then said Iesus vnto them, All ye shall be offended because of me this night: For it is written, I will smite the Sheepeheard, and the sheepe of the flocke shalbe scattered abroad: but after I am risen againe, I will goe before you into Galilee. Peter answered and said vnto him, Though all men be offended because of thee, yet will I not be offended. Iesus said vnto him, Verily I say vnto thee, that in this same night, before the Cocke crow, thou shalt deny me thrise. Peter said vnto him, Yea, though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples. Then came Iesus with them vnto a Farme place (which is called Gethsemane) and said vnto his disciples, Sit ye here while I goe and pray yonder. And he tooke with him Peter and the two sonnes of Zebedee, and began to waxe sorowfull and heauie. Then said Iesus vnto them, My soule is heauie, euen vnto the death: tarie ye here, and watch with me. And he went a litle further, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheless not as I will, but as thou wilt. And he came vnto the Disciples, and found them asleepe, and said vnto Peter, What, could ye not watch with me one houre? watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weake. He went away once againe, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And he came and found them asleepe againe, for their eyes were heauie. And he left them and went againe, and prated the third time, saying the same words. Then commeth he to his Disciples, and said vnto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let vs be going, behold, he is at hand that doeth betray me. While he yet spake, loe, Iudas one of the number of the twelue, came, and with him a great multitude with swordes and staues sent from the chiefe Priests and Elders of the people. But he that betrayed him, gaue them a token, saying, Whomsoeuer I kisse, the

same

same is hee, hold him fast. And forthwith hee came to Jesus, and said, Haile Master, and kissed him. And Jesus said vnto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and tooke him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and strooke a seruant of the high Priest, and smote off his eare. Then said Jesus vnto him, Put vp thy sword into the sheath: for all they that take the sworde, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall giue me euen now more then twelue legions of Angels? But how then shall the Scriptures bee fulfilled? For thus must it be. In that same houre said Jesus to the multitude, Ye be come out as it were to a thiefe, with swords and staues for to take me. I sate daily with you teaching in the Temple, & ye tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled. And they tooke Jesus, and led him to Caiaphas the hie Priest, where the Scribes & the Elders were assembled. But Peter followed him a farre off vnto the high Priests palace, & went in, and sate with the seruants, to see the end. The chiefe Priests and Elders, and all the Counsaile sought false witnes against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the Temple of God, and to builde it againe in three dayes. And the chiefe Priest arose, and said vnto him, Answerest thou nothing? Why doe these beare witnesse against thee? But Jesus held his peace. And the chiefe Priest answered, and said vnto him, I charge thee by the liuing God, that thou tell vs whether thou bee Christ the Sonne of God. Jesus said vnto him, Thou hast said. Neuertheless I say vnto you, Hereafter shall yee see the Sonne of man sitting on the right hand of power, and comming in the cloudes of the skie. Then the hie Priest rent his clothes, saying, He hath spoken blasphemie, what neede we of any more witnesses? Behold, now yee haue heard his blasphemie, what thinke ye? They answered and said, He

is worthy to die. Then did they spit in his face, and buffeted him with fistes. And other smote him on the face with the palme of their handes, saying, Tell vs, thou Christ, who is he that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galilee. But hee denyed before them all, saying, I wot not what thou sayest. When hee was gone out into the porch, another wench sawe him, and said vnto them that were there, This fellow was also with Jesus of Nazareth. And againe he denied with an othe, saying, I doe not know the man. After a while came vnto him they that stood by, and said vnto Peter, Surely thou art euen one of them, for thy speech bewrayeth thee. Then began he to curse and to sweare that he knewe not the man. And immediatly the Cocke crew. And Peter remembred the word of Jesu, which said vnto him, Before the Cocke crowe, thou shalt deny me thrise: and he went out, and wept bitterly. When the morning was come, all the chiefe Priests and Elders of the people held a Counsell against Jesus to put him to death, and brought him bound, and deliuered him vnto Pontius Pilate the Deputie. Then Judas which had betrayed him (seeing that he was condemned) repented himselfe, and brought againe the thirty plates of siluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they said, What is that to vs? see thou to that. And he cast downe the siluer plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priestes tooke the siluer plates, and said, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsaile, and bought with them a potters field to bury strangers in. Wherfore the field is called Acheldama, that is, The fielde of blood, vntill this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they tooke thirty siluer plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters field, as the Lord appointed me. Jesus stood before the Deputie, and the Deputie asked him, saying, Art thou the King of the Jewes? Jesus sayde vnto him, Thou sayest. And when

he

hee was accused of the chiefe Priests and Elders, hee answered nothing. Then sayd Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And hee answered him to neuer a worde, insomuch that the Deputie marueiled greatly. At that feast the deputie was wont to deliuer vnto the people a prisoner, whom they would desire. He had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate sayd, whether will ye that I let loose vnto you Barabbas, or Jesus which is called Christ? For hee knew that for enuie they had deliuered him. When he was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to do with that iust man, for I haue suffered this day many things in my sleepe, because of him. But the chiefe Priestes and Elders perswaded the people that they should aske Barabbas, and destroy Jesus. The Deputie answered and sayd vnto them, whether of the twaine will yee that I let loose vnto you? They sayd, Barabbas. Pilate said vnto them, what shall I doe then with Jesus which is called Christ? They all sayd vnto him, Let him bee crucified. The Deputie sayd, what euill hath he done? But they cryed the more, saying, Let him bee crucified. When Pilate saw that hee could preuaile nothing, but that more businesse was made, he tooke water, and washed his hands before the people, saying, I am innocent of the blood of this iust person, see yee. Then answered all the people, and sayd, His blood bee on vs and on our children. Then let hee Barabbas loose vnto them, and scourged Jesus, and deliuered him to be crucified. Then the souldiers of the Deputie tooke Jesus into the common Hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Jewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne raiment on him, and ledde him away to crucifie him. And as they came out, they found a man of Cyrene

(named Simon) him they compelled to beare his Crosse. And they came vnto the place which is called Golgotha, (that is to say, a place of dead mens skulles) and gaue him vineger mingled with gall, to drinke: and when hee had tasted thereof, he would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might bee fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is Iesus the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, & the other on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and diddest build it in three dayes, saue thy selfe. If thou be the Sonne of GOD, come downe from the crosse. Likewise also the high Priestes mocking him with the Scribes and Elders, sayde, Hee saued other, himselfe he cannot saue. If hee be the King of Israel, let him now come downe from the crosse, and wee will beleeue him. Hee trusted in God, let him deliuer him now if he will haue him: For he said, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixt houre was there darkenesse ouer all the land, vntil the ninth houre. And about the ninth houre Iesus cried with a loude voice, saying, Eli, Eli, Lama sabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, sayd, This man calleth for Elias. And straightway one of them ranne, and tooke a spunge, and when hee had filled it full of vineger, hee put it on a reede, and gaue him to drinke. Other sayd, Let bee, let vs see whether Elias will come, and deliuer him. Iesus, When hee had cried againe with a loude voyce, yeelded vp the Ghost. And behold, the vaile of the Temple did rent in two parts from the top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept, arose, and went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centu-

rion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the Sonne of God. And many women were there (beholding him afarre off) which followed Jesus from Galilee, ministring vnto him: among which was Marie Magdalene, and Marie the mother of James and Joses, and the mother of Zebedees children.

Munday before Easter.

The Epistle.



Hat is he this that commeth from Edom, with red coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his strength? I am hee that teacheth righteousnes, and am of power to helpe. Wherefore then is thy clothing redde, and thy raiment like his that treadeth in the wine presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feete vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my raiment. For the day of vengeance is assigned in mine heart, and the yeere when my people shall bee deliuered, is come. I looked about mee, and there was no man to shew me any helpe. I marueiled that no man held mee vp. Then I held mee by mine owne arme, and my feruentnesse sustained me. And thus will I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength: I will declare the goodnesse of the Lord, yea and the praise of the Lord, for all that hee hath giuen vs, for the great good Esai. 63. 1.

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that hee hath done for Israel, which he hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For hee sayd, These no doubt are my people, and no shrinking children: and so hee was their Sauiour. In their troubles he was also troubled with them, and the Angel that went foorth from his presence deliuered them. Of very loue and kindnesse that he had vnto them, he redeemed them. Hee hath borne them, and caried them vp euer since the world began. But after they prouoked him to wrath, and vexed his holy minde, he was their enemie, and fought against them himselfe. Yet remembred Israel the old time of Moses and his people, saying, Where is hee that brought them from the water of the sea, with them that fed his sheep: where is hee that hath giuen his holy Spirit among them: Hee led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting Name. Hee led them in the deepe, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of GOD, giueth him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious Name withall. Looke downe then from heauen, and beholde the dwelling place of thy Sanctuary, and thy glory. How is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louing kindnesse will not bee intreated of vs: yet art thou our Father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our Father and redeemer, and thy Name is euerlasting. O Lord, wherefore hast thou led vs out of the way: wherefore hast thou hardened our hearts, that we feare thee not: Be at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy Sanctuary in possession, for our enemies haue troden downe thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy Name.

The

Munday before Easter.

The Gospel.



After two dayes was Easter, and the dayes of sweete bread. And the high Priestes and the Scribes sought how they might take him by craft, and put him to death. But they sayde, Not in the feast day, least any busines arise among the people. And when he was in Bethanie, in the house of Simon the leper, euen as he sate at meate, there came a woman hauing an Alabaster box of ointment, called Nard, that was pure and costly, and she brake the box, and powred it vpon his head. And there were some that were not content within themselues, and sayde, What needed this waste of ointment? for it might haue beene solde for more then three hundred pence, and haue beene giuen to the poore: and they grudged against her. And Jesus sayde, Let her alone, why trouble yee her? Shee hath done a good worke on mee: for yee haue poore with you alwayes, and whensoeuer yee will, yee may doe them good: but mee haue yee not alwayes. She hath done that she could, shee came afore hand to anoint my body to the burying. Verily I say vnto you, wheresoeuer this Gospel shall be preached throughout the whole world, this also that shee hath done shall bee rehearsed in remembrance of her. And Judas Iscariot, one of the twelue, went away vnto the high Priests, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And he sought how hee might conueniently betray him. And the first day of sweete bread (when they offered the Passeouer) his disciples said vnto him, Where wilt thou that we go and prepare, that thou mayest eat the Passeouer? And he sent foorth two of his disciples, and saide vnto them, Goe yee into the Citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, Mar. 14. 1.

say

say yee vnto the good man of the house, The Master sayth, Where is the ghest chamber, where I shall eate the Passeouer with my disciples? And he will shew you a great parlour paued and prepared, there make ready for vs. And his disciples went foorth, and came into the Citie, and found as hee had said vnto them, and they made ready the Passeouer. And when it was now euentide, he came with the twelue: and as they sate at board, and did eate, Iesus said, Verily I say vnto you, one of you (that eateth with me) shall betray me. And they began to bee sory, and to say to him one by one, Is it I? And another said, Is it I? Hee answered, and said vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The sonne of man truely goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: good were it for that man if hee had neuer beene borne. And as they did eate, Iesus tooke bread, & when he had giuen thankes, he brake it, and gaue to them, and said, Take, eate, this is my body. And hee tooke the cuppe, and when he had giuen thankes, he gaue it to them: and they all dranke of it. And he said vnto them, This is my blood of the new Testament, which is shed for many. Verely I say vnto you, I will drinke no more of the fruite of the Vine, vntill that day that I drinke it new in the kingdome of God. And when they had saide grace, they went out to the mount Oliuet. And Iesus saith vnto them, All yee shall be offended, because of me this night: For it is written, I will smite the shepheard, and the sheepe shall be scattered: But after that I am risen againe, I will goe into Galilee before you. Peter sayde vnto him, And though all men be offended, yet will not I. And Iesus saith vnto him, Verily I say vnto thee, that this day, euen in this night, before the Cock crow twise, thou shalt denie me three times. But he spake more vehemently, No, if I should die with thee, I will not denie thee. Likewise also said they all. And they came into a place which was named Gethsemane, and he said to his disciples, Sit yee here, while I go aside and pray. And hee taketh with him Peter, & James and John, and began to ware abashed, & to bee in an agonie, and said vnto them, My soule is heauie, euen vnto the death:

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tary ye here, and watch. And he went foorth a little, and fell downe flat on the ground, and prayed, that if it were possible the houre might passe from him. And he said, Abba, Father, al things are possible vnto thee, take away this cup from me: neuertheless, not as I will, but that thou wilt be done. And he came and found them sleeping, and sayeth to Peter, Simon, sleepest thou? Couldest not thou watch one houre? watch ye, and pray, least ye enter into temptation: the spirit truely is readie, but the flesh is weake. And againe he went aside, and prayed, and spake the same words. And he returned and found them asleepe againe, for their eyes were heauie, neither wist they what to answere him. And he came the third time and said to them, Sleepe henceforth, and take your ease: it is enough. The houre is come, behold, the Son of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, he that betrayeth me is at hand. And immediatly while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swords and staues, from the hie Priestes, and Scribes, and elders. And he that betrayed him, had giuen them a generall token, saying, Whomsoeuer I doe kisse, the same is hee, take and leade him away warily. And assoone as he was come, hee goeth straightway to him, and saith vnto him, Master, Master, and kissed him. And they laid their hands on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the high Priestes, and cut off his eare. And Jesus answered and saide vnto them, Bee bee come out as vnto a thiefe with swords and staues, for to take mee: I was daily with you in the Temple teaching, and yee tooke me not: But these things come to passe, that the Scriptures should bee fulfilled. And they all forsooke him, and ranne away. And there followed him a certaine young man clothed in linnen vpon the bare, and the young men caught him, and hee left his linnen garment, and fled from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priestes, and the Elders and the Scribes. And Peter followed him a great way off (euen till hee was come into the palace of the high Priest)

and

and hee sate with the seruants, and warmed himselfe at the fire. And the high Priestes and all the counsaile sought for witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, We heard him say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without hands. But yet their witnesses agreed not together. And the high Priest stoode vp among them, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? But he held his peace, and answered nothing. Againe the hie Priest asked him, and said vnto him, Art thou Christ the Sonne of the Blessed? And Jesus said, I am: and ye shal see the sonne of man sitting on the right hand of Power, and comming in the cloudes of heauen. Then the hie Priest rent his clothes, and said, What neede we any further witnesses? ye haue heard blasphemie, what thinke yee? And they all condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Aread. And the seruants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the hie Priest, and when she saw Peter warming himselfe, she looked on him, and said, Wast not thou also with Jesus of Nazareth? And he denied, saying, I know him not, neither wot I what thou sayest. And he went out into the porch, and the cocke crew. And a Damosel (when she saw him) began againe to say to them that stood by, This is one of them. And he denied it againe. And anon after, they that stood by, said againe vnto Peter, Surely thou art one of them, for thou art of Galile, and thy speech agreeth thereto. But he began to curse and to sweare, saying, I know not this man of whom ye speake. And againe the cocke crew. And Peter remembred the word that Jesus had said vnto him, Before the Cocke crow twise, thou shalt deny me three times: and he began to weepe.

Tuesday before Easter.

The Epistle.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face from shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hand that iustifieth me: who wil then go to law with me? Let vs stand one against another. If there be any that will reason with me, let him come here forth to me. Behold, the Lord God standeth by me: what is he then that can condemne me? Lo, they shalbe like as an old cloth, the moth shal eate them vp. Therfore who so feareth the Lord among you, let him heare the voyce of his seruaunt. Who so walketh in darknes, and no light shineth vpon him, let him put his trust in the name of the Lord, and hold him vp by his God. But take heede, ye all kindle a fire of the wrath of God, and stir vp the coles. Walke on in the glistering of your owne fire, and in the coles that ye haue kindled. This commeth vnto you from my hand, namely that ye shall sleepe in sorow. Esai. 50.5.

The Gospel.

AND anon in the dawning, the high Priests held a counsaile with the Elders, and the Scribes, and the whole congregation, and bound Jesus and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Jewes? And hee answered, and said vnto him, Thou sayest it. And the high priestes accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold Mar. 15.1.

how

how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto thē a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: hee had committed murder. And the people called vnto him, and began to desire him that he would doe according as he had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the King of the Jewes? For he knew that the hie Priests had deliuered him of enuie. But the high Priests mooued the people, that hee should rather deliuer Barabbas vnto them. Pilate answered againe, and sayde vnto them, What will yee then that I doe vnto him, whom yee call the King of the Jewes? And they cryed againe, Crucifie him. Pilate sayde vnto them, What euill hath hee done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile King of the Jewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interpret, is, the place of dead mens skulles) And they gaue him to drinke, Wine mingled with myrrhe: but he receiued it not. And when they had crucified him, they parted his garments, casting lottes vpon them, What euery man should take. And it was about the third houre, & they crucified him, and the title of his cause was written, The King of the Iewes. and they crucified with him two theeues, the one on his right hand, and the other on his left: And the Scripture was

fulfilled,

fulfilled, which saith, Hee was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, A Wretch, thou that destroyest the Temple, and buildest it againe in three dayes, saue thy selfe, & come downe from the Crosse. Likewise also mocked him the high Priests among themselues, with the Scribes, and said, Hee saued other men, himselfe he cannot saue. Let Christ the King of Israel descend now from the Crosse, that we may see & beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre Jesus cried with a lowd voice, saying, Eloi, Eloi, lamasabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken mee? And some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran and filled a spunge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Jesus cried with a lowde voyce, and gaue vp the ghost. And the vaile of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which stood before him) saw that hee so cried, and gaue vp the ghost, he said, Truely this man was the Sonne of God. There were also women a good way off, beholding him: Among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salome (which also when hee was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And now when the euen was come, because it was the day of preparing that goeth before the Sabboth) Joseph of the Citie of Arimathea, a noble counsailour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesus. And Pilate marueiled that hee was already dead, and called vnto him the Centurion, and asked of him whether hee had bene any while dead. And when he knew the trueth of the Centurion, he gaue the body to Joseph. And hee bought a linnen cloth, and tooke him downe, & wrapped him in the linnen cloth, and laied him

in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses beheld where he was laid.

VVednesday before Easter.

The Epistle.

Heb. 9, 16



Hereas is a Testament, there must also (of necessity) be the death of him that maketh the Testament. For the Testament taketh authority when men are dead: For it is yet of no value, as long as he that maketh the Testament is alive. For which cause also, neyther the first Testament was ordeined without blood. For when Moses had declared all the commandements to all the people, according to the Lawe, hee tooke the blood of Calues and of Goates, with Water and purple Wooll, and hysope, and sprinckled both the booke and all the people, saying, This is the blood of the Testament which God hath appointed vnto you. Moreouer, hee sprinckled the Tabernacle with blood also, and all the ministring vessels. And almost all things are by the Lawe purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heauenly things bee purified with such things, but that the heauenly things themselues be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with handes (which are similitudes of true things) but is entred into very heauen, for to appeare nowe in the sight of God for vs: not to offer himselfe often, as the high Priest entereth into the holy place euery yeere with strange blood, (for then hee must haue often suffred since the world began) but now in the ende of the world hath hee appeared once, to put sinne to flight, by the offring vp of himselfe. And as it is appointed vnto all men that they shall once dye, and then commeth the iudgement: euen so Christ was once offered

offered to take away the sinnes of many, and vnto them that looke for him, shall hee appeare againe without sinne, vnto saluation.

The Gospel.

THe feast of sweet bread drew nigh, Luke 22. 1.
which is called Easter, and the hie Priests and Scribes sought how they might kil him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelue, and he went his way, and communed with the hie Priests & officers, how hee might betray him vnto them. And they were glad, and promised to giue him money. And he consented and sought opportunitie to betray him vnto them, when the people were away. Then came the day of Sweet bread, when of necessitie the Passeouer must be offered. And he sent Peter and John, saying, Goe, and prepare vs the Passeouer, that wee may eate. They saide vnto him, Where wilt thou that wee prepare? And hee said vnto them, Beholde, when yee enter into the Citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that hee entreth in, and yee shall say vnto the goodman of the house, The Master sayeth vnto thee, Where is the ghest chamber, where I may eate the Passeouer with my Disciples? And he shall shew you a great parlour paued, there make ready. And they went, and found as hee had sayd vnto them, and they made ready the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles with him. And hee saide vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, Henceforth will I not eate of it any more, vntill it be fulfilled in the kingdome of God. And hee tooke the cup, and gaue thankes, and said, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruit of the Vine,

vntill the kingdome of God come. And he tooke bread, and when he had giuen thankes, he brake it, & gaue it vnto them, saying, This is my body which is giuen for you: this doe in the remembrance of me. Likewise also when he had supped, he tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you. Yet beholde, the hand of him that betrayeth me, is with me on the Table. And truely the Sonne of man goeth as it is appointed: but woe vnto that man by whom hee is betrayed. And they began to enquire among themselues, which of them it was that should doe it. And there was a strife among them, which of them should seeme to bee the greatest. And hee sayde vnto them, The Kings of nations reigne ouer them, and they that haue authoritie ouer them, are called gracious: but ye shall not so be. But he that is greatest among you, shal be as the yonger: and he that is chiefe, shall be as hee that doeth ministeer. For whether is greater, hee that sitteth at meate, or he that serueth? Is not hee that sitteth at meate? But I am among you as he that ministreth. Ye are they which haue abidden with mee in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed to mee, that yee may eat and drinke at my Table in my kingdome, and sit on Seats iudging the twelue Tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheate: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to goe with thee into prison, and to death. And he said, I tell thee Peter, the Cocke shall not crow this day, till thou haue denied thrise that thou knowest me. And he said vnto them, When I sent you without Wallet, & scrip, and shoes, lacked you any thing? And they said, No. Then said hee vnto them, But now hee that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coate and buy one. For I say vnto you, that yet the same which is written, must be performed in me, Euen among the wicked was he reputed: for those things which are written of mee, haue an ende. And they saide, Lord, beholde, here are two swordes.

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And he said vnto them, It is ynough. And he came out, and went (as hee was wont) to mount Oliuet. And the disciples followed him: and when hee came to the place, hee sayd vnto them, Pray, lest yee fall into temptation. And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoone this cup from mee: neuertheless, not my will, but thine bee fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And hee was in an agonie, and prayed the longer, and his sweate was like droppes of blood, trickling downe to the ground. And when he arose from prayer, and was come to his disciples, hee found them sleeping for heauinesse, and he said vnto them, Why sleepe ye? Arise, and pray, lest ye fall into temptation. While he yet spake, behold, there came a company, and hee that was called Judas, one of the twelue, went before them, and preassed nigh vnto Jesus to kisse him. But Jesus said vnto him, Judas, betrayest thou the sonne of man with a kisse? When they which were about him, sawe what would follow, they sayd vnto him, Lord, shall we smite with the sword? And one of them smote a seruant of the high Priests, and strooke off his right eare. Jesus answered, and said, Suffer ye thus farre forth. And when hee touched his eare, hee healed him. Then Jesus said vnto the high Priests and Rulers of the Temple, and the Elders which were come to him, Yee bee come out as vnto a thiefe, with swordes and staues. When I was dayly with you in the Temple, ye stretched forth no hands against mee: But this is euen your very houre, and the power of darkenesse. Then tooke they him, and led him, and brought him to the high Priestes house. But Peter followed a farre off. And when they had kindled a fire in the middes of the palace, and were set downe together, Peter also sate downe among them. But when one of the wēches beheld him, as he sate by the fire, and looked vpon him, she said, This same fellow was also with him. And he denied him, saying, Woman, I know him not. And after a little while, another saw him, and sayd, Thou art also of them. And Peter sayde, Man, I am not. And about the space of an houre after, another affirmed saying,

ſaying, Uerily this fellow was with him alſo, for he is of Galile. And Peter ſaid, Man, I wot not what thou ſayeſt. And immediately while hee yet ſpake, the Cocke crew. And the Lord turned backe and looked vpon Peter, and Peter remembred the word of the Lord, how hee had ſaid vnto him, Before the Cocke crow, thou ſhalt deny me thrife: And Peter went out and wept bitterly. And the men that tooke Jeſus, mocked him, and ſmote him: And when they had blindfolded him, they ſtrooke him on the face, and aſked him, ſaying, Areede, who is he that ſmote thee? And many other things deſpitefully ſaid they againſt him. And aſſoone as it was day, the Elders of the people, and the high Prieſtes and Scribes came together, and ledde him into their Councill, ſaying, Art thou very Chriſt? Tell vs. And he ſaid vnto them, If I tell you, ye will not beleeue mee: and if I aſke you, you will not anſwere, nor let me goe. Hereafter ſhall the Sonne of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Sonne of God? He ſaid, Ye ſay that I am. And they ſaid, What need we of any further witneſſe? for we our ſelues haue heard of his owne mouth.

Thurſday before Eaſter.

The Epiſtle.

1. Cor. 11. 17.

THis I warne you of, & commend not, that yee come not together after a better manner, but after a worſe. For firſt of all, when yee come together in the Congregation, I heare ſ there is diſſention among you, and I partly beleeue it. For there muſt bee ſects among you, that they which are perfect among you, may be knowen. When ye come together therfore into one place, the Lords ſupper cannot be eaten, for euery man beginneth afore to eat his owne ſupper, & one is hungry, & another is drunken. Haue ye not houſes to eate and drinke in? Deſpiſe

ye

ye the congregation of God, and shame them that haue not? What shall I say vnto you? Shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which hee was betrayed, tooke bread, and when hee had giuen thanks, he brake it, and sayde, Take yee, and eate, this is my body which is broken for you: this doe yee in the remembrance of mee. After the same maner also hee tooke the cup when supper was done, saying, This cup is the new Testament in my blood. This do, as oft as ye drinke it, in remembrance of mee. For as often as ye shall eate this bread, and drinke of this cup, ye shall shew the Lords death till he come. Wherefore whosoeuer shall eate of this bread, and drinke of this cup of the Lord vnworthily, shall bee guiltie of the body and blood of the Lord. But let a man examine himselfe, and so let him eat of the bread, and drinke of the cup. For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because hee maketh no difference of the Lords body. For this cause many are weake and sicke among you, and many sleepe. For if wee had iudged our selues, we should not haue bene iudged. But when we are iudged of the Lord, wee are chastened, that we should not bee damned with the world. Wherefore my brethren, when ye come together to eate, tarie one for another. If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

The Gospel.

THe whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, Wee found this fellowe peruerting the people, and forbidding to pay tribute to Cesar, saying that hee is Christ a King. And Pilate apposed him, saying, Art thou the King of the Iewes? He answered him, and sayd, Thou sayest it. Then sayd Pilate to the hie Priests, and to the Luke 23.1

people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throughout all Iurie, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as hee knew that hee belonged vnto Herods iurisdiction, he sent him to Herode, which was also at Hierusalem at that time. And when Herode saw Iesus, he was exceeding glad: for hee was desirous to see him of a long season, because hee had heard many things of him, and he trusted to haue seene some miracles done by him. Then he questioned with him many words: but he answered him nothing. The high Priests and Scribes stood forth, and accused him straitly. And Herode with his men of warre despised him. And when he had mocked him, hee arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friends together: for before they were at variance. And Pilate called together the high Priestes, and the Rulers, and the people, and said vnto them, Ye haue brought this man vnto mee, as one that peruerteth the people, and beholde, I examine him before you, and finde no fault in this man of those things whereof yee accuse him, no nor yet Herode. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him and let him loose. For of necessitie hee must haue let one loose to them at that feast. And all the people cried at once, saying, Away with him, and deliuer vs Barabbas (which for a certaine insurrection made in the city, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cried, saying, Crucifie him, crucifie him. Hee sayde vnto them the third time, What euill hath hee done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cried with loud voyces, requiring that he might be crucified. And the voyces of them and of the high Priestes preuailed. And Pilate gaue sentence, that it should bee as they required: and hee let loose vnto them him, that for insurrection and murder was cast into prison, whom they had desired. And hee deliuered to them Iesus, to doe with him what they

would.

would. And as they led him away, they caught one Simon of Cyrene comming out of the fielde, and on him layde they the Crosse, that hee might beare it after Jesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Jesus turned backe vnto them, and sayd, Yee daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children: For beholde, the dayes will come, in the which they shall say, Happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they beginne to say to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they doe this in a greene tree, what shalbe done in the drie? And there were two euil doers led with him to be slaine. And after that they were come to the place, which is called Caluarie, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then said Jesus, Father, forgiue them, for they wot not what they doe. And they parted his raiment, and cast lots: and the people stood and beheld. And the Rulers mocked him with them, saying, Hee saued other men, let him saue himselfe, if hee bee very Christ the Chosen of God. The souldiers also mocked him, and came and offered him vineger, and said, If thou bee the King of the Iewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrew, This is the King of the Iewes. And one the euill doers which were hanged, railed on him, saying, If thou be Christ, saue thy selfe and vs But the other answered, and rebuked him, saying, Fearest not thou God, seeing thou art in the same damnation? Wee are righteously punished, for wee receiue according to our deedes: but this man hath done nothing amisse. And hee sayde vnto Jesus. Lord, remember mee, when thou commest into thy kingdome. And Jesus sayd vnto him, Verily I say vnto thee, to day shalt thou bee with mee in Paradise. And it was about the sixt houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the Sunne was darkened, and the vaile of the Temple did rent, euen through the middes. And when Jesus had cryed with

a lowd voice, he said, Father, into thine handes I commend my spirit. And when hee had thus said, he gaue vp the ghost. When the Centurion saw what had happened, hee glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and saw the things which had happened, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afarre off, beholding these things. And behold, there was a man named Joseph, a counsailour, & hee was a good man, and a iust: the same had not consented to the counsaile and deed of them, which was of Arimathea, a citie of the Jewes, which same also waited for the kingdome of God: he went vnto Pilate, and begged the body of Jesus, and tooke it downe, and wrapped it in a linnen cloth, and layde it in a sepulchre that was hewen in stone, wherein neuer man before had bene layd. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was layd. And they returned, and prepared sweete odours, and oyntments: but rested on the Sabboth day, according to the Commandement.

On good Friday.

The Collects.

ALmightie God, wee beseech thee graciously to behold this thy familie, for the which our Lord Jesus Christ was contented to bee betrayed, and giuen vp into the hands of wicked men, and to suffer death vpon the crosse, who liueth and reigneth, &c.

ALmighty and euerlasting GOD, by whose spirit the whole body of the Church is gouerned and sanctified: Receiue our supplications and prayers, which we offer before thee for all estates of men in thy holy congregation, that euery member of the same in his vocation and ministerie, may truely and godly serue thee, through our Lord Jesus Christ.

Mercifull

On Good Friday.

MErcifull God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that hee ſhould bee conuerted and liue, haue mercie vpon all Iewes, Turkes, Infidels, and Heretikes, and take from them all ignorance, hardneſſe of heart, & contempt of thy word: and ſo fetch them home, bleſſed Lord, to thy flocke, that they may be ſaued among the remnant of the true Iſraelites, and be made one fold vnder one Shepheard, Ieſus Chriſt our Lord, who liueth and reigneth, &c.

The Epiſtle.

THe Law (which hath but a ſhadow of good things to come, and not the very faſhion of things themſelues) can neuer with thoſe ſacrifices which they offer yeere by yeere continually, make the commers thereunto perfect. For would not then thoſe ſacrifices haue ceaſed to haue bene offered, becauſe that the offerers once purged, ſhould haue had no more conſcience of ſinnes? Neuertheleſſe, in thoſe ſacrifices is there mention made of ſinnes euery yeere. For the blood of oxen and goats cannot take away ſinnes. Wherefore when he commeth into the world, hee ſaith, Sacrifice and offering thou wouldeſt not haue, but a body haſt thou ordeined mee. Burnt offerings alſo for ſinne haſt thou not allowed. Then ſaid I, Loe, I am here. In the beginning of the booke it is written of mee, that I ſhould doe thy will, O God. Aboue, when hee ſaith, Sacrifice and offering, and burnt ſacrifices and ſinne offerings thou wouldeſt not haue, neither haſt thou allowed them (which yet are offered by the Lawe:) Then ſaid he, Loe, I am here to doe thy will, O God: he taketh away the firſt, to eſtabliſh the latter. By the which will wee are made holy, euen by the offering of the body of Ieſu Chriſt once for all. And euery Prieſt is ready dayly miniſtring, and offering oftentimes one maner of oblation, Hebr. 10. 1.

ſion, Which can neuer take away ſinnes. But this man, after hee had offered one ſacrifice for ſinnes, is ſet downe for euer on the right hand of God, and from henceforth tarrieth till his foes be made his footeſtoole. For With one offering hath hee made perfect for euer them that are ſanctified. The holy Ghoſt himſelfe alſo beareth vs record, euen When he told before, This is the Teſtament that I Will make vnto them: After thoſe dayes (ſaith the Lord) I Wil put my Lawes in their hearts, and in their minds Will I Write them, and their ſinnes and iniquities Will I remember no more. And Where remiſſion of theſe things is, there is no more offering for ſinnes. Seeing therefore brethren, that by the meanes of the blood of Jeſu, We haue libertie to enter into the Holy place, by the new & liuing Way, Which he hath prepared for vs through the vaile (that is to ſay) by his fleſh: And ſeeing alſo that Wee haue an high Prieſt, Which is ruler ouer the houſe of God, let vs draw nigh With a true heart in a ſure faith, ſprinckled in our hearts from an euil conſcience, and waſhed in our bodies With pure Water. Let vs keepe the profeſſion of our hope Without Wauering (for hee is faithfull that promiſed) and let vs conſider one another, to the intent that Wee may prouoke vnto loue, and to good Workes, not forſaking the fellowſhip that We haue among our ſelues, as the maner of ſome is: but let vs exhort one another, and that ſo much the more, becauſe ye ſee that the day draweth nigh.

The Goſpel.

Ioh. 18. 1.

When Jeſus had ſpoke theſe Words, he went forth With his diſciples ouer the brooke Cedron, Where Was a garden, into the Which hee then entred With his diſciples. Judas alſo Which betrayed him, knew the place. For Jeſus oft times reſorted thither With his diſciples. Judas then (after he had receiued a band of men, and miniſters of the high Prieſtes and Phariſees) came

came thither with lanternes, and firebrands, and weapons. And Jesus knowing all things that should come on him, went foorth and said vnto them, Whom seeke ye? They answered him, Jesus of Nazareth. Jesus said vnto them, I am hee. Judas also which betrayed him, stood with them. Assoone then as he had said vnto them, I am he, they went backward, and fell to the ground. Then asked hee them againe, Whom seeke ye? They said, Jesus of Nazareth. Jesus answered, I haue told you that I am hee: if ye seeke mee therefore, let these go their way, that the saying might be fulfilled which he spake, Of them which thou gauest mee, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Jesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me? Then the company, and the captaine, and the ministers of the Iewes tooke Jesus and bound him, and ledde him away to Annas first, for he was father in law to Caiaphas, which was the high Priest the same yere. Caiaphas was he that gaue counsell to the Iewes, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: That disciple was knowen to the high Priest, and went in with Jesus into the palace of the high Priest. But Peter stood at the doore without. Then went out that other Disciple (which was knowen to the high Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then sayde the Damosell that kept the doore, vnto Peter, Art not thou also one of this mans Disciples? Hee sayde, I am not. The seruants and ministers stood there, which had made a fire of coales, for it was colde, and they warmed themselues. Peter also stoode among them, and warmed himselfe. The high Priest then asked Jesus of his Disciples, and of his doctrine. Jesus answered him, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple, whither all the Iewes haue resorted, and in secret haue I spoken nothing. Why askest thou mee? Aske them which heard mee,

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what I layd vnto them: Behold, they can tell what I said. When hee had thus spoken, one of the ministers which stood by, smote Iesus on the face, saying, Answerest thou the high Priest so? Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou mee? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then saide they vnto him, Art not thou also one of his disciples? Hee denied it, and said, I am not. One of the seruants of the high Priest (his cousin whose eare Peter smote off) saide vnto him, Did not I see thee in the garden with him? Peter therefore denied againe, and immediately the Cocke crew. Then led they Iesus from Caiaphas, into the hall of Iudgement: It was in the morning, and they themselues went not into the Iudgement hall, lest they should bee defiled, but that they might eate the Passeouer. Pilate then went out to them, and said, What accusation bring you against this man? They answered, and saide vnto him, If hee were not an euill doer, wee would not haue deliuered him vnto thee. Then saide Pilate vnto them, Take yee him, and iudge him after your owne Law. The Iewes therefore said vnto him, It is not lawfull for vs to put any man to death: that the wordes of Iesus might be fulfilled which he spake, signifying what death hee should die. Then Pilate entred into the Iudgement hall againe, and called Iesus, and said vnto him, Art thou the King of the Iewes? Iesus answered, Sayest thou that of thy selfe, or did other tell it thee of mee? Pilate answered, Am I a Iew? Thine owne nation, and high Priests haue deliuered thee vnto mee: what hast thou done? Iesus answered, My kingdome is not of this world. If my kingdome were of this world, then would my ministers surely fight, that I should not bee deliuered to the Iewes: but now is my kingdome not from hence. Pilate therefore saide vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King. For this cause was I borne, & for this cause came I into the world, that I should beare witnesse vnto the trueth: And all that are of the trueth, heare my voyce. Pilate said

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vnto him, What thing is trueth? And When hee had sayde this, hee went out againe vnto the Jewes, and sayde vnto them, I finde in him no cause at all. Yee haue a custome that I should deliuer you one loose at Easter: Will ye that I loose vnto you the king of the Jewes? then cryed they all againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Jesus therefore, and scourged him: and the souldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayde, Haile King of the Jewes: and they smote him on the face. Pilate went foorth againe and sayd vnto them, Behold, I bring him foorth to you, that ye may know that I find no fault in him. Then came Jesus foorth wearing a crowne of thorne, and a robe of purple. And he saith vnto them, Behold the man. When the high Priestes therefore and the ministers sawe him, they cryed, Crucifie him, crucifie him. Pilate sayeth vnto them, Take yee him and crucifie him, for I finde no cause in him. The Jewes answered him, Wee haue a law, and by our lawe hee ought to die, because hee made himselfe the Sonne of God. When Pilate heard that saying, hee was the more afraide, and went againe into the Judgement hall, and saide vnto Jesus, Whence art thou? And Jesus gaue him none answere. Then saide Pilate vnto him, Speakest thou not vnto mee? knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Jesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue. Therefore he that deliuered mee vnto thee, hath the more sinne. And from thenceforth sought Pilate meanes to loose him. But the Jewes cried, saying, If thou let him goe, thou art not Cesars friende: for whosoeuer maketh himselfe a King, is against Cesar. When Pilate heard that saying, hee brought Jesus foorth, and sate downe to giue sentence, in a place that is called the pauement, but in the Hebrewe tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And hee sayeth vnto the Jewes, Behold your King. They cried saying, Away with him, away with him, crucifie him. Pilate sayeth

vnto

vnto them, Shall I crucifie your King? The high Priests answered, We haue no King but Cesar. Then deliuered he him to them to bee crucified. And they tooke Jesus, and led him away. And he bare his crosse, and went forth into a place which is called the place of dead mens skuls, but in Hebrew Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the middest. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of Nazareth, King of the Iewes. This title read many of the Jewes: for the place where Jesus was crucified, was neere to the City. And it was written in Hebrew, Greeke, and Latine. Then said the high Priests of the Jewes to Pilate, Write not, King of the Jewes: but that he said, I am king of the Jewes. Pilate answered, What I haue written, that I haue written. Then the souldiers, When they had crucified Jesus, tooke his garments, and made foure parts, to euery souldier a part, and also his coate. The coate was without seame, wrought vpon throughout. They saide therefore among themselues, Let vs not diuide it, but cast lots for it, who shall haue it, that the Scripture might bee fulfilled, saying, They haue parted my rayment among them, and for my coate did they cast lots. And the souldiers did such things indeede. There stood by the Crosse of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loued, standing, hee sayeth vnto his mother, Woman, behold thy Sonne. Then saide hee to the disciple, Behold thy mother. And from that houre, the disciple tooke her for his owne. After these things, Jesus knowing that all things were now performed, that the Scripture might be fulfilled, hee sayeth, I thirst. So there stoode a vessell by full of vineger: therefore they filled a spunge with vineger, and wound it about with hysope, and put it to his mouth. Assoone as Jesus then receiued the vineger, hee sayd, It is finished, and bowed his head, and gaue vp the ghost. The Jewes therefore, because it was the preparing of the Sabboth, that the bodies should not remayne vpon the Crosse on the Sabboth day (for that Sabboth

Sabbath day was an high day) besought Pilate that their legs might bee broken, and that they might be taken downe. Then came the Souldiers, and brake the legges of the first, and of the other which was crucified with him. But when they came to Jesus, and sawe that hee was dead already, they brake not his legges: but one of the Souldiers with a speare thrust him into the side, and forthwith there came out blood and water. And hee that sawe it, bare record, and his record is true. And hee knoweth that hee sayeth true, that ye might beleeue also. For these things were done, that the Scripture should be fulfilled, Ye shall not breake a bone of him. And againe another Scripture sayeth, They shall looke vpon him whom they haue pearced. After this, Joseph of Arimathea (which was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take downe the body of Jesus. And Pilate gaue him licence. Hee came therefore and tooke the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of Myrrhe and Aloes mingled together, about an hundreth pound weight. Then tooke they the body of Jesus, and wound it in linnen cloathes with the odours, as the manner of Jewes is to burie. And in the place where he was crucified, there was a garden, and in the garden a new Sepulchre, wherein was neuer man layd. There layed they Jesus therefore, because of the preparing of the Sabboth of the Jewes, for the Sepulchre was nigh at hand.

Easter Euen.

The Epistle.

IT is better (if the will of God be so) that yee suffer for well doing, then for euill doing: forasmuch as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickened in the Spirit. In 1.Pet.3. 27.

Which Spirit he also went and preached to the spirits that were in prison, which sometime had bene disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules, were saued by the water, like as Baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heauen, Angels, Powers, and Might subdued vnto him.

The Gospel.

Matth. 27. 57.



Hen the Euen was come, there came a rich man of Arimathea, named Joseph, which also was Jesus disciple. He went vnto Pilate, and begged the bodie of Jesus. Then Pilate commanded the body to be deliuered. And when Joseph had taken the bodie, hee wrapped it in a cleane linnen cloth, and layed it in his new Tombe, which hee had hewen out euen in the rocke, and rolled a great stone to the dooze of the Sepulchze, and departed. And there was Mary Magdalene, and the other Mary sitting ouer against the Sepulchze. The next day that followeth the day of preparing, the high Priests and Pharises came together vnto Pilate, saying, Sir, We remember that this deceiuer said, While he was yet aliue, After three dayes I will rise againe. Command therefore that the Sepulchze be made sure vntill the third day, least his disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last errour shall be worse then the first. Pilate said vnto them, Ye haue a watch: goe your way, make it as sure as ye can. So they went, and made the Sepulchze sure with the watchmen, and sealed the stone.

At

Easter day.

At Morning prayer, in ſtead of the Pſalme, O come let vs, &c. theſe Anthemes ſhall be ſung or ſaid.

CHriſt riſing againe from the dead, now dieth not. Death from henceforth hath no power vpon him. For in that hee died, hee died but once to put away ſinne: but in that he liueth, he liueth vnto God. And ſo likewiſe, count your ſelues dead vnto ſinne, but liuing vnto God in Chriſt Jeſus our Lord.

CHriſt is riſen againe, the firſt fruites of them that ſleepe. For ſeeing that by man came death, by man alſo commeth the reſurrection of the dead. For as by Adam all men doe die: ſo by Chriſt all men ſhal be reſtored to life.

The Collect.

ALmighty God, which through thy only begotten Sonne Jeſus Chriſt haſt ouercome death, and opened vnto vs the gate of euerlaſting life, We humbly beſeech thee, that as by thy ſpeciall grace preuenting vs, thou doeſt put in our minds good deſires: So by thy continuall helpe Wee may bring the ſame to good effect, through Jeſus Chriſt our Lord, Who liueth, &c.

The Epiſtle.

IF ye be riſen againe with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth on the right hand of God. Set your affection on heauenly things, & not on earthly things. For ye are dead, and your life is hid with Chriſt in God. Whenſoeuer Chriſt (which is our life) ſhall ſhew himſelfe, then ſhall yee alſo appeare with him in glory. Mortifie therefore your earthly members, fornication, vncleanneſſe, vnnaturall luſt, euill concupiſcence, and couetouſneſſe, which is worſhipping of idols: for which things ſake, the wrath of God vſeth to come on the children of vnbeliefe, among whom ye walked ſometime, When ye liued in them. Coloſ. 3, 1.

Munday in Easter vveeke.

The Gospell.

John 20. 1. THe first day of the Sabboths came Marie Magdalene earely (when it was yet darke) vnto the Sepulchre, and saw the stone taken away from the graue. Then she ran & came to Simon Peter, and to the other disciple whom Jesus loued, and sayeth vnto them, They haue taken away the Lord out of the graue, and we cannot tell where they haue layd him. Peter therefore went forth, and that other disciple, and came vnto the Sepulchre. They ran both together, and that other disciple did outrunne Peter, and came first to the Sepulchre. And when he had stouped downe, he saw the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the Sepulchre, and saw the linnen clothes lie, and the napkin that was about his head not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the Sepulchre, and he saw, and beleeued: for as yet they knew not the Scripture that he should rise againe from death. Then the disciples went away againe to their owne home.

Munday in Easter weeke.

The Collect.

ALmightie God, which through thy onely begotten Sonne Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: We humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our minds good desires: so by thy continuall helpe Wee may bring the same to good effect, through Jesus Christ our Lord, Who liueth and raigneth, &c.

The Epistle.

Acts 10. 34. PEter opened his mouth and said, Of a trueth I perceiue that there is no respect of persons with God: but in all people he that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace

peace by Jesus Christ, which is Lord ouer all things. which preaching was published throughout all Jurie (and began in Galilee, after the Baptisme which Iohn preached) how God anointed Jesus of Nazareth with the holy Ghost, and with power: which Jesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which he did in the land of the Jewes, and at Hierusalem, whom they slew and hanged on tree. Him God raised vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from death. And he commanded vs to preach vnto the people, and to testifie that it is hee which was ordeined of God to bee the Iudge of the quicke and the dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him, shal receiue remission of sinnes.

The Gospell.



Behold, two of his disciples went that same day to a towne called Emmaus, which was from Hierusalem about threescore furlongs, and they talked together of all the things that had happened. And it chanced, while they communed together and reasoned, Jesus himselfe drew neere and went with them: but their eyes were holden that they should not know him. And he said vnto them, what manner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, and said vnto him, Art thou only a stranger in Hierusalem, and hast not known the things which haue chanced there in these dayes? He said vnto them, what things? And they said vnto him, Of Jesus of Nazareth, which was a Prophet, mightie in deede and word before God and all the people, and how the high Priests and our Rulers deliuered him to bee condemned to death, and Luke 24. 13.

haue crucified him: But wee trusted that it had beene hee which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonied, which came earely vnto the Sepulchre, and found not his body, and came, saying, that they had seene a vision of Angels, which saide that hee was aliue. And certaine of them which were with vs, went to the Sepulchre, and founde it euen so as the women had saide, but him they saw not. And he said vnto them, O fooles and slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glory? And he began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and hee made as though hee would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, and the day is farre passed. And he went in to tary with them. And it came to passe, as he sate at meate with them, he tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they sayd betweene themselues, Did not our hearts burne within vs, while hee talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre & returned to Hierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen in deede, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

Tuesday in Easter weeke.

The Collect.

ALmightie Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: graunt vs so to put away the leauen of malice and wickednesse, that wee may alway

alway serue thee in pureneſſe of liuing and trueth, through Jesus Christ our Lord.

The Epistle.

YE men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this word of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knew him not, nor yet the voyces of the Prophets, which are read euery Sabboth day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a sepulchre. But God raised him againe from death the third day, and he was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And wee declare vnto you, how that the Promise which was made vnto the Fathers, God hath fulfilled vnto their children, euen vnto vs, in that he raised vp Jesus againe, euen as it is written in the second Psalme, Thou art my Sonne, this day haue I begotten thee. As concerning that he raised him vp from death, now no more to returne to corruption, he said on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore he sayth also in another place, Thou shalt not suffer thine holy One to see corruption. For Dauid (after that he had in his time fulfilled the wil of God) fell on sleepe, and was laid vnto his fathers, and saw corruption. But hee whom God raised againe, saw no corruption. Be it known vnto you therefore (yee men and brethren) that through this man is preached vnto you forgiuenesse of sinnes, and that by him all that beleeue are iustified from all things, from which ye could not be iustified by the law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish yee: For I doe a worke in your dayes, which yee shall not beleeue, though a man declare it vnto you. Acts 20. 16.

The first Sunday after Easter.

The Gospel.

Luke 24. 36. ESus stood in the mids of his Disciples, and sayd vnto them, Peace be vnto you: It is I, feare not. But they were abashed and afraide, and supposed that they had seene a spirit. And hee said vnto them, Why are yee troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle mee, and see: for a spirit hath no flesh and bones, as yee see me haue. And when hee had thus spoken, he shewed them his hands and his feete. And while they yet beleeued not for ioy, and wondred, he said vnto them, Haue yee here any meate? And they offered him a piece of a broyled fish, and of an honie combe. And hee tooke it and did eate before them. And hee sayd vnto them, These are the words which I spake vnto you, while I was yet with you: that all must bee fulfilled which were written of mee in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and said vnto them, Thus it is written, and thus it behooued Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should be preached in his Name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmightie God, which, &c. (As at the Communion on Easter day.)

The Epistle.

1. Iohn 5. 4. ALl that is borne of God, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. Who is hee that ouercommeth the world, but he that beleeueth that Iesus is the Sonne of God? This Iesus Christ is he that came by water and blood: not by water only, but by water and blood. And it

is

is the spirit that beareth witnesse, because the spirit is trueth. For there are three which beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one. And there are three which beare record in earth, the spirit, and water, and blood, and these three are one. If we receiue the witnesse of men, the witnes of God is greater: for this is the witnesse of God, which he testified of his Son. He that beleeueth on the Sonne of God, hath the witnesse in himselfe: he that beleeueth not God, hath made him a liar, because hee beleeueth not the record that God gaue of his Sonne. And this is the record, how that God hath giuen to vs eternall life, and this life is in his Sonne. Hee that hath the Sonne, hath life, and he that hath not the Sonne of God, hath not life.

The Gospel.

THe same day at night, which was the first day of the Sabboths, when the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus and stoode in the middes, and sayd vnto them, Peace be vnto you. And when he had so sayd, hee shewed vnto them his handes and his side. Then were the disciples glad when they saw the Lord. Then said Iesus to them againe, Peace be vnto you. As my Father sent me, euen so send I you also. And when he had said these words, he breathed on them, and sayd vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes ye remit, they are remitted vnto them, and whosoeuers sinnes ye retaine, they are retained. John 20. 19.

The second Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thine onely Son to be vnto vs both a sacrifice for sinne, and also an ensample of godly life, giue vs the grace that wee may alwayes most thankefully receiue that his inestimable

inestimable benefit, and also daily endeuour our selues to follow the blessed steps of his most holy life.

The Epistle.

1. Peter 2. 16.



His is thanke-worthy, if a man for conscience toward God endure griefe, and suffer wrong vndeserued. For what praise is it, if when yee bee buffeted for your faults, ye take it patiently? But & if when ye do wel, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were ye called. For Christ also suffered for vs, leauing vs an example that ye should follow his steps, which did no sinne, neither was there guile found in his mouth. Which whē he was reuiled, reuiled not againe: when he suffered, he threatned not, but committed the vengeance to him that iudgeth righteously. Which his own self bare our sinnes in his body on the tree, that wee being deliuered from sinne, should liue vnto righteousnesse, by whose stripes yee were healed. For ye were as sheepe going astray, but are now turned vnto the Shepheard and Bishop of your soules.

The Gospel.

Iohn 10. 11.



Christ said, I am the good Shepheard. A good Shepheard giueth his life for the sheepe. An hired seruant, and hee which is not the Shepheard, (neither the sheepe are his owne) seeth the woolfe comming, & leaueth the sheepe, and fleeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because hee is an hired seruant, and careth not for the sheepe. I am the good Shepheard, and knowe my sheepe, and am knowen of mine. As my Father knoweth mee, euen so know I also my Father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this folde: them also must I bring, and they shall heare my voyce, and there shall be one fold, and one Shepheard.

The

The iij. Sunday after Easter.

The Collect.

ALmighty God, which shewest to all men that bee in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnesse: grant vnto all them that be admitted into the fellowship of Christs Religion, that they may eschew those things that be contrary to their profession, and folow all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarely beloued, I beseech you as strangers and Pilgrims, abstaine from fleshly lustes, which fight against the soule, and see that ye haue honest conuersation among the Gentiles, that whereas they backbite you as euill doers, they may see your good workes, and praise God in the day of visitation. Submit your selues therefore euery man for the Lords sake, whether it bee vnto the King, as vnto the chiefe head, either vnto Rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laud of them that doe well. For so is the will of God, that with well doing ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloake of maliciousnesse, but euen as the seruants of God. Honour all men: Loue brotherly fellowship: Feare God: Honour the King. 1. Pet. 2. 11.

The Gospel.

IEsus sayd to his Disciples, After a while yee shal not see me, & againe, after a while ye shall see mee, for I goe to the Father. Then sayd some of his Disciples betweene themselues, what is this that hee sayth vnto vs, After a while ye shall not see mee, and againe, after a while ye shall see me, and that I go to the Father? They said therefore, what is this that hee sayth, After a while? wee cannot tell what hee sayth. Jesus perceiued that they would aske Iohn 16. 16.

aske him, and said vnto them, Do enquire of this betweene your selues, because I sayd, After a while ye shall not see me, and againe, After a while yee shall see mee. Verely, verely I say vnto you, Yee shall weepe and lament, but contrariwise the world shall reioyce. Ye shall sorrow, but your sorrow shal be turned to ioy. A woman when shee trauaileth, hath sorrow, because her houre is come: but assoone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world. And yee now therefore haue sorrow: but I will see you againe, and your hearts shal reioyce, and your ioy shall no man take from you.

The fourth Sunday after Easter.

The Collect.

ALmighty God, which doest make the minds of all faithfull men to be of one will, grant vnto thy people, that they may loue the thing which thou commandest, & desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Christ our Lord.

The Epistle.

James 1. 17.

EVery good gift, and euery perfect gift is from aboue, and commeth down from the Father of lights, with whom is no variablenes, neither shadow of change. Of his owne will begate he vs with the word of trueth, that wee should be the first fruits of his creatures. Wherefore, deare brethren, let euery man bee swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluitie of malitiousnesse, and receiue with meekenesse the word that is grafted in you, which is able to saue your soules.

The v. Sunday after Easter.

The Gospel.

IEsus said vnto his disciples, Now goe I my way to him that sent me, and none of you asketh me whither I go: but because I haue said such things vnto you, your hearts are full of sorrow. Neuertheless I tell you the trueth, it is expedient for you that I goe away. For if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you. And when he is come, he will rebuke the World of Sinne, and of Righteousnesse, and of Iudgement. Of Sinne, because they beleeue not on me. Of Righteousnesse, because I goe to my Father, and ye shall see me no more. Of Iudgement, because the prince of this World is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit, When he is come, which is the spirit of Trueth, he will leade you into all Trueth. He shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, and he will shew you things to come. He shall glorifie me: for he shall receiue of mine, and shal shew vnto you. All things that the Father hath, are mine: therefore said I vnto you, that he shall take of mine, and shew vnto you. John 16.5

The fift Sunday after Easter.

The Collect.

LOrd, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspiration, we may thinke those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ.

The Epistle.

SEe that ye be doers of the Word, and not hearers onely, deceiuing your owne selues. For if any man heare the Word, and declareth not the same by his woorkes, hee is like vnto a man beholding his bodily face in a glasse: For assoone as hee hath looked on himselfe, he James 1. 22.

he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh in the perfect law of libertie, and continueth therein, if he be not a forgetfull hearer, but a doer of the worke, the same shal be happy in his deede. If any man among you seeme to be deuoute, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

The Gospel.

Iohn. 16. 23.



Erily, verily I say vnto you, Whatsoeuer yee aske the Father in my Name, he will giue it you. Hitherto haue yee asked nothing in my Name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by Prouerbs. The time wil come, when I shall no more speake vnto you by Prouerbs, but I shall shew you plainly from my Father. At that day shall ye aske in my Name, & I say not vnto you, that I will speake vnto my Father for you: For the Father himselfe loueth you, because ye haue loued me, and haue beleeued that I came out from God. I went out from the Father, & came into the world. Againe, I leaue the world, and goe to the Father. His disciples said vnto him, Loe, now thou talkest plainely, and speakest no Prouerbe. Now are we sure that thou knowest all things, and needest not that any man should aske thee any question, therefore beleeue we that thou camest from God. Iesus answered them, Now yee doe beleeue: behold, the houre draweth nigh, and is already come, that ye shall be scattered euery man to his owne, & shall leaue me alone: And yet am I not alone, for the Father is with me. These words haue I spoken vnto you, that in me ye might haue peace, for in the world shall ye haue tribulation: But be of good cheere, I haue ouercome the world.

The

The Aſcenſion day.

The Collect.

GRaunt we beſeech thee Almighty God, that like as we doe beleeue thy onely begotten Sonne our Lord to haue aſcended into the heauens: So we may alſo in heart and minde thither aſcend, and with him continually dwell.

The Epiſtle.

IN the former Treatiſe, deare Theophilus, we haue ſpoken of all that Jeſus began to do and teach, vntill the day in which he was taken vp, after that he through the holy Ghoſt had giuen commandements vnto ẏ Apoſtles, whom he had choſen, to whom alſo he ſhewed himſelfe aliue after his Paſſion (and that by many tokens) appearing vnto them forty dayes, & ſpeaking of the Kingdome of God, and gathered them together, and commaunded them that they ſhould not depart frō Hieruſalem, but to waite for the Promiſe of the Father, Whereof (ſaith he) ye haue heard of me. For John truly baptized with water, but ye ſhalbe baptized with the holy Ghoſt after theſe few dayes. When they therefore were come together, they aſked of him, ſaying, Lord, Wilt thou at this time reſtore againe the Kingdome to Iſrael? And he ſaid vnto them, It is not for you to knowe the times or the ſeaſons, which the Father hath put in his owne power. But ye ſhal receiue power after the holy Ghoſt is come vpon you: and ye ſhall be witneſſes vnto me, not onely in Hieruſalem, but alſo in all Jury, and in Samaria, and euen vnto the worlds end. And when he had ſpoken theſe things, While they beheld, he was taken vp on high, and a cloud receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauen as he went, behold, two men ſtood by them in white apparell, which alſo ſaid, Ye men of Galilee, Why ſtand ye gazing vp into heauen? This ſame Jeſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeene him goe into heauen. Act. 1.1.

The

Sunday after Aſcenſion day.

The Goſpell.

Mark. 16. 14.



Eſus appeared vnto the eleuen as they ſate at meate, and caſt in their teeth their vnbeliefe and hardneſſe of heart, becauſe they beleeued not them which had ſeene that hee was riſen againe from the dead. And hee ſaid vnto them, Goe yee into all the world, and preach the Goſpell to all creatures: he that beleeueth and is baptized, ſhall bee ſaued: but he that beleeueth not, ſhall be damned. And theſe tokens ſhall follow them that beleeue: In my Name they ſhall caſt out deuils, they ſhall ſpeake with new tongues, they ſhall driue away ſerpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſicke, and they ſhall recouer. So when the Lord had ſpoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went forth, and preached euery where, the Lord working with them, and confirming the word with miracles following.

Sunday after Aſcenſion day.

The Collect.



God, the King of glory, which haſt exalted thine onely Sonne Jeſus Chriſt with great triumph vnto thy kingdome in heauen: We beſeech thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, Who liueth and reigneth, &c.

The Epiſtle.

1. Pet. 4. 7.



The end of all things is at hand. Be yee therefore ſober, and watch vnto prayer. But aboue all things, haue feruent loue among your ſelues: for loue ſhall couer the multitude of ſinnes. Be ye harberous one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters

niſters of the manyfolde graces of God. If ayn man ſpeake, let him talke as the wordes of God. If any man miniſter, let him do it, asof the abilitie which God miniſtreth to him, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for euer and euer. Amen.

The Goſpel.

When the Comforter is come, whom I will ſend vnto you from the Father (euen the Spirit of trueth, which proceedeth of the Father) he ſhall teſtifie of me, and yee ſhall beare witneſſe alſo, becauſe yee haue bene with me from the beginning. Theſe things haue I ſaid vnto you, becauſe yee ſhould not bee offended. They ſhall excommunicate you, yea the time ſhall come, that whoſoeuer killeth you, will thinke that hee doeth God ſeruice. And ſuch things will they doe vnto you, becauſe they haue not knowen the Father, neither yet mee. But theſe things haue I tolde you, that when the time is come, ye may remember then that I tolde you. Iohn 15. 26.

¶ Whitſunday.

The Collect.

GOD which as vpon this day haſt taught the hearts of thy faithfull people, by the ſending to them the light of thy holy Spirit: Grant vs by the ſame Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merites of Chriſt Jeſu our Sauiour, who liueth and reigneth with thee, in the vnitie of the ſame Spirit, one God, worlde without ende. Amen.

Whitsunday.

The Epistle.

Acts 2. 1. hen the fiftie dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heauen, as it had beene the comming of a mighty winde, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had bene of fire, and it sate vpon each one of them, & they were all filled with the holy Ghost, & began to speake with other tongues, euen as the same Spirit gaue them vtterance. Then were dwelling at Hierusalem, Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noised about, the multitude came together, & were astonied, because that euery man heard them speake with his own language. They wondred all, & marueiled, saying among themselues, Behold, are not all these which speake, of Galilee? And how heare we euery man his own tongue wherin we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iurie, and of Cappadocia, of Pontus and Asia, Phrygia, and Pamphylia, of Egypt, & of the parts of Libya, which is beside Cyrene, and strangers of Rome, Iewes and Proselites, Creetes & Arabians, wee haue heard them speake in our owne tongues the great works of God.

The Gospel.

Iohn 14. 15. Esus saide vnto his disciples, If yee loue mee, keepe my Commaundements, and I will pray the Father, and he shal giue you another Comforter, that hee may abide with you for euer, euen the Spirit of trueth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: But yee know him, for hee dwelleth with you, and shall be in you. I will not leaue you comfortlesse, but will come to you. Yet a little while, and the world seeth me no more, but ye see mee: For I liue, and ye shall liue. That day shall ye know that I am in my Father, and you in me, and I in you. He that hath my Commandements, & keepeth

peth them, the same is he that loueth me. And hee that loueth me, shalbe loued of my Father, and I will loue him, and will shewe mine owne selfe vnto him. Iudas saith vnto him (not Iudas Iscariot) Lord, what is done that thou wilt shewe they selfe vnto vs, and not vnto the worlde? Iesus answered & said vnto him, If a man loue me, he will keep my sayings, and my Father will loue him, and wee will come vnto him, and dwell with him. He that loueth me not, keepeth not my sayings. And the word which yee heare, is not mine, but the Fathers which sent me. These things haue I spoken vnto you, being yet present with you: but the Comforter which is the holy Ghost, whom my Father will send in my Name, hee shal teach you al things, and bring all things to your remembrance, whatsoeuer I haue sayde vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts bee grieued, neither feare. Ye haue heard how I said vnto you, I goe and come againe vnto you. If ye loued me, ye would verily reioyce, because I said, I goe vnto the Father: For the Father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleeue. Hereafter will I not talke many wordes vnto you: for the prince of this world commeth, and hath nought in mee, but that the world may know that I loue the Father. And as the Father gaue mee commandement, euen so doe I.

Munday in VVhitsun weeke.

The Collect.

GOD which as vpon this day hast taught the hearts of thy faithfull, &c. As vpon Whitsunday.

The Epistle.

THen Peter opened his mouth, and sayd, Of a trueth I perceiue that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousnesse, is accepted with him. Ye knowe the preaching that God sent vnto the children of Israel, Act. 10. 34

preaching peace by Jeſus Chriſt, which is Lord ouer all things. Which preaching was publiſhed thorowout all Iurie, & began in Galilee, after the baptiſme which Iohn preached, how God anointed Jeſus of Nazareth with the holy Ghoſt, and with power. Which Jeſus went about doing good, & healing all that were oppreſſed of the deuill: for God was with him. And we are witneſſes of all things, which he did in the land of the Iewes, and at Hieruſalem: whom they ſlew and hanged on a tree: him God raiſed vp the third day, and ſhewed him openly, not to all the people, but vnto vs witneſſes (choſen before of God for the ſame intent) which did eat and drinke with him after he aroſe from death. And he commanded vs to preach vnto the people, and to teſtifie that it is he which was ordeined of God to be the Iudge of quicke and dead. To him giue all the Prophets witneſſe, that through his Name whoſoeuer beleeueth in him, ſhall receiue remiſſion of ſins. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the preaching. And they of the circumciſion which beleeued, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was ſhed out the gift of the holy Ghoſt. For they heard them ſpeake with tongues, and magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not bee baptized, which haue receiued the holy Ghoſt as well as we? And hee commanded them to be baptized in the Name of the Lord. Then prayed they him to tarrie a fewe dayes.

The Goſpel.

Iohn 3.16

SO God loued the world, that he gaue his only begotten ſonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life. For God ſent not his Son into the world to condemne the world, but that the world through him might be ſaued. He that beleeueth on him, is not condemned. But he that beleeueth not is condemned already, becauſe hee hath not beleeued in the Name of the onely begotten Son of God.

And

And this is the condemnation, that light is come into the world, and men loued darkenesse more then light, because their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, lest his deedes should bee reproued. But he that doeth the trueth, commeth to the light, that his deedes may be knowen, how that they are wrought in God.

Tuesday in VVhitsun weeke.

The Collect.

GOD which as vpon this day hast taught the hearts of thy faithfull people, &c. As vpon Whitsunday.

The Epistle.



Hen the Apostles which were at Hierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and John: which when they were come downe, prayed for them, that they might receiue the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the Name of Christ Jesu. Then laied they their hands on them, and they receiued the holy Ghost. Actes 8. 14.

The Gospel.



Erily, verily I say vnto you, hee that entreth not in by the doore into the sheepefold, but climeth vp some other way, the same is a thiefe and a murderer. But hee that entreth in by the doore, is the Shepheard of the sheepe: To him the porter openeth, and the sheepe heare his voyce, and hee calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his owne sheepe, hee goeth before them, and the sheepe follow him, for they know his voyce. A stranger will they not follow, but will flee from him: for they know not the voice of strangers. This prouerbe Iohn 10. 1

spake Iesus vnto them, but they vnderstoode not what things they were which he spake vnto them. Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the doore of the sheepe. All, euen as many as came before me, are theeues & murderers, but the sheepe did not heare them. I am the doore, by me if any enter in, he shall be safe, and shal goe in and out, and finde pasture. A thiefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

¶ Trinitie Sunday.

The Collect.

ALmightie and euerlasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true faith to acknowledge the glory of the eternall Trinitie, and in the power of the diuine Maiestie to worship the Unitie: Wee beseech thee, that through the stedfastnesse of this faith we may euermore be defended from all aduersitie, which liuest and reignest one God, world without end. Amen.

The Epistle.

Apoc. 4. 1. AFter this I looked, and behold, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet, talking with mee, which said, Come vp hither, and I will shew thee things which must bee fulfilled hereafter. And immediatly I was in the spirit, and beholde, a seate was set in heauen, and one sate on the seate. And hee that sate, was to looke vpon, like vnto a Jasper stone, and a Sardine stone. And there was a Rainbow about the seat, in sight like vnto an Emerald. And about the Seat were foure and twenty seates, and vpon the seates foure & twenty Elders sitting, clothed in white raiment, and had on their heads crownes of gold. And out of the Seat proceeded lightnings, and thundering, and voyces. And there were

were seuen lampes of fire burning before the seate, which are the seuen spirits of God. And before the seate there was a sea of glasse like vnto Chrystall, and in the mids of the seate, and round about the seate, were foure beastes full of eyes before and behinde. And the first beast was like a Lion, and the second beast like a Calfe, and the third beast had a face like a man, and the fourth beast was like a flying Eagle. And the foure beasts had eth of them sixe wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, Holy, Holy Lord God Almightie, which was, and is, and is to come. And when those beasts gaue glorie, and honour, and thankes to him that sate on the seate (which liueth for euer and euer) the foure and twenty Elders fell down before him that sate on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne, saying, Thou art worthy, O Lord our God, to receiue glory, and honour, and power, for thou hast created all things, and for thy wils sake they are, and were created.

The Gospel.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, & sayd vnto him, Rabbi, wee know that thou art a teacher come from God, for no man could doe such miracles as thou doest, except God were with him. Iesus answered, and sayde vnto him, Verily, verily I say vnto thee, Except a man be borne from aboue, hee cannot see the kingdome of God. Nicodemus said vnto him, How can a man be borne when he is olde? Can hee enter into his mothers wombe, and be borne againe? Iesus answered, Verily, verily I say vnto thee, Except a man bee borne of water and of the spirit, he cannot enter into the kingdome of God. That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit. Marueile not thou that I sayde vnto thee, Yee must be borne from aboue. The Iohn 3.1.

winde bloweth where it lusteth, and thou heares the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: so is euery one that is borne of the spirit. Nicodemus answered and said vnto him, How can these things be? Jesus answered and said vnto him, Art thou a master in Israel, and knowest not these things? Verely, verely I say vnto thee, We speake that we know, and testifie that we haue seene, and yee receiue not our witnesse. If I haue told you earthly things, and ye beleeue not, how shall yee beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but hee that came downe from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the serpent in the wildernesse, euen so must the Sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue euerlasting life.

The first Sunday after Trinitie.

The Collect.

GOd, the strength of al them that trust in thee, mercifully accept our prayers: And because the weaknes of our mortall nature can do good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commandements we may please thee both in will and deed, through Jesus Christ our Lord.

The Epistle.

1.Ioh.4.7 DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. Hee that loueth not, knoweth not God: For God is loue. In this appeareth the loue of God to vsward, because that God sent his onely begotten Sonne into the world, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, & sent his Sonne to be the agreement for our sinnes.

sinnes. Dearely beloued, if God so loued vs, we ought also one to loue another. No man hath seene God at any time. If wee loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwell in him, and he in vs, because he hath giuen vs of his Spirit. And wee haue seene, and doe testifie, that the Father sent the Sonne to be the Sauiour of the world. Whosoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleeued the loue that GOD hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that wee should trust in the day of iudgement: For as he is, euen so are we in this world. There is no feare in loue, but perfect loue casteth out feare: for feare hath painfulnesse. He that feareth is not perfect in loue. We loue him, for he loued vs first. If any man say, I loue God, and yet hateth his brother, hee is a lier. For how can hee that loueth not his brother whom he hath seene, loue God whom he hath not seene? And this commandement haue wee of him, that hee which loueth God, should loue his brother also.

The Gospel.

THere was a certaine rich man, which was clothed in purple and fine white, and fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to bee refreshed with the crummes which fell from the rich mans boord, and no man gaue vnto him: The dogges came also and licked his sores. And it fortuned that the begger died, and was caried by the Angels into Abrahams bosome. The rich man also dyed, and was buried. And being in hell in torments, hee lift vp his eyes, and sawe Abraham a farre off, and Lazarus in his bosome, and hee cryed, and sayde, Father Abraham, haue mercie on mee, and send Luke 16. 19.

send Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham sayd, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise Lazarus receiued paine: but now he is comforted, & thou art punished. Beyond all this, betweene vs and you there is a great space set, so that they which would go from hence to you, cannot, neither may come from thence to vs. Then he said, I pray thee therefore father, send him to my fathers house, (for I haue fiue brethren) for to warne them, lest they come also into this place of torment. Abraham said vnto him, They haue Moses and the Prophets, let them heare them. And he said, Nay father Abraham, but if one come vnto them from the dead, they will repent. He said vnto him, If they heare not Moses and the Prophets, neither will they beleeue, though one rise from death againe.

The Second sunday after Trinitie.

The Collect.

LOrd, make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer failest to helpe and gouerne them whome thou doest bring vp in thy stedfast loue. Grant this, &c.

The Epistle.

1.Iohn.3. 13. MArueile not, my brethren, though the worlde hate you. Wee know that we are translated from death vnto life, because wee loue the brethren. Hee that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslayer. And ye know that no manslayer hath eternall life abiding in him. Hereby perceiue we loue, because he gaue his life for vs, and wee ought to giue our liues for the brethren. But who so hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in deed and in verity.

Hereb

Hereby we know that we are of the veritie, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue we trust to Godward, and whatsoeuer we aske, wee receiue of him, because wee keepe his Commandements, and doe those things which are pleasant in his sight. And this is the Commandement, that wee beleeue on the Name of his Sonne Iesus Christ, and loue one another, as he gaue commaundement. And he that keepeth his Commandements, dwelleth in him, and he in him: and hereby wee know that hee abideth in vs, euen by the Spirit which he hath giuen vs.

The Gospel.

A Certaine man ordeined a great supper, and bade many, and sent his seruant at supper time, to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first saide vnto him, I haue bought a farme, and I must needes goe and see it, I pray thee haue mee excused. And another sayd, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue me excused. And another said, I haue married a wife, and therefore I cannot come. And the seruant returned, and brought his master worde againe thereof. Then was the good man of the house displeased, and said to his seruant, Goe out quickly into the streetes and quarters of the City, and bring in hither the poore, and feeble, and the halt, and blinde. And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome. And the Lord said vnto his seruant, Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper. Luke. 14. 16.

The

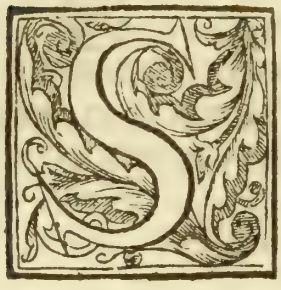
The iij. Sunday after Trinitie.

The Collect.



Lorde, wee beseech thee mercifully to heare vs, and vnto whome thou hast giuen an hearty desire to pray, graunt that by thy mighty ayde we may be defended, through Iesus Christ our Lord.

The Epistle.

1.Pet.5.5. 

Ubmit your selues euery man one to another, knit your selues together in lowlinesse of minde: For God resisteth the proude, and giueth grace to the humble. Submit your selues therefore vnder the mighty hande of God, that he may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Be sober, and watch: for your aduersary the deuil, as a roaring Lion walketh about, seeking whom he may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Christ Iesu, shall his own selfe (after that yee haue suffered a litle affliction) make you perfect, settle, strength and stablish you. To him be glory and dominion for euer and euer. Amen.

The Gospel.

Luke 15.1 

Hen resorted vnto him al the Publicanes & sinners, for to heare him. And the Pharises and Scribes murmured, saying, Hee receiueth sinners, and eateth with them. But hee put forth this parable vnto them, saying, What man among you, hauing an hundreth sheepe (if he lose one of them) doth not leaue ninety & nine in the wildernesse, & goeth after that which is lost, vntill he finde it? And when he hath found it, he layeth it on his shoulders with ioy: and assoone as hee commeth home,

home, he calleth together his louers and neighbours, saying vnto them, Reioyce with mee, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons, which need no repentance. Eyther what woman, hauing ten groats (if shee lose one) doeth not light a candle, and sweepe the house, and seeke diligently till she find it: and when she hath found it, she calleth her louers and her neighbours together, saying, Reioyce with me, for I haue found the groat which I lost. Likewise I say vnto you, shall there bee ioy in the presence of the Angels of God, ouer one sinner that repenteth.

The iiij. Sunday after Trinitie.

The Collect.

GOd the protector of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercie, that thou being our ruler & guide, we may so passe through things temporall, that we finally lose not the things eternall: Grant this heauenly Father, for Iesus Christs sake our Lord.

The Epistle.

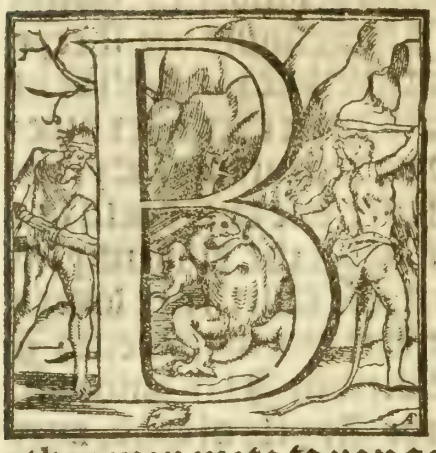


I Suppose that the afflictions of this life are not worthy of the glory which shalbe shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shal appeare, because the creature is subdued to vanity against the will thereof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For wee know that euery creature groneth with vs also, and trauaileth in paine, euen vnto this time: not onely it, but wee also which haue the first fruits of the spirit, mourne in our selues also, & waite for the adoption of the children of God, euen the deliuerance of our bodies. Rom. 8. 18

The

The v. Sunday after Trinitie.

The Gospel.

Luk.6.36. 

Be ye mercifull, as your Father also is merciful. Judge not, & ye shal not be iudged. Condemne not, & ye shall nat be condemned. Forgiue, and yee shalbe forgiuen. Giue, and it shalbe giuen vnto you: good measure, and pressed down, and shaken together and running ouer, shal men giue into your bosoms. For with the same measure that yee mete withall, shall other men mete to you againe. And he put foorth a similitude vnto them, Can the blinde leade the blinde? Do they not both fall into the ditch? The disciple is not aboue his master. Euery man shall be perfect, euen as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seest not the beame that is in thine own eye? First, thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The fift Sunday after Trinitie.

The Collect.

GRant Lord, wee beseech thee, that the course of this world may be so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord.

The Epistle.

1.Pet.3.8. Be you all of one minde, and of one heart, loue as brethren, be pitifull, be courteous, (meeke) not rendring euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, euen that yee should bee heires of the blessing. For he that doeth long after life, and loueth to see good dayes, let him refraine his

his tongue from euill, and his lips that they speake no guile. Let him eschew euill and doe good, let him seeke peace and ensue it. For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreouer, who is hee that will harme you, if yee followe that which is good? Yea, happy are yee if any trouble happen vnto you for righteousnesse sake. Bee not yee afraide for any terrour of them, neither be yee troubled: but sanctifie the Lorde God in your hearts.

The Gospel.

IT came to passe, that when the people prealled vpon him to heare the word of God, he stood by the lake of Genezareth, and saw two ships stand by the lakes side, but the Fishermen were gone out of them, & were washing their nets And he entred into one of ỹ ships (which pertained to Simon) and prayed him that hee would thrust out a little from the land. And hee sate downe, and taught the people out of the ship. When he had left speaking, hee sayde vnto Simon, Launch out into the deepe, and let slip your nets to make a draught. And Simon answered, and sayde vnto him, Master, Wee haue laboured all night, and haue taken nothing: Nevertheless, at thy commandement I will loose foorth the net. And when they had so done, they inclosed a great multitude of Fishes. But their net brake, and they beckened to their fellowes which were in the other ship, that they should come and helpe them. And they came, and filled both ships, that they sunke againe. When Simon Peter sawe this, he fell downe at Jesus knees, saying, Lord, go from me, for I am a sinfull man. For he was astonied, and all that were with him, at the draught of fishes which they had taken: and so was Luke 5.1.

also

alſo James and John the ſonnes of Zebedee, which were partners with Simon. And Jeſus ſaid vnto Simon, Feare not, from henceforth thou ſhalt catch men. And they brought the ſhips to land, and forſooke all, and followed him.

The ſixt Sunday after Trinitie.

The Collect.

GOd which haſt prepared to them that loue thee, ſuch good things as paſſe mans vnderſtanding: powre into our hearts ſuch loue toward thee, that we louing thee in all things, may obtaine thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord.

The Epiſtle.

Rom.6.3. KNow yee not, that all wee which are baptized in Jeſus Chriſt, are baptized to die with him? Wee are buried then with him by baptiſme for to die, that likewiſe as Chriſt was rayſed from death by the glory of the Father, euen ſo we alſo ſhould walke in a new life. For if we be grafted in death like vnto him, euen ſo ſhall we be partakers of the holy reſurrection: knowing this, that our old man is crucified with him alſo, that the body of ſinne might vtterly be deſtroyed, that henceforth we ſhould not be ſeruants vnto ſinne. For hee that is dead, is iuſtified from ſinne. Wherefore, if we be dead with Chriſt, we beleeue that wee ſhall alſo liue with him: knowing that Chriſt being rayſed from death, dieth no more, death hath no more power ouer him. For as touching that he died, he died concerning ſinne once: and as touching that he liueth, he liueth vnto God. Likewiſe conſider ye alſo, that ye are dead as touching ſin, but are aliue vnto God, through Jeſus Chriſt our Lord.

The

The vij. Sunday after Trinitie.

The Gospel.

IEsus saide vnto his disciples, Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye cannot enter into the kingdome of heauen. Yee haue heard that it was saide vnto them of olde time, Thou shalt not kill: Whosoeuer killeth, shalbe in danger of iudgement. But I say vnto you, that Whosoeuer is angry with his brother vnaduisedly, shall be in danger of iudgement. And Whosoeuer saith vnto his brother, Racha, shalbe in danger of a Councell. But whosoeuer saith, Thou foole, shall be in danger of hell fire. Therefore if thou offerest thy gift at the Altar, and there remembrest that thy brother hath ought against thee, leaue there thine offring before the Altar, and go thy way first and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersary quickly, whiles thou art in the way with him, lest at any time the aduersary deliuer thee to the Judge, and the Judge deliuer thee to the minister, and then thou be cast into prison. Verily I say vnto thee, Thou shalt not come out thence, till thou hast paide the vttermost farthing. Mat. 5. 20.

The vij. Sunday after Trinitie.

The Collect.

LOrd of all power and might, which art the authour and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true Religion, nourish vs with all goodnesse, and of thy great mercy keepe vs in the same, through Jesus Christ our Lord.

The Epistle.

ISpeake grossely, because of the infirmitie of your flesh. As yee haue giuen your members seruants to vncleannesse, and to iniquity (from one iniquitie to another) euen so now giue ouer your members seruants vnto righteousnesse, that ye may be sanctified. For when yee Rom. 6. 19.

were seruants of sinne, ye were void of righteousnesse. What fruit had yee then in those things whereof yee are now ashamed? for the end of those things is death. But now are ye deliuered from sinne, and made the seruants of God, and haue your fruit to be sanctified, and the end euerlasting life. For the reward of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.

The Gospel.

Mark. 8.1. N those dayes, when there was a very great company, and had nothing to eat, Iesus called his disciples vnto him, and saide vnto them, I haue compassiō on the people, because they haue bene now with me three dayes, and haue nothing to eate, and if I sende them away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his disciples answered him, Where should a man haue bread here in the wildernesse, to satisfie these? And hee asked them, How many loaues haue ye? They said, Seuen. And he commanded the people to sit downe on the ground. And he tooke the seuen loaues, & when he had giuen thankes, hee brake, and gaue to his disciples to set before them: and they did set them before the people. And they had a fewe small fishes: and when he had blessed, he commanded them also to be set before them. And they did eate and were sufficed. And they tooke vp of the broken meate that was left, seuen baskets full. And they that did eate, were about foure thousand. And he sent them away.

The viij. Sunday after Trinitie.

The Collect.

GOd whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which bee profitable for vs, through Iesus Christ our Lord.

The

The viij. Sunday after Trinitie.

The Epistle.

BRethren, We are debters, not to the flesh, to liue after the flesh: For if yee liue after the flesh, ye shall die. But if ye through the spirit doe mortifie the deedes of the body, yee shall liue. For as many as are led by the spirit of God, they are the sonnes of God. For yee haue not receiued the spirit of bondage to feare any more: but yee haue receiued the spirit of adoption, whereby We crie Abba, Father. The same spirit certifieth our spirit, that We are the sonnes of God. If Wee be sonnes, then are We also heires, the heires (I meane) of God, and heires annexed With Christ, if so be that We suffer With him, that We may also be glorified together With him. Rom. 8. 12.

The Gospel.

BEWare of false prophets, Which come to you in sheepes clothing, but inWardly they are rauening wolues: ye shal knoW them by their fruits. Doe men gather grapes of thornes? Or figs of thistles: Euen so euery good tree bringeth forth good fruites: but a corrupt tree bringeth foorth euill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring foorth good fruites. Euery tree that bringeth not foorth good fruit, is hewen doWne, and cast into the fire. Wherefore by their fruits ye shall knoW them. Not euery one that sayth vnto mee, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the Will of my Father Which is in heauen, he shal enter into the kingdom of heauen. Mat. 7. 15.

The ix. Sunday after Trinitie.

The Collect.

GRaunt to vs, Lord, Wee beseech thee, the spirit to thinke and doe alWayes such things as bee rightfull, that Wee Which cannot bee Without thee, may by thee be able to liue according to thy Will, through Iesus Christ our Lord.

The ix. Sunday after Trinitie.

The Epistle.

1. Corint. 10. 1. BRethren, I would not that ye should be ignorant, how that our fathers were al vnder the cloud, and all passed through the sea, and were all baptized vnder Moses in the cloud, and in the sea, and did all eat of one Spirituall meat, and did all drinke of one Spirituall drinke: and they dranke of the Spirituall Rocke that followed them, Which Rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. These are ensamples to vs, that we should not lust after euill things, as they lusted: and that wee should not bee worshippers of images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure yee, as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for ensamples: but are written to put vs in remembrance, whom the endes of the world are come vpon. Wherefore let him that thinketh he standeth, take heede lest hee fall. There hath none other tentation taken you, but such as followeth the nature of man. But God is faithful, which shall not suffer you to be tempted aboue your strength, but shall in the middest of temptation make a way, that ye may be able to beare it.

The Gospel.

Luke 16. 1 IEsus sayd vnto his Disciples, There was a certaine rich man which had a steward, and the same was accused vnto him that he had wasted his goods. And hee called him, and said vnto him, How is it that I heare this of thee? Giue accompts of thy stewardship, for thou mayest be no longer steward. The Steward said within himselfe, What shall I doe? For my master taketh away from me the Stewardship. I cannot dig, and to begge I am ashamed.

ashamed. I wote what to doe, that when I am put out of the stewardship, they may receiue me into their houses. So when he had called all his masters debtors together, hee said vnto the first, How much owest thou vnto my master? And he sayd, An hundred tunnes of oyle. And he said vnto him, Take thy bill, and sit downe quickly, and write fiftie. Then sayd hee to another, How much owest thou? And he said, An hundred quarters of wheate. He said vnto him, Take thy bill, & write fourescore. And the Lord commended the vniust Steward, because he had done wisely. For the children of this World are in their nation wiser then the children of light. And I say vnto you, Make you friends of the vnrighteous Mammon, that when yee shall haue neede, they may receiue you into euerlasting habitations.

The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lord, be open to the prayers of thy humble seruants: And that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

COncerning spirituall things, brethren, I would not haue you ignorant. Yee knowe that ye were Gentiles, & went your wayes vnto dumbe images, euen as ye were ledde. Wherefore I declare vnto you, that no man speaking by the spirit of God, defieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of giftes, yet but one spirit. And there are differences of administrations, and yet but one Lord. And there are diuers manners of operations, and yet but one God, which worketh all in all. The gift of the spirit is giuen to euery man to edifie withall. For to one is giuen, through the spirit, the vtterance of wisedome, to another is giuen the vtterance of knowledge 1.Cor. 12.1.

by the same spirit, to another is giuen faith by the same spirit, to another the gift of healing by the same spirit, to another power to doe miracles, to another to prophesie, to another iudgement to discerne spirits, to another diuers tongues, to another the interpretation of tongues: And these all worketh the selfe same spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel.

Luke 19. 41.

AND When he was come neere to Hierusalem, hee beheld the citie, and wept on it, saying, If thou hadst knowen those things which belong vnto thy peace, euen in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the dayes shal come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee euen with the ground, & thy children which are in thee: And they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that solde therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but ye haue made it a denne of theeues. And hee taught dayly in the Temple.

The xj. Sunday after Trinitie.

The Collect.

GOD which declarest thy almightie power, most chiefly in shewing mercie and pitie: giue vnto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The

The xj. Sunday after Trinitie.

The Epistle.

BRethren, as appertaining to the Gospel which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which yee are also saued: I doe you to wit after what maner I preached vnto you, if yee keepe it, except yee haue beleeued in vaine: for first of all I deliuered vnto you that which I receiued, how that Christ died for our sinnes, agreeing to the Scriptures, and that hee was buried, and that he rose againe the third day, according to the Scriptures, and that hee was seene of Cephas, then of the twelue: after that he was seene of moe then fiue hundreth brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that appeared he to Iames, then to all the Apostles, and last of all he was seene of mee, as of one that was borne out of due time. For I am the least of the Apostles, which am not worthy to bee called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God I am that I am: and his grace which is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, so wee preached, and so ye haue beleeued. 1. Cor. 15. 1.

The Gospel.

CHrist told this parable vnto certaine which trusted in themselues that they were perfect, & despised other. Two men went vp into the temple to pray, ẏ one a Pharisee, & the other a Publicane. The Pharisee stood and prayed thus with himselfe: God I thanke thee that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twise in the weeke, I giue tithe of all that I possesse. And the Publicane standing afar off, would not lift vp his eyes to heauen, but smote his breast, saying, God be mercifull to mee a sinner. I tel you, this man departed home to his house iustified more then the other. For euery man that exalteth himselfe, shall be brought low: and he that humbleth himselfe, shalbe exalted. Luk. 18. 9.

The xij. Sunday after Trinitie.

The Collect.

ALmightie & euerlasting God, which art alwayes more ready to heare, then we to pray, & art wont to giue more then either wee desire or deserue: powre downe vpon vs the abundance of thy mercie, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

2. Cor. 3. 4

SUch trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if wee bee able vnto any thing, the same commeth of God, which hath made vs able to minister the new Testament, not of the letter, but of the spirit: For the letter killeth, but the Spirit giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the glory of his countenance (which glory is done away:) why shall not the ministration of the spirit bee much more glorious? For if the ministration of condemnation be glorious, much more doeth the ministration of righteousnesse exceed in glory.

The Gospel.

Mar. 7. 31.

IEsus departed from the coastes of Tyre and Sidon, and came vnto the Sea of Galilee, through the mids of the coasts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speech: and they prayed him to put his hand vpon him. And when he had taken him aside from the people, hee put his fingers into his eares, and did spit and touched his tongue, and looked vp to heauen, and sighed, and said vnto him, Ephata, that is to say, Bee opened. And straight-

straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commanded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to speake.

The xiij. Sunday after Trinitie.

The Collect.

ALmightie and mercifull God, of whose onely gift it commeth that thy faithfull people do vnto thee true and laudable seruice: Grant We beseech thee, that wee may so runne to thy heauenly promises, that wee faile not finally to attaine the same, through Jesus Christ our Lord.

The Epistle.

TO Abraham and his seed were the promises made. He saith not, In his seeds, as many: but, In thy seede, as of one, which is Christ. This I say, that the Law which began afterward beyond foure hundreth and thirtie yeeres, doth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the Law, it commeth not now of Promise: But God gaue it to Abraham by Promise. Wherefore then serueth the Law? The Law was added because of transgression (till the Seed came, to whom the Promise was made) and it was ordained by Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then against the promise of God? God forbid. For if there had bene a Law giuen which could haue giuen life, then no doubt righteousnesse should haue come by the Law. But the Scripture concludeth all things vnder sinne, that the Promise by the faith of Jesus Christ should be giuen to them that beleeue. Gal. 3. 16.

The

The xiij. Sunday after Trinitie.

The Gospel.

Luke 10. 23.



Happie are the eyes which see the things that ye see. For I tell you that many Prophets and Kings haue desired to see those things which yee see, and haue not seene them, and to heare those things which yee heare, & haue not heard them. And behold, a certaine lawyer stood vp, & tempted him, saying, Master, What shal I do to inherite eternall life? Hee said vnto him, what is written in the Law? how readest thou? And he answered, and said, Loue the Lord thy God with all thy heart, & with all thy soule, and with all thy strength, & with all thy minde, and thy neighbour as thy selfe. And he said vnto him, Thou hast answered right: this doe, and thou shalt liue. But he willing to iustifie himselfe, said vnto Jesus, And who is my neighbour? Jesus answered and said, A certaine man descended from Hierusalem to Jericho, and fell among theeues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chanced that there came downe a certaine Priest that same way, and when he saw him, he passed by. And likewise a Leuite (when he went nigh to the place) came & looked on him, and passed by. But a certaine Samaritane, as he iourneyed, came vnto him, and when he saw him, hee had compassion on him, and went to him, and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morrow when he departed, he tooke out two pence, and gaue them to the Host, and saide vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come againe, I wil recompense thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues? And he said vnto him, Hee that shewed mercie on him. Then said Jesus to him, Goe, and do thou likewise.

The

The xiiij. Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, giue vnto vs the encrease of faith, hope, and charitie: and that wee may obtain that which thou doest promise, make vs to loue that which thou doest commaund, through Jesus Christ our Lord.

The Epistle.

I Say, Walke in the spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that ye cannot doe whatsoeuer ye would. But and if ye be led of the spirit, then are ye not vnder the Law. The deeds of the flesh are manifest, which are these: Adultery, fornication, vncleannesse, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murder, drunkennesse, gluttonie, and such like, of the which I tell you before, as I haue tolde you in times past, that they which commit such things, shall not bee inheritours of the kingdome of God. Contrarily, the fruit of the spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no law. They truely that are Christs, haue crucified the flesh, with the affections and lusts. Gal 5. 16.

The Gospel.

AND it chanced as Jesus went to Hierusalem, that he passed thorow Samaria, and Galilee. And as he entred into a certaine towne, there met him tenne men that were lepers which stood afarre off, and put foorth their voyces, and sayd, Jesus master, haue mercie on vs. When hee saw them, hee sayd vnto them, Goe, shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. And one of them, when Luke 17. 11.

when he saw that he was cleansed, turned backe againe, and with a lowd voice praised God, and fell downe on his face at his feet, and gaue him thanks. And the same was a Samaritane. And Jesus answered and said, Are there not ten clensed: But where are those nine: There are not found that returned againe to giue God praise, saue onely this stranger. And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

The xv. Sunday after Trinitie.

The Collect.

KEepe wee beseech thee, O Lord, thy Church with thy perpetuall mercie: And because the frailtie of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation, through Jesus Christ our Lord.

The Epistle.

Gal. 6. 11. YE see how large a letter I haue written vnto you with mine owne hand. As many as desire with outward appearance to please carnally, the same constraine you to bee circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselues which are circumcised, keepe not the Lawe, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lord Jesus Christ, whereby the world is crucified vnto mee, and I vnto ỹ world. For in Christ Jesu, neither Circumcision auaileth any thing at all, nor vncircumcision, but a new creature. And as many as walke according vnto this rule, peace bee on them, and mercie, and vpon Israel, that pertemeth to God. From henceforth let no man put me to businesse: for I beare in my body the marks of the Lord Jesu. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The

The xv. Sunday after Trinitie.

The Gospel.

NO man can serue two masters: For either he shall hate the one and loue the other, or else leane to the one and despise the other. Ye can not serue God and Mammon. Therefore I say vnto you, Bee not carefull for your life, what ye shall eate or drinke, nor yet for your body, what raiment ye shall put on. Is not the life more worth then meate? & the body more of value then raiment? Behold the foules of the ayre, for they sowe not, neither do they reape, nor cary into the barnes, and your heauenly Father feedeth them. Are yee not much better then they? Which of you by taking carefull thought can adde one cubite vnto his stature? And why care ye for raiment? Consider the Lilies of the fielde how they growe, they labour not, neither doe they spinne: and yet I say vnto you, that euen Salomon in all his royalty was not clothed like one of these. Wherefore if God so clothe the grasse of the fielde, which though it stand to day, is to morow cast into the fornace, shall hee not much more doe the same for you, O ye of litle faith? Therefore take no thought, saying, What shall wee eate, or What shall wee drinke, or Wherewith shall wee bee clothed? After all these things doe the Gentiles seeke. For your heauenly Father knoweth that yee haue neede of all these things. But rather seeke yee first the kingdome of God, and the righteousnesse thereof, and all these things shall be ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauaile thereof. Matth. 6. 24.

The xvj. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, let thy continuall pitie cleanse and defend thy congregation: and because it can not continue in safetie without thy succour, preserue it euermore by thy helpe and goodnesse, through Jesus Christ our Lord.

The

The xvj. Sunday after Trinitie.

The Epistle.

Eph. 3.13 Desire that you faint not because of my tribulatiõs that I suffer for your sakes, Which is your praise. For this cause I bowe my knees vnto the Father of our Lord Jesus Christ, Which is Father of all that is called father in heauen and earth, that hee would grant you according to the riches of his glory, that ye may be strengthened with might by his Spirit, in the inner man, that Christ may dwell in your hearts by faith, that yee being rooted and grounded in loue, might be able to comprehend with all Saints, What is the breadth, length, depth, and height, and to knowe the excellent loue of the knowledge of Christ, that ye might be filled with all fulnesse, which commeth of God. Unto him that is able to doe exceeding abundantly aboue all that Wee aske or thinke, according to the power that worketh in vs, bee praise in the Congregation by Christ Jesus, throughout all generations from time to time. Amen.

The Gospel.

Luk. 7. 11 And it fortuned, that Jesus went into a Citie called Naim, & many of his disciples went with him, and much people. When hee came nigh to the gate of the Citie, beholde, there was a dead man caried out, Which was the onely sonne of his mother, and shee was a widowe, and much people of the Citie was with her. And when the Lord saw her, hee had compassion on her, and sayd vnto her, Weepe not. And hee came nigh and touched the coffin: and they that bare him stood still. And he sayd, Yong man, I say vnto thee, Arise. And hee that was dead, sate vp, and began to speake. And hee deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumor of him went forth throwout all Jurie, and throwout all the Regions which lie round about.

The

The xvij. Sunday after Trinitie.

The Collect.

LOrd, wee pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good workes, through Jesus Christ our Lord.

The Epistle.

I (which am a prisoner of the Lords) exhort you, that yee walke worthy of the vocation wherewith ye are called, with all lowlinesse and meekenesse, with humblenesse of minde, forbearing one another through loue, and bee diligent to keepe the vnitie of the spirit, through the bond of peace, being one body and one spirit, euen as yee are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God and Father of all, which is aboue all, and through all, and in you all. Ephes. 4. 1

The Gospel.

IT chanced that Jesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabboth day, and they watched him. And beholde, there was a certaine man before him which had the dropsie. And Jesus answered and spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabboth day? And they held their peace. And he tooke him, and healed him, and let him goe, and answered them, saying, Which of you shal haue an Asse, or an Oxe fallen into a pit, and will not straightway pull him out on the Sabboth day? And they could not answere him againe to these things. He put foorth also a similitude to the ghests, when hee marked how they preassed to be in the highest roomes, and saide vnto them, When thou art bidden to a wedding of any man, sit not downe in the highest roome, lest a more honourable man then thou bee bidden of him, and hee that bade him and thee, come and say to thee, Giue this man roome: and thou begin with shame to take the lowest roome. But rather when thou art bidden, goe and sit Luke 14. 1.

in

in the lowest roome, that when hee that bad thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shall be brought low, and he that humbleth himselfe, shall be exalted.

The xviij. Sunday after Trinitie.

The Collect.

LOrd, We beseech thee, grant thy people grace to auoide the infections of the deuill, and with pure heart and minde to follow thee the onely God, through Jesus Christ our Lord.

The Epistle.

1.Cor.1. 4. I Thanke my God alwaies on your behalf, for the grace of God which is giuen you by Jesus Christ, that in all things yee are made rich by him in all vtterance, & in all knowledge, by the which things the testimonie of Jesus Christ was confirmed in you, so that yee are behinde in no gift, waiting for the appearing of our Lord Jesus Christ, which shall also strengthen you to the end, that ye may be blamelesse in the day of the comming of our Lord Jesus Christ.

The Gospel.

Matt. 22. 34. WHen the Pharisees had heard that Jesus had put the Sadducees to silence, they came together, and one of them, which was a doctor of the Law, asked him a question, tempting him, and saying, Master, which is the greatest Cõmandement in the Lawe? Jesus said vnto him, Thou shalt loue ỹ Lord thy God with all thine heart, & with all thy soule,

soule, and with all thy minde. This is the first and greatest Commandement. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two Commandements hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What thinke ye of Christ: Whose sonne is hee: They said vnto him, The sonne of Dauid. Hee said vnto them, How then doeth Dauid in spirit call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footestoole: If Dauid then call him Lord, how is he then his sonne: And no man was able to answere him any thing, neither durst any man from that day forth aske him any moe questions.

The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee wee are not able to please thee, grant that the working of thy mercie may in all things direct & rule our hearts, through Jesus Christ our Lord.

The Epistle.

This I say, and testifie through the Lord, that yee henceforth walke not as other Gentiles walk, in vanitie of their minde, While they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hearts: Which being past repentance, haue giuen themselues ouer vnto wantonnes, to worke all maner of vncleannes, euen with greedinesse. But ye haue not so learned Christ: If so be that ye haue heard him, & haue bene taught in him, as the trueth is in Jesu (as cõcerning the conuersation in times past) to lay frõ you the old man, which is corrupt, according to the deceiueable lustes, to bee renewed also in the spirit of your minde, and to put on that new man, which after God is shapen in righteousnes and true holines. Wherefore put away lying, and speake euery man trueth Ephes. 4. 17.

vnto his neighbour, forasmuch as we are members one of another. Be angrie, but sinne not. Let not the Sunne goe downe vpon your wrath, neither giue place to the backbiter. Let him that stole, steale no more, but let him rather labour with his handes the thing which is good, that hee may giue vnto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace vnto the hearers. And grieue not the holy Spirit of God, by whom ye are sealed vnto the day of Redemption. Let all bitternesse, and fiercenesse, and wrath, and roaring, and cursed speaking bee put away from you, with all maliciousnesse. Be ye courteous one to another, mercifull, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospel.

Matth. 9. 1. IEsus entred into a ship, and passed ouer, and came into his owne Citie. And beholde, they brought to him a man sicke of the palsie, lying in a bed. And when Jesus saw the faith of them, hee said to the sicke of the palsie, Sonne, be of good cheere, thy sinnes be forgiuen thee. And beholde, certaine of the Scribes said within themselues, This man blasphemeth. And when Jesus saw their thoughts, hee said, Wherefore thinke yee euill in your hearts? Whether is it easier to say, Thy sinnes be forgiuen thee: or to say, Arise, and walke? But that yee may know that the Sonne of man hath power to forgiue sinnes in earth: Then said hee to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thy house. And he arose, and departed to his house. But the people that saw it, marueiled, and glorified God, which had giuen such power vnto men.

The xx. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of thy bountifull goodnesse keepe vs from all things that may hurt vs: that wee being ready both in body and soule, may with free hearts accomplish those things that

that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

TAke heed therefore how ye walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore bee yee not vnwise, but vnderstand what the will of the Lord is, and bee not drunken with wine, wherein is excesse: but bee ye filled with the Spirit, speaking vnto your selues in Psalmes and Hymnes, and Spirituall songs, singing and making melodie to the Lord in your hearts, giuing thankes alwayes for all things vnto God the Father, in the Name of our Lord Iesus Christ, submitting your selues one to another in the feare of God. Ephes. 5. 15.

The Gospel.

IEsus said, The Kingdome of heauen is like vnto a man that was a King, which made a marriage for his Sonne, and sent foorth his seruants to cal them that were bidden to the wedding: and they would not come. Againe hee sent foorth other seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are readie: come vnto the marriage. But they made light of it, and went their wayes, one to his Farme place, another to his Merchandise, and the remnant tooke his seruants, and intreated them shamefully, and slew them. But when the King heard thereof, hee was wroth, and sent foorth his men of warre, and destroyed those murderers, and burnt vp their Citie. Then said hee vnto his seruants, The marriage indeed is prepared, but they which were bidden, were not worthy. Goe yee therefore out into the high wayes, and as many as ye finde, bidde them to the marriage. And the seruants went foorth into the high wayes, and gathered together all, as many as they could finde, both good and badde: and the wedding was furnished with ghests. Then the King came in to see the ghestes, and when hee spied there a man Matth. 22. 1.

which had not on a wedding garment, hee saide vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And he was euen speechlesse. Then said the King to the ministers, Take and binde him hand and foot, and cast him into vtter darkenesse, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

The xxj. Sunday after Trinitie.

The Collect.



Rant we beseech thee mercifull Lord, to thy faithfull people pardon & peace, that they may bee clensed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Ephes. 6. 10.



Y brethren, be strong through the Lord, and through the power of his might. Put on all the Armour of God, that ye may stand against all the assaults of the deuil. For wee wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernours of the darkenesse of this world, against spiritual craftinesse in heauenly things. Wherefore take vnto you the whole armour of God, that yee may bee able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loynes girde with the trueth, hauing on the brestplate of righteousnes, & hauing shooes on your feete, that yee may be prepared for the Gospel of peace. Aboue all take to you the shield of faith, wherewith yee may quench all the fierie darts of the wicked, and take the helmet of saluation, and the sword of the Spirit, which is the word of God. And pray alwayes with all maner prayer and supplication in the Spirit, and watch thereunto with all instance and supplication, for all Saints, and for mee, that vtterance may be giuen vnto mee, that I may open my mouth freely, to vtter the secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The xxij Sunday after Trinitie.

The Gospel.



There was a certaine ruler, whose sonne was sicke at Capernaum. As soone as the same heard that Jesus was come out of Jury into Galilee, he went vnto him, and besought him that hee would come downe and heale his sonne, for he was euen at the point of death. Then saide Jesus vnto him, Except yee see signes and wonders, ye will not beleeue. John 4.46 The ruler saide vnto him, Sir, come downe or euer that my sonne die. Jesus saith vnto him, Go thy way, thy sonne liueth. The man beleeued the word that Jesus had spokē vnto him, and he went his way. And as he was going downe, the seruants met him, and told him, saying, Thy sonne liueth. Then enquired he of them the houre whē he began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him. So the Father knew that it was the same houre in the which Jesus said vnto him, Thy sonne liueth. And he beleeued, & all his household. This is againe the second miracle that Jesus did, when he was come out of Jury into Galilee.

The xxij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee to keep thy household the Church in continuall Godlinesse, that through thy protection it may bee free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Jesus Christ our Lord.

The Epistle.



I Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnes, because yee are come into the fellowship of the Gospel, from the first day vntill now: and am surely certified of this, that he which hath begun a good worke in you, shall perfourme it, vntill the day of Jesus Christ, as it Phil.1.3.

becommeth mee that I should iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of grace with mee, euen in my bonds, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all, from the very heart roote in Iesus Christ. And this I pray, that your loue may increase yet more and more in knowledge, & in all vnderstanding, that yee may accept the things that are most excellent, that ye may be pure, and such as offend no man, vntil the day of Christ, being filled with the fruit of righteousnesse, which commeth by Iesus Christ, vnto the glory and praise of God.

The Gospel.

Matth. 18. 21.



Peter said vnto Iesus, Lord, how oft shall I forgiue my brother, if he sinne against mee: till seuen times? Iesus saith vnto him, I say not vnto thee, vntill seuen times: but, seuenty times seuen times. Therefore is the kingdom of heauen likened vnto a certaine man that was a King, which would take accompts of his seruants. And when hee had begun to reckon, one was brought vnto him, which ought him ten thousand talents: but forasmuch as hee was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that hee had, and payment to bee made. The seruant fel downe, and besought him, saying, Sir, haue patience with mee, and I will pay thee all. Then had the Lord pitie on that seruant, and loosed him, & forgaue him the debt. So the same seruant went out, & found one of his fellowes which ought him an hundred pence: and he laid hands on him, and tooke him by the throate, saying, Pay that thou owest. And his fellow fell downe, and besought him, saying, Haue patience with me, and I wil pay thee all. And he would not, but he went and cast him into prison, til he should pay the debt. So when his fellowes saw what was done, they were very sorie, and came and tolde vnto their Lord all that had happened.

happened. Then his Lord called him, and said vnto him, O thou vngracious seruant, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pitie on thee? And his Lord was wroth, and deliuered him to the Gaolers, till hee should pay all that was due vnto him. So likewise shall my heauenly Father do also vnto you, if ye from your hearts forgiue not euery one his brother their trespasses.

The xxiij. Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the author of all godlinesse, be ready to heare the deuout prayers of thy Church: and graunt that those things which we aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

BRethren, be followers together of mee, and looke on them which walke euen so as yee haue vs for an ensample. For many walke, of whom I haue told you often, and now tell you weeping, that they are the enemies of the crosse of Christ, whose end is damnation, whose bellie is their God, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence we looke for the Sauiour, euen the Lord Iesus Christ, which shal change our vile body, that he may make it like vnto his glorious body, according to the working, whereby hee is able also to subdue all things vnto himselfe. Phil. 3. 17

The Gospel.

THen the Pharisees went out, and tooke counsel how they might tangle him in his words. And they sent out vnto him their Disciples with Herods seruants, saying, Master, wee know that thou art true, & teachest the way of God truly, neither carest thou for any man, Matth. 22. 15.

for thou regardeſt not the outward appearance of men. Tell vs therefore, how thinkeſt thou: Is it lawful that tribute be giuen vnto Ceſar, or not: But Jeſus perceiuing their wickedneſſe, ſaid, why tempt ye mee ye hypocrites: Shew me the tribute money. And they tooke him a penie. And he ſaid vnto them, whoſe is this image and ſuperſcription: They ſaid vnto him, Ceſars. Then ſaid he vnto them, Giue therefore vnto Ceſar the things which are Ceſars, and vnto God, thoſe things which are Gods. When they heard theſe words, they marueiled, and left him, and went their way.

The xxiiij. Sunday after Trinitie.

The Collect.

LOrd, we beſeech thee aſſoile thy people from their offences, that through thy bountifull goodneſſe wee may be deliuered from the bands of all thoſe ſinnes, which by our frailtie wee haue committed, Grant this, &c.

The Epiſtle.

Col. 1. 3. WE giue thankes to God the Father of our Lord Jeſus Chriſt, alwayes for you in our prayers. For we haue heard of your faith in Chriſt Jeſu, and of the loue which ye beare to all Saints, for the hopes ſake which is layed vp in ſtore for you in heauen. Of which hope yee heard before by the true word of the Goſpel, which is come vnto you, euen as it is into all the world, and is fruitful, as it is alſo among you, from the day in the which yee heard of it, and had experience in the grace of God through the trueth, as yee learned of Epaphra our deare fellow ſeruant, which is for you a faithfull miniſter of Chriſt, which alſo declared vnto vs your loue which ye haue in the ſpirit. For this cauſe wee alſo, euen ſince the day wee heard of it, haue not ceaſed to pray for you, and to deſire that yee might bee fulfilled with the knowledge of his will, in all wiſedome and ſpirituall vnderſtanding, that yee might walke worthy of the Lord, that in all things yee may pleaſe,

pleaſe, being fruitful in all good workes, and increaſing in the knowledge of God, ſtrengthened with all might through his glorious power, vnto all patience and long ſuffering, with ioyfulneſſe, giuing thankes vnto the Father, which hath made vs meete to bee partakers of the inheritance of the Saints in light.

The Goſpel.

WHile Jeſus ſpake vnto the people, behold, there came a certaine Ruler, and worſhipped him, ſaying, My daughter is euen now deceaſſed, but come and lay thine hand vpon her, and ſhe ſhall liue. And Jeſus aroſe and followed him, and ſo did his diſciples. And beholde, a woman which was diſeaſed with an iſſue of blood twelue yeeres, came behinde him, and touched the hemme of his veſture. For ſhe ſaid within herſelfe, If I may touch but euen his veſture onely, I ſhall bee ſafe. But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort, thy faith hath made thee ſafe. And the woman was made whole euen the ſame time. And when Jeſus came into the Rulers houſe, and ſawe the minſtrels and people making a noyſe, he ſaid vnto them, Get you hence, for the mayde is not dead, but ſleepeth. And they laughed him to ſcorne. But when the people were put forth, he went in, and tooke her by the hand, and ſaid, Damoſel, ariſe. And the Damoſel aroſe. And this noyſe was abroad in all that land. Matth. 9. 18.

The xxv. Sunday after Trinitie.

The Collect.

STirre vp, wee beſeech thee, O Lord, the willes of thy faithfull people, that they plenteouſly bringing forth the fruit of good workes, may of thee be plenteouſly rewarded, through Jeſus Chriſt our Lord. Amen.

The

The xxv. sunday after Trinitie.

The Epistle.

Iere. 23.5. BEholde, the time commeth, saith the Lord, that I will raise vp the righteous branch of Dauid, which King shall beare rule, and hee shall prosper with wisedome, and shall set vp equitie and righteousnesse againe in earth. In his time shall Iuda bee saued, and Israel shall dwell without feare. And this is the Name that they shall call him, euen, The Lord our Righteousnesse. And therefore beholde, the time commeth, saith the Lord, that it shall be no more said, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought foorth and led the seed of the house of Israel out of the North land, and from all countreys where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

Iohn 6.5. WHen Iesus lift vp his eyes, & saw a great company come vnto him, hee sayeth vnto Philip, whence shall we buy bread, that these may eat? This he said to proue him, for he himselfe knew what hee would doe. Philip answered him, Two hundreth penyworth of bread are not sufficient for them, that euery man may take a little. One of his disciples (Andrew Simon Peters brother) sayd vnto him, There is a lad here, which hath fiue barley loaues and two fishes, but what are they among so many? And Iesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Iesus tooke the bread, and when hee had giuen thankes, hee gaue to his disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten ynough, hee sayeth vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seen the miracle that

Iesus

Jesus did) saide, This is of a trueth the same Prophet that should come into the World.

If there be any moe Sundayes before Aduent Sunday, to supply the same, shall bee taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie and Sptuagesima.

Saint Andrewes day.

The Collect.

ALmighty God which diddest giue such grace vnto thy holy Apostle saint Andrew, that he readily obeyed the calling of thy Sonne Jesus Christ, and followed him without delay: graunt vnto vs all, that we, being called by thy holy word, may forthwith giue ouer our selues obediently to follow thy holy Commandements, through the same Jesus Christ our Lord.

The Epistle.

IF thou acknowledge with thy mouth that Jesus is the Lord, and beleeue in thy heart that God raised him vp from death, thou shalt be safe. For to beleeue with the heart, iustifieth, and to acknowledge with the mouth, maketh man safe. For the Scripture saith, Whosoeuer beleeueth on him, shal not be confounded. There is no difference betweene the Jew and the Gentile: For one is Lorde of all, which is rich vnto all that call vpon him. For whosoeuer doth call on the Name of the Lord, shalbe safe. How then shall they call on him, on whom they haue not beleeued? How shall they beleeue on him, of whom they haue not heard? How shall they heare without a preacher? And how shall they preach without they be sent? As is written, How beautifull are the feete of them which bring tydings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esai saith, Lord, who hath beleeued our sayings? So then, faith commeth by hearing, and hearing commeth by the word of God. But I aske, haue they not heard? No doubt their sound went out into all landes, and their wordes into the endes of the worlde. But I demaund whether Rom. 10. 9

whether Israel did know or no: First Moses saith, I will prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Esai after that is bold, and saith, I am found of them that sought mee not, I am manifest vnto them that asked not after mee. But against Israel he saith, All day long haue I stretched foorth my hands vnto a people that beleeueth not, but speaketh against me.

The Gospel.

Matth. 4. 18. AS Iesus walked by the sea of Galilee, he saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the Sea (for they were fishers) and he saith vnto them, Follow me, and I will make you to become fishers of men. And they straightway left their nets, and followed him. And when hee was gone foorth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets: and hee called them. And they immediately left the ship and their father, and followed him.

S. Thomas the Apostle.

The Collect.

ALmighty and euerliuing God, which for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy Sonnes resurrection: Grant vs so perfectly, and without all doubt to beleeue in thy Sonne Iesus Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lord, through the same Iesus Christ, to whom with thee and the holy Ghost, be all honour, &c.

The Epistle.

Ephes. 2. 19. NOw are ye not strangers, nor forreiners, but citizens with the saints, & of the houshold of God, and are built vpon the foundation of the Apostles and Prophets, Iesus Christ himself being the head corner stone: in whom what building so-

ſoeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whom ye alſo are built together, to be an habitation of God through the holy Ghoſt.

The Goſpel.

THomas one of the twelue, which is called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid vnto him, We haue ſeene the Lord. But he ſaid vnto them, Except I ſee in his handes the print of the nailes, and put my finger into the print of the nailes, and thruſt my hand into his ſide, I will not beleeue. And after eight dayes, againe his diſciples were within, and Thomas with them. Then came Jeſus when the doores were ſhut, and ſtood in the middeſt, and ſaid, Peace bee vnto you. And after that, he ſaid to Thomas, Bring thy finger hither, and ſee my handes, and reach hither thy hand, and thruſt it into my ſide, and bee not faithleſſe but beleeuing. Thomas anſwered, and ſaid vnto him, My Lord, and my God. Jeſus ſaid vnto him, Thomas, becauſe thou haſt ſeene mee, thou haſt beleeued. Bleſſed are they that haue not ſeene, and yet haue beleeued. And many other ſignes truely did Jeſus in the preſence of his diſciples, which are not written in this Booke. Theſe are written, that ye might beleeue, that Jeſus Chriſt is the Sonne of God, and that (in beleeuing) ye might haue life through his Name. Iohn 20. 24.

The conuerſion of S. Paul.

The Collect.

GOd which haſt taught all the world, through the preaching of thy bleſſed Apoſtle Saint Paul, graunt we beſeech thee, that wee which haue his wonderfull conuerſion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jeſus Chriſt our Lord.

The

The conuersion of Paul.

The Epistle.

Acts. 9. 1. AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went vnto the hie Priest, & desired of him letters to cary to Damasco, to the synagogues, that if hee found any of this way (were they men or women) he might bring them bound to Hierusalem. And when hee iourneyed, it fortuned that as hee was come nigh to Damasco, suddenly there shined round about him a light from heauen, and he fel to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou me? And hee said, What art thou Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kicke against the prick. And he both trembling and astonied, said, Lord, What wilt thou haue me to doe? And the Lord said vnto him, Arise and go into the City, and it shall be tolde thee what thou must doe. The men which iourneyed with him, stood amazed, hearing a voice, but seeing no man. And Saul arose from the earth, & when he opened his eyes, he saw no man: but they led him by the hand, & brought him into Damasco. And he was three dayes without sight, & neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: and to him said the Lord in a vision, Ananias. And he said, Behold, I am here Lord. And the Lord saide vnto him, Arise, and goe into the street which is called Straight, and seeke in the house of Judas, after one called Saul of Tharsus. For behold, he prayeth, & hath seene in a vision a man named Ananias, comming in vnto him, and putting his handes on him, that hee might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to the saints at Hierusalem. And here he hath authority of the hie Priests, to bind all that call on thy Name. The Lord said vnto him, Go thy way, for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel. For I will shewe him how great things hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord

that

that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost. And immediatly there fell from his eyes as it had bene scales, and hee receiued sight, and arose, and was baptized, and receiued meat, and was comforted. Then was Saul a certaine dayes with the disciples which were at Damasco. And straightway hee preached Christ in the Synagogues, how that hee was the Sonne of God. But all that heard him, were amazed and said, Is not this he that spoyled them which called on this Name in Hierusalem, & came hither for that intent, that hee might bring them bound vnto the hie Priests? But Saul increased the more in strength, and confounded the Iewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

PEter answered, and said vnto Iesus, Beholde, wee haue forsaken all and followed thee, What shall we haue therefore? Iesus said vnto them, Verily I say vnto you, that when the Sonne of man shall sit in the seat of his Maiestie, ye that haue followed me in the regeneration, shall sit also vpon twelue Seats, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my Names sake, shall receiue an hundreth fold, and shal inherite euerlasting life. But many that are first, shall be last, and the last shall be first. Matth. 19. 27.

The Purification of Saint Mary the Virgin.

The Collect.

ALmighty & euerlasting God, We humbly beseech thy Maiestie, that as thy onely begotten Sonne was this day presented in ỹ Temple in substance of our flesh: so grant that we may be presented vnto thee with pure & cleare mindes, by Iesus Christ our Lord.

The

Saint Matthias day.

The Epistle.

The same that is appointed for the Sunday.

The Gospel.

Luke 2.22 hen the time of their Purification (after the Lawe of Moses) was come, they brought him to Hierusalem, to present him to the Lord (as it is written in the Lawe of the Lord: Euery man childe that first openeth the matrix, shalbe called holy to the Lord) and to offer (as it is said in the Law of the Lord) a paire of Turtle doues, or two yong pigeons. And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had hee receiued of the holy Ghost, that hee should not see death, except hee first saw the Lord Christ. And he came by inspiration into the temple.

Saint Matthias day.

The Collect.

Almighty God, which in the place of the traitour Judas diddest chuse thy faithful seruant Matthias to be of the number of the twelue Apostles: Grant that thy Church being alway preserued from false Apostles, may be ordered and guided by faithful and true pastours, through Jesus Christ our Lord.

The Epistle.

Acts.1.15 N those dayes Peter stood vp in the middes of the disciples, and said, (The number of names that were together, were about an hundred and twentie) Ye men and brethren, this Scripture must needes haue bene fulfilled, which the holy Ghost, through the mouth of Dauid, spake before of Judas, which was guide to them that tooke Jesus. For he

was

was numbred with vs, and had obteined fellowship in this ministration. And the same hath nowe possessed a plat of ground with the reward of iniquitie, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, insomuch that the same fielde is called in their mother tongue, Acheldama, that is to say, the bloody fielde. For it is written in the booke of Psalmes, His habitation be voyd, and no man bee dwelling therein, and his bishopricke let another take. Wherefore, of these men which haue companied with vs (all the time that the Lord Jesus had all his conuersation among vs, beginning at the baptisme of John, vnto the same day that hee was taken vp from vs) must one bee ordeined to be a witnesse with vs of his resurrection. And they appointed two: Joseph which was called Barsabas (whose surname was Justus) & Matthias. And when they prayed, they said, Thou Lord which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Judas by transgression fell, that he might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospell.

IN that time Jesus answered & said, I thanke thee, O Father, Lord of heauen & earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes: Verely Father, euen so was it thy good pleasure. All things are giuen vnto me of my Father: and no man knoweth the Sonne but the Father, neither knoweth any man the Father, saue the Son, and he to whomsoeuer the Sonne will open him. Come vnto me, all ye that labour, & are laden, and I will ease you. Take my yoke vpon you, and learne of mee, for I am meeke and lowly in heart, and ye shall find rest vnto your soules: for my yoke is easie, and my burden is light. Matt. 11. 25.

Annunciation of the Virgin Marie.

The Collect.

WEe beseech thee, Lord, powre thy grace into our hearts, that as we haue knowen Christ thy Sons incarnation by the message of an Angel: so by his crosse and passion wee may bee brought vnto the glory of his resurrection, through the same Christ our Lord.

The Epistle.

Esai.7.10. GOd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height aboue. Then said Ahaz, I wil require none, neither will I tempt the Lord. And hee said, Hearken to, yee of the house of Dauid: Is it not enough for you that ye be grieuous vnto men, but ye must grieue my God also? And therefore the Lord shall giue you a token: Behold, a virgin shall conceiue, and beare a sonne, and thou his mother shalt call his name Emmanuel. Butter and honie shal he eate, that he may know to refuse the euill, and chuse the good.

The Gospel

Luke 1.26 ANd in the sixt moneth the Angel Gabriel was sent from God, vnto a citie of Galilee named Nazareth, to a virgin spoused to a man, whose name was Joseph, of the house of Dauid, and the virgins name was Marie. And the Angel went in vnto her, and said, Haile ful of grace, the Lord is with thee, blessed art thou among women. When she saw him, shee was abashed at his saying, and cast in her minde what manner of salutation that should bee. And the Angel said vnto her, Feare not Mary, for thou hast found grace with God: Behold, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Jesus. He shalbe great, and shall be called the sonne of

of the highest. And the Lord God shall giue vnto him the seate of his father Dauid, and he shall reigne ouer the house of Iacob for euer, and of his kingdome there shall be none end. Then said Mary to the Angel, How shall this be, seeing I know not a man? And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the highest shall ouershadow thee. Therefore also that holy thing which shall be borne shall be called the Sonne of God. And behold, thy cousin Elizabeth, shee hath also conceiued a Sonne in her age, and this is the sixt moneth, which was called barren: for with God nothing shall be vnpossible. And Mary said, Behold the handmaid of the Lord, be it vnto me according to thy word. And the Angel departed from her.

Saint Markes day.

The Collect.

ALmighty GOD, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist Saint Marke, giue vs grace that we be not like children, caried away with euery blast of vaine doctrine: but firmely to be established in the trueth of thy holy Gospel, through Iesus Christ our Lord.

The Epistle.

VNto euery one of vs is giuen grace, according to the measure of the gift of Christ. Wherefore he sayth, When hee went vp on high, he led captiuitie captiue, and gaue gifts vnto men. That hee ascended, What meaneth it, but that hee also descended first into the lower parts of the earth? Hee that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some Shepheards, and teachers, to the edifying of the Saints, to the worke and administration, euen to the edifying of the body of Christ, till wee all come to the vnitie of the faith, and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of Ephe 4.7

the full perfect age of Christ: That we henceforth should be no more children, wauering and carried about with euery winde of doctrine, by the wilinesse of men, through craftinesse, whereby they lay awaite for vs to deceiue vs. But let vs follow the trueth in loue, and in all things grow in him which is the head, euen Christ: in whom if all the body bee coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he encreaseth the body vnto the edifying of it selfe through loue.

The Gospel.

Ioh.15.1. I Am the true Vine, and my Father is an husbandman. Euery branch that beareth not fruite in me, he will take away: and euery branch that beareth fruit, will he purge, that it may bring foorth more fruite. Now are yee cleane through the wordes which I haue spoken vnto you. Bide in me, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the Vine: no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth foorth much fruit. For without me can ye doe nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If ye abide in me, and my words abide in you, aske what ye will, and it shal be done for you. Herein is my Father glorified, that yee beare much fruit, and become my disciples. As the Father hath loued me, euen so also haue I loued you: Continue you in my loue. If ye keepe my Commandements, ye shal abide in my loue, euen as I haue kept my Fathers commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

Saint

S. Philip and Iames day.

The Collect.

ALmightie God, whom truely to know is euerlasting life: grant vs perfectly to know thy Sonne Iesus Christ to bee the Way, the Trueth, and the Life, as thou hast taught Saint Philip and other the Apostles, through Iesus Christ our Lord.

The Epistle.



IAmes the seruant of God, and of the Lorde Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when yee fall into diuers temptations: knowing this, that the trying of your faith gendereth patience, and let patience haue her perfect worke, that yee may bee perfect and sound, lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall bee giuen him. But let him aske in faith, and wauer not. For hee that doubteth, is like a waue of the Sea, which is tost of the winds, and caried with violence: neither let that man thinke, that hee shall receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made lowe: For euen as the floure of the grasse shall he passe away. For as the sunne riseth with heat, and the grasse withereth, and his floure falleth away, and the beautie of the fashion of it perisheth: euen so shal the rich man perish in his wayes. Happie is the man that endureth temptation: for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him. Iam. 1.1.

S. Philip and Iames day.

The Gospel.

Iohn 14.1. AND Iesus saide vnto his disciples, Let not your hearts be troubled. Ye beleeue in God, beleeue also in me. In my Fathers house are many mansions. If it were not so, I would haue tolde you. I goe to prepare a place for you: And if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may ye be also. And whither I goe, ye know, and the way ye know. Thomas saith vnto him, Lord, we know not whither thou goest, and how is it possible for vs to know the way? Iesus saith vnto him, I am the way, and the Trueth, and the Life. No man commeth to the Father but by me. If ye had known me, ye had known my Father also: And now ye know him, and haue seene him. Philip saith vnto him, Lord, shew vs the Father, and it sufficeth vs. Iesus saith vnto him, Haue I bene so long time with you, and yet hast thou not known me? Philip, he that hath seene me, hath seene my Father: and how sayest thou then, Shew vs the Father? Beleeuest not thou, that I am in the Father, and the Father in me? The words that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doeth the workes. Beleeue me that I am in the Father, & the Father in me: or else beleeue me for the workes sake. Verily, verily I say vnto you, he that beleeueth on me, the workes that I do, the same shall he doe also: and greater workes then these shall he doe, because I goe vnto my Father. And whatsoeuer ye aske in my Name, that will I doe, that the Father may be glorified by the Sonne. If yee shall aske any thing in my Name, I will doe it.

S. Barnabe Apostle.

The Collect.

LOrd Almightie, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let vs not bee destitute of thy manifold gifts, nor yet of grace, to vse them alway to thy honour

honour and glory, through Jesus Christ our Lord.

The Epistle.



Tidings of these things came vnto the eares of the Congregation which was in Hierusalem. And they sent foorth Barnabas, that he should go vnto Antioch. Which when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord. For hee was a good man, and full of the holy Ghost, and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tharsus to seeke Saul: and when he had found him, he brought him vnto Antioch. And it chanced that a whole yeere they had their conuersation with the Congregation there, and they taught much people, insomuch that the disciples of Antioch were the first that were called Christen. In those dayes came Prophets from the Citie of Hierusalem vnto Antioch. And there stood vp one of them, named Agabus, & signified by the Spirit, that there should be great dearth throughout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Jurie: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. Acts 11. 22.

The Gospel.



This is my Cõmandement, that ye loue together as I haue loued you. Greater loue hath no man then this, that a man bestow his life for his friends. Ye are my friends, if yee doe whatsoeuer I command you. Henceforth call I not you seruants: for the seruant knoweth not what his Lord doth: but you haue I called friends, for all things that I haue heard of my Father, I haue opened vnto you. Ye haue not chosen me, but I haue chosen you, and ordeined you to go John 15. 12.

and bring foorth fruite, and that your fruite should remaine, that whatsoeuer ye aske of the Father in my name, hee may giue it you.

Saint Iohn Baptist.

The Collect.

ALmighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy sonne our Sauiour by preaching of penance: make vs so to follow his doctrine and holy life, that we may truly repent, according to his preaching, and after his example constantly speake the trueth, boldly rebuke vice, and patiently suffer for the trueths sake, through Iesus Christ our Lord.

The Epistle.

Esai 40.1. BE of good cheare my people. O ye Prophets, comfort my people, saith your God, cõfort Hierusalem at the heart, and tell her that her trauaile is at an end, that her offence is pardoned, that she hath receiued of the Lords hand sufficient correction for all her sinnes. A voice cryed in the wildernesse, Prepare the way of the Lord in the wildernesse, make straight the path of our God in the desart. Let all valleys be exalted, and euery mountaine and hill be laid low. What so is crooked, let it be made straight, & let the rough be made plaine fields. For the glory of the Lord shall appeare, and all flesh shall at once see it. For why, the mouth of the Lord hath spoken it. The same voyce spake, Now crie. And the Prophet answered, What shal I crie: That all flesh is grasse, and that all the goodlinesse thereof is as the floure of the field. The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheless, whether the grasse withereth, or that the floure fade away, yet the Word of our God endureth for euer. Goe vp vnto the hie hill (O Sion) thou that bringest good tidings, lift vp thy voyce with power, O thou preacher Hierusalem, lift it vp without feare, and

say

say vnto the cities of Juda, Behold your God, beholde, the Lord God shall come with power, and beare rule with his arme. Behold, he bringeth his treasure with him, and his workes go before him. He shall feede his flocke like an heardman: he shall gather the Lambs together with his arme, and carie them in his bosome, and shall kindly entreate those that beare yong.

The Gospel.



Elizabeths time came ꝑ she should be deliuered, and she brought forth a sonne. And her neighbours and her cousins heard say how the Lord had shewed great mercie vpon her, and reioyced with her. And it fortuned, that in the eight day they came to circumcise the childe, and called his name Zacharie, after the name of his father. And his mother answered and said, Not so, but his name shall be called John. And they said vnto her, There is none of thy kinred that is named with this name. And they made signes to his father, how he would haue him called. And he asked for writing tables, and wrote, saying, His name is John. And they marueiled all. And his mouth was opened immediatly and his tongue also, and he spake and praised God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noysed abroad throughout all the hie countrey of Jurie, and they that heard them, laide them vp in their hearts, saying, What maner of childe shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Praysed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised vp a horne of saluation vnto vs, in the house of his seruant Dauid, euen as he promised by the mouth of his holy Prophets, which were since the world began. That We should be saued from our enemies, and from the hand of all that hate vs. That hee would deale mercifully with our fathers, and remember his holy Couenant: Luke 1.57

that

that hee would perfoꝛme the othe which he ſware to our father Abꝛaham foꝛ to giue vs, That we being deliuered out of the hands of our enemies, might ſerue him without feare all the dayes of our life, in ſuch holineſſe and righteouſneſſe, as are acceptable foꝛ him. And thou childe ſhalt bee called the Pꝛophet of the Higheſt: foꝛ thou ſhalt go befoꝛe the face of the Loꝛd to pꝛepare his Wayes. To giue knowledge of ſaluation vnto his people, foꝛ the remiſſion of ſinnes, thꝛough the tender mercie of our God, Whereby the day ſpꝛing from an high hath viſited vs. To giue light to them that ſit in darkeneſſe, and in the ſhadow of death, and to guide our feete into the way of peace. And the childe grew, and waxed ſtrong in ſpirit, and was in wilderneſſe, till the day came when he ſhould ſhew himſelfe vnto the Iſraelites.

Saint Peters day.

The Collect.

ALmighty God, Which by thy ſonne Ieſus Chꝛiſt, haſt giuen to thy Apoſtle S. Peter many excellent gifts, and commandedſt him earneſtly to feede thy flocke: make We beſeech thee all Biſhops and Paſtours diligently to pꝛeach thy holy Woꝛd, and the people obediently to follow the ſame, that they may receiue the cꝛowne of euerlaſting glozy, thꝛough Ieſus Chꝛiſt our Loꝛd.

The Epiſtle.

Act. 12. 1. AT the ſame time, Herod the King ſtretched foꝛth his hands to vexe certaine of the Congregation, and he killed Iames the bꝛother of Iohn with the ſwoꝛd. And becauſe he ſaw it pleaſed the Iewes, he pꝛoceeded further, and tooke Peter alſo. Then were the dayes of ſweet bꝛead. And whē he had caught him, he put him in pꝛiſon alſo, & deliuered him to foure quaternios of ſouldiers to be kept, intending after Eaſter to bꝛing him foꝛth to the people. And Peter was kept in pꝛiſon, but pꝛayer was made without ceaſing of the Cōgregation vnto God foꝛ him. And when Herod would haue bꝛought him out vnto the people, the ſame night ſlept Peter betweene two ſouldiers, bound

bound with two chaines, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his hands. And the Angel said vnto him, Gird thy selfe, and binde on thy sandales. And so he did. And he said vnto him, Cast thy garment about thee, and follow me. And he came out and followed him, and wist not that it was truth which was done by the Angel, but thought he had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the Citie, which opened to them by the owne accord: and they went out, and passed thorow one streete, and foorthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a surety that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting of the people of the Iewes.

The Gospel.



When Iesus came into the coastes of the Citie, which is called Cesarea Philippi, hee asked his disciples, saying, Whom doe men say that I the Sonne of man am? They said, Some say that thou art Iohn Baptist, some Elias, some Ieremias, or one of the Prophets. He saith vnto them, But whom say ye that I am? Simon Peter answered and said, Thou art Christ the Sonne of the liuing God. And Iesus answered, and said vnto him, Happy art thou Simon the son of Ionas: for flesh & blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter, & vpon this rocke will I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdome of heauen: And whatsoeuer thou bindest in earth, shall be bound in heauen: and whatsoeuer thou loosest in earth, shalbe loosed in heauen. Matth. 16. 13.

Saint

Saint Iames the Apostle.

The Collect.

GRant O mercifull God, that as thine holy Apostle Iames, leauing his father and all that he had without delay was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: So we forsaking all worldly and carnall affections, may be euermore ready to follow thy commaundements, through Iesus Christ our Lord.

The Epistle.

Acts 11. 27. IN those dayes came Prophets from the citie of Hierusalem, vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the Disciples, euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Iewrie: Which thing they also did, and sent it to the Elders by the handes of Barnabas and Saul. At the same time Herod the king stretched forth his handes to vexe certaine of the Congregation. And he killed Iames the brother of Iohn with the sword: and because hee saw it pleased the Iewes, hee proceeded further, and tooke Peter also.

The Gospel.

Matth. 20. 20. THen came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certaine thing of him. And hee said vnto her, What wilt thou? She said vnto him, Grant that these my two sonnes may sit, the one on thy right hand, & the other on the left, in thy kingdome. But Iesus answered and said, Ye wot not what ye aske. Are ye able to drinke of the cup that I shall drinke of: and to be baptized with the baptisme that I am baptized with? They said vnto him, We are. Hee said vnto them, Yee shall drinke indeede of my cup, and be baptized with the baptisme that I am baptized with:

but

but to sit on my right hand and on my left, is not mine to giue, but it shall chance vnto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Iesus called them vnto him, and said, Ye know that the princes of the nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But whosoeuer will be great among you, let him be your minister, and whosoeuer will be chiefe among you, let him be your seruant: Euen as the Sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many.

S. Bartholomew Apostle.

The Collect.

O Almighty and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truly to beleeue and to preach thy Word: grant, we beseech thee, vnto thy Church, both to loue that he beleeued, and to preach that he taught, through Christ our Lord.

The Epistle.

BY the hands of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Salomons porch. And of other durst no man ioyne himselfe to them: neuertheless the people magnified them. The number of them that beleeued in the Lord, both of men and women, grew more and more, in so much that they brought the sicke into the streetes, and laid them on beds and couches, that at the least way the shadow of Peter whē he came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Hierusalem, bringing sicke folkes, and them that were vexed with vncleane spirits, and they were healed euery one. Act. 5. 12.

The

S. Matthew Apostle.

The Gospel.

Luke 22. 24. AND there was a strife among them, which of them should seeme to bee the greatest. And he said vnto them, The kings of nations reigne ouer them, and they that haue authoritie vpon them, are called gracious Lords: but ye shall not so be. But he that is greatest among you, shalbe as the yonger, and he that is chiefe, shalbe as he that doeth ministeR. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as one that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that ye may eate and drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel.

S. Matthew Apostle.

The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of custome, to be an Apostle and Euangelist: grant vs grace to forsake all couetous desires and inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth and reigneth, &c.

The Epistle.

2. Cor. 4. 1 SEeing that we haue such an office, euen as God hath had mercy on vs, we goe not out of kinde, but haue cast from vs the cloakes of vnhonestie, and walke not in craftinesse, neither handle we the worde of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them that are lost, in whom the god of this world hath blinded the mindes of them which beleeue not, lest the light of the Gospel of the glory of Christ (which is the image of God) should shine vnto them. For we preach not our selues,

but

but Jesus Christ to bee the Lorde, and our selues your seruants for Jesus sake. For it is God that commaundeth the light to shine out of darkenesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel.

AND as Jesus passed forth from thence, he saw a man (named Matthew) sitting at the receit of custome: and he said vnto him, Follow me. And he arose and followed him. And it came to passe, as Jesus sate at meat in his house, behold, many Publicanes also and sinners that came, sate downe with Jesus and his disciples. And when the Pharises saw it, they said vnto his disciples, Why eateth your master with Publicanes and sinners? But when Jesus heard that he said vnto them, They that be strong, neede not the Physition, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercie, and not sacrifice. For I am not come to call the righteous, but sinners to repentance. Matt. 9.9.

Saint Michael and all Angels.

The Collect.

EVerlasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull order: mercifully graunt that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Jesus Christ our Lord.

The Epistle.

THere was a great battell in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and preuailed not, neither was their place found any more in heauen. And the great dragon, that old Serpent, Apo. 12.7

called

called the deuill and Satanas, was cast out, which deceiueth all the world. And he was cast into the earth, and his Angels were cast out also with him. And I heard a loud voice, saying, Now is come saluation and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimony, and they loued not their liues vnto the death. Therefore reioice ye heauens, and yee that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because hee knoweth that hee hath but a short time.

The Gospel.

Mat. 18. 1.

T the same time came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen? Iesus called a child vnto him and set him in the middest of them, and said, Verely I say vnto you, except yee turne & become as children, yee shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my Name, receiueth me. But whoso doeth offend one of these little ones which beleeue in mee, it were better for him that millstone were hanged about his necke, and that he were drowned in the depth of the sea. Woe vnto the world because of offences. Necessary it is that offences come: but wo vnto the man by whom the offence commeth. Wherefore, if thy hand or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then thou shouldest (hauing two handes, or two feete) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes)

to

to be cast into hell fire. Take heede that ye despise not one of these little ones: For I say vnto you, that in heauen their Angels doe alwayes beholde the face of my Father which is in heauen.

S. Luke the Euangelist.

The Collect.

ALmighty God, which calledst Luke the Phisition, whose praise is in the Gospel, to be a Phisition of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Iesus Christ our Lord.

The Epistle.

WAtch thou in all things, suffer afflictions, doe the worke thoroughly of an Euangelist, fulfil thine Office vnto the vttermost. Be sober. For I am now ready to be offred, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is layd vp for mee a Crowne of righteousnes, which the Lord, that is a righteous Iudge, shal giue me at that day, not to me onely, but to all them that loue his comming. Doe thy diligence thou thou mayest come shortly vnto mee. For Demas hath forsaken me, & loueth this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with me. Take Marke, and bring him with thee, for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloake that I left at Troada with Carpus, when thou comm'st, bring with thee, and the bookes, but especially the parchment. Alexander the coppersmith did me much euill, the Lord reward him according to his deeds: of whom be thou ware also, for he hath greatly withstood our words. 2. Tim. 4. 5.

Simon and Iude Apostles.

The Gospel.

Luke 10. 1



He Lord appointed other seuentie (and two) also, and sent them two and two before him into euery city and place, whither he himselfe would come. Therefore he sayd vnto them, The haruest is great, but the labourers are few. Pray yee therefore the Lord of the haruest to send forth labourers into his haruest. Go your wayes, behold, I send you foorth as lambes among wolues. Beare no wallet, neither scrip, nor shooes, and salute no man by the way. Into whatsoeuer house yee enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him, if not, it shall returne to you againe. And in the same house tary still, eating and drinking such as they giue: For the labourer is worthy of his reward.

Simon and Iude Apostles.

The Collect.



Almighty God, which hast builded thy congregation vpō the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: Grant vs so to be ioyned together in vnitie of spirit by their doctrine, that wee may bee made an holy temple acceptable to thee, through Iesus Christ our Lord.

The Epistle.

Iude 1.



Iudas the seruant of Iesus Christ, the brother of James, to them which are called and sanctified in God the Father, & preserued in Iesus Christ: mercie vnto you, & peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you that ye should continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men, craftily crept in, of which it was written afore-

time

time vnto such iudgement: They turne the grace of our God into wantonnesse, and deny God (which is the onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, forasmuch as yee once know this, how that the Lord (after that he had deliuered the people out of Egypt) destroyed them which after beleeued not. The angels also which kept not their first state, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darknesse, vnto the iudgement of the great day. Euen as Sodome and Gomorrhe, and the cities about them, which in like maner defiled themselues with fornication, and followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despise rulers, and speake euill of them that are in authoritie.

The Gospel.

THis commaund I you, that ye loue together. If the world hate you, ye know it hated mee before it hated you. If yee were of the world, the world would loue his owne: howbeit, because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they do vnto you for my Names sake, because they haue not knowen him that sent mee. If I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloke their sinne withal. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene and hated, not onely me, but also my Father. But this happeneth, that the saying might bee fulfilled that is written in their Law, They hated John 15. 17.

me without a cause. But when the Comforter is come, whō I will sende vnto you from the Father, euen the Spirit of Trueth (which proceedeth of the Father) hee shall testifie of me. And ye shall beare witnesse also, because yee haue bene with me from the beginning.

All Saints.

The Collect.

ALmighty God, which hast knit together thy elect in one Communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that wee may come to those vnspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee through Jesus Christ our Lord. Amen.

The Epistle.

Apoc.7.2 BEhold, I John saw another Angel ascend from the rising of the Sunne, which had the seale of the liuing God, & he cried with a lowd voice to the foure Angels, (to whom power was giuen to hurt the earth, and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and forty and foure thousand of all the tribes of the children of Israel.

Of the tribe of Juda, were sealed xii.M.
Of the tribe of Reuben, were sealed xii.M.
Of the tribe of Gad, were sealed xii.M.
Of the tribe of Aser, were sealed xii.M.
Of the tribe of Nephthalim, were sealed xii.M.
Of the tribe of Manasses, were sealed xii.M.
Of the tribe of Simeon, were sealed xii.M.
Of the tribe of Leui, were sealed xii.M.
Of the tribe of Issachar, were sealed xii.M.
Of the tribe of Zabulon, were sealed xii.M.

Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Benjamin, were sealed xii. M.

After this I beheld, and loe, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the Seat, and before the Lambe, clothed with long white garments, and Palmes in their handes, and cried with a lowd voice, saying, Saluation be ascribed to him that sitteth vpon the Seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the Seate, and of the Elders, and the foure beasts, and fel before the Seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisedome, and thankes, and honour, and power, and might, be vnto our God for euermore. Amen.

The Gospel.

IEsus seeing the people, went vp Matth. 5. 1
into a mountaine, and when hee was set, his Disciples came to him. And after that hee had opened his mouth, hee taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen. Blessed are yee when men reuile you, and persecute you, and shall falsly say all maner of euill sayings against you for my sake, reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you.

¶ The order for the administration of the Lords Supper, or holy Communion.

SO many as intend to be partakers of the holy Communion, shall signifie their names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed: the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to the Lords Table, vntil he haue openly declared himselfe to haue truely repented and amended his former naughty life, that the Congregation may thereby be satisfied, which afore were offended, and that hee haue recompensed the parties whom he hath done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, as soone as he conueniently may.

The same order shall the Curate vse with those betwixt whom hee perceiueth malice and hatred to reigne, not suffering them to be partakers of the Lordes Table, vntill he know them to be reconciled. And if one of the parties so at variance, bee content to forgiue from the bottome of his heart, all that the other hath trespassed against him, and to make amends for that hee himselfe hath offended, and the other partie will not be perswaded to a godly vnitie, but remaine stil in his frowardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table hauing at the Communion time a faire white linnen cloth vpon it, shall stand in the body of the Church, or in the Chancell, where Morning prayer and Euening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with this Collect following.

¶ The Communion.

ALmighty God, vnto whom all hearts be open, all desires knowen, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

Then shall the Priest rehearse distinctly all the tenne Commandements: and the people kneeling, shall after euery Commandement, aske God mercy for their transgression of the same, after this sort.

The

The Communion.

Minister.

GOd spake these wordes and saide, I am the Lord thy God: Thou shalt haue none other gods but me.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them nor worship them. For I the Lord thy God am a ielous God, and visite the sinnes of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

People.

Lord haue mercy vpon vs, & encline our hearts to keepe this Law.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt doe no maner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattel, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: Wherefore the Lord blessed the seuenth day, and halowed it.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not commit adultery.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and encline our hearts &c.

Minister.

Thou shalt not beare false witnesse against thy neighbor.

People.

Lord haue mercy vpon vs, and encline our hearts &c.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his mayd, nor his oxe, nor his asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, We beseech thee.

Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing vp, and saying,

¶ Let vs pray.

ALmighty God, whose Kingdome is euerlasting, and power infinite, haue mercie vpon the whole Congregation, and so rule the heart of thy chosen seruant James, our King and gouernour, that hee (knowing whose minister hee is) may aboue all things seeke thy honour and glory, and that We his Subiects (duely considering whose authoritie hee hath) may faithfully serue, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost liueth and reigneth euer one God, World without end. Amen.

Almightie

The Communion.

ALmighty and euerlasting God, wee be taught by thy holy Word, that the hearts of kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisedome: We humbly beseech thee so to dispose and gouerne the heart of James thy seruant, our King and Gouernour, that in all his thoughts, Wordes, and Workes, hee may euer seeke thy honour and glory, and studie to preserue thy people committed to his charge, in Wealth, peace, and godlinesse: Grant this, O mercifull Father, for thy deare Sonnes sake Iesus Christ our Lord.

Immediatly after the Collects, the Priest shall reade the Epistle, beginning thus.

The Epistle Written in the Chapter of

And the Epistle ended, he shall say the Gospel beginning thus.

The Gospel Written in the Chapter of

And the Epistle and Gospel being ended, shall bee said the Creed.

I Beleeue in one God, the Father Almighty, maker of heauen and earth, & of all things visible and inuisible: and in one Lord Iesus Christ, the onely begotten Sonne of God, begotten of his Father before all Worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by Whom all things were made: Who for vs men and for our saluation came downe from heauen, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffered, and was buried, & the third day he rose againe according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father. And he shall come againe with glory to iudge both the quicke and the dead: Whose kingdome shall haue no end. And I beleeue in the holy Ghost, the Lord and giuer of life, Who proceedeth from the Father & the Sonne, Who with the Father and the Sonne together is Worshipped & glorified, Who spake by the

Prophets.

Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the World to come. Amen.

After the Creede, if there be no Sermon, shall follow one of the Homilies already set foorth, or hereafter to be set forth by common authoritie.

After such Sermon, Homilie, or exhortation, the Curate shall declare vnto the people, whether there be any holy dayes, or fasting daies the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following, as hee thinketh most conuenient by his discretion.

Matth 5. Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Matth. 6. Lay not vp for your selues treasure vpon the earth, where the rust and moth doeth corrupt, and where theeues breake through, and steale: but lay vp for your selues treasures in heauen, where neither rust nor moth doeth corrupt, & where theeues doe not breake through and steale.

Matth. 7. Whatsoeuer ye would that men should doe vnto you, euen so doe vnto them, for this is the Law and the Prophets.

Matth. 7. Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the will of my Father which is in heauen.

Luke 19. Zache stood forth, and said vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold.

1, Cor. 9. Who goeth a warfare at any time of his owne cost? who planteth a vineyard, and eateth not of the fruite thereof? Or who feedeth a flock, and eateth not of the milke of the flocke?

1. Cor. 9. If we haue sowen vnto you spirituall things, is it a great matter if we shall reape your worldly things?

1. Cor 9. Doe yee not know, that they which minister about holy things, liue of the sacrifice? and they which wait of the Altar, are partakers with the Altar? Euen so hath the Lord also ordeined, that they which preach the Gospel, should liue of the Gospel.

He that soweth little, shall reape little: and he that soweth plenteously, shall reape plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessitie, for God loueth a cheerefull giuer. 2. Cor 9.

Let him that is taught in the Word, minister vnto him that teacheth in all good things. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape. Galat. 6.

While we haue time, let vs doe good vnto all men, and specially vnto them which are of the household of faith. Galat 6.

Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the World, neither may we cary any thing out. 1. Tim. 6.

Charge them which are rich in this world, that they bee ready to giue, & glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternall life. 1. Tim. 6.

God is not vnrighteous, that hee will forget your workes and labour that proceedeth of loue, which loue ye haue shewed for his Names sake, which haue ministred vnto the Saints, and yet doe minister. Hebr. 6.

To doe good, and to distribute forget not, for with such sacrifices God is pleased. Hebr. 13.

Who so hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him? 1. Ioh. 3.

Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord shall not bee turned away from thee. Tob. 4.

Bee mercifull after thy power. If thou hast much, giue plenteously. If thou hast litle, do thy diligence gladly to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessitie. Tob. 4.

He that hath pitie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be payed him againe. Prou. 19.

Blessed be the man that prouideth for the sicke and needy: the Lord shall deliuer him in the time of trouble. Psal. 41.

Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mans boxe, and

vpon

vpon the offering dayes appointed, euery man and woman ſhall pay to the Curate the due and accuſtomed offerings After which done, the Prieſt ſhall ſay.

¶ Let vs pray for the Whole ſtate of Chriſts Church militant here in earth.

ALmightie and euerliuing God, Which by thy holy Apoſtle haſt taught vs to make prayers and ſupplications, and to giue thanks for all men: Wee humbly beſeech thee, moſt mercifully (to accept our almes, and) to receiue theſe our prayers, Which We offer vnto thy diuine Maieſtie, beſeeching thee to inſpire continually the vniuerſall Church With the ſpirit of trueth, vnitie, and concord: and graunt that all they that doe confeſſe thy holy Name, may agree in the trueth of thy holy Word, and liue in vnitie and godly loue. We beſeech thee alſo to ſaue and defend all Chriſtian Kings, Princes, and Gouernours, and ſpecially thy ſeruant James our King, that vnder him We may be godly and quietly gouerned: and graunt vnto his Whole Counſaile, and to all that be put in authoritie vnder him, that they may truely and indifferently miniſter iuſtice, to the puniſhment of Wickednes and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Biſhops, Paſtours, and Curates, that they may both by their life and doctrine ſet forth thy true and liuely Word, and rightly and duely adminiſter thy holy Sacraments: and to all thy people giue thy heauenly grace, and ſpecially to this Congregation here preſent, that With meeke heart, and due reuerence they may heare and receiue thy holy Word, truely ſeruing thee in holineſſe and righteouſneſſe all the dayes of their life. And We moſt humbly beſeech thee of thy goodnes, O Lord, to comfort and ſuccour all them Which in this tranſitorie life be in trouble, ſorrow, need, ſickneſs, or any other aduerſitie: Grant this, O father, for Jeſus Chriſts ſake our onely mediatour and aduocate. Amen.

If there be no almes giuen vnto the poore, then ſhall the words (of accepting our almes) be left out vnſaid.

Then

Then ſhall follow this exhortation at certaine times, when the Curate ſhall ſee the people negligent to come to the holy Communion.

WE bee come together at this time (dearely beloued brethren) to feede at the Lords Supper, vnto the which in Gods behalfe I bid you all that bee here preſent, and beſeech you for the Lord Jeſus Chriſtes ſake, that yee will not refuſe to come thereto, beeing ſo louingly called and bidden of God himſelfe. Yee know how grieuous and vnkinde a thing it is when a man hath prepared a rich feaſt, decked his table with all kinde of prouiſion, ſo that there lacketh nothing but the gheſtes to ſit downe, and yet they which bee called, (without any cauſe) moſt vnthankefully refuſe to come. Which of you in ſuch a caſe would not bee mooued: Who ſhould not thinke a great iniurie and wrong done vnto him: Wherefore moſt dearely beloued in Chriſt, take yee good heede, leſt yee, withdrawing your ſelues from this holy Supper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſineſſe. But ſuch excuſes bee not ſo eaſily accepted and allowed before God. If any man ſay, I am a grieuous ſinner, & therefore am afraide to come: wherefore then do you not repent and amend: when God calleth you, bee you not aſhamed to ſay you will not come: when you ſhould returne to God, will you excuſe your ſelfe, and ſay, that you be not ready: Conſider earneſtly with your ſelues, how little ſuch fained excuſes ſhall auaile before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a Farme, or would try their yokes of Oxen, or becauſe they were married, were not ſo excuſed, but counted vnworthy of the heauenly Feaſt. I for my part am here preſent, and according to mine office I bid you in the name of God, I call you in Chriſtes behalfe, I exhort you, as you loue your owne ſaluation, that yee will bee partakers of this holy Communion. And as the ſonne of God did vouchſafe to yeeld vp his ſoule by death vpon the Croſſe for your health: Euen ſo it is your duetie to receiue the Communion together in

the remembrance of his death, as hee himselfe commanded. Nowe, if you wil in no wise thus doe, consider with your selues how great iniurie you doe vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that vnto this vnkindnesse ye will not adde any more: Which thing ye shall doe, if yee stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this be accounted else, then a further contempt and vnkindnesse vnto God? Truely it is a great vnthankefulnesse to say nay, when ye bee called: but the fault is much greater when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you what can this be else, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take yee, and eate, Take, and drinke ye all of this, Doe this in remembrance of mee. With what face then, or with what countenance shal ye heare these wordes? What will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then ye should so do, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues, from whom ye depart. Ye depart from the Lords Table, ye depart from your brethren, and from the banquet of most heauenly food. These things if yee earnestly consider, yee shall by Gods grace returne to a better minde: for the obteining whereof, We shal make our humble petitions, while We shall receiue the holy Communion.

And sometime shall this be said also, at the discretion of the Curate.

DEarely beloued, forasmuch as our duetie is to render to Almightie God our heauenly Father most hearty thankes, for that he hath giuen his Sonne our Sauiour Iesus Christ, not onely to die for vs, but also to bee our spirituall food and sustenance, as it is declared vnto vs, as well by

Gods

Gods word, as by the holy Sacraments of his blessed bodie and blood, the which beeing so comfortable a thing to them which receiue it worthily, and so dangerous to them that wil presume to receiue it vnworthily: my duety is to exhort you to consider the dignity of the holy mystery, and the great peril of the vnworthy receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly feast, so that in no wise you come but in the mariage garment required of God in holy Scripture, and so come and be receiued, as worthy partakers of such a heauenly Table. The way and meanes thereto is: First to examine your liues and conuersation by the rule of Gods commandements, and wherein soeuer yee shall perceiue your selues to haue offended, either by will, word, or deed, there bewaile your owne sinfull liues, and confesse your selues to Almightie God, with full purpose of amendement of life. And if ye shall perceiue your offences to be such as be not only against God, but also against your neighbours: then ye shall reconcile your selues vnto them, readie to make restitution & satisfaction, according to the vttermost of your powers, for all iniuries and wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you, as you would haue forgiuenesse of your offentes at Gods hand: for otherwise the receiuing of the holy Communion doeth nothing els but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercie, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesaid can not quiet his owne conscience, but requireth further comfort or counsell, then let him come to mee, or some other discreet and learned minister of Gods word, and open his griefe, that he may receiue such ghostly counsaile, aduice, and comfort, as his conscience may be relieued, and that by the ministerie of Gods word he may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and auoiding of all scruple and doubtfulnesse.

Then

The Communion.

Then shall the Priest say this exhortation.



Earely beloued in the Lord, yee that minde to come to the holy Communion of the body and blood of our Sauiour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselues, before they presume to eate of that Bread, and drinke of that Cup. For as the benefit is great, if with a true penitent heart and liuely faith wee receiue that holy Sacrament (for then we spiritually eate the flesh of Christ, & drinke his blood, then we dwel in Christ, & Christ in vs, we be one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthily. For then we be guilty of the body and blood of Christ our Sauiour: wee eate and drinke our owne damnation, not considering the Lords body: wee kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, and sundry kinds of death. Therefore, if any of you be a blasphemer of God, an hinderer, or slanderer of his Word, an aduiterer, or be in malice, or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as hee entred into Iudas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that ye be not iudged of the Lord. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and bee in perfect charity with all men, so shall yee be meete partakers of those holy mysteries. And aboue all things, ye must giue most humble and hearty thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and passion of our Sauiour Christ, both God & man, Who did humble himselfe euen to the death vpon the Crosse, for vs miserable sinners, which lay in darkenesse and shadow of death, that hee might make vs the children of God, and exalt vs to euerlasting life. And to the ende that wee should alway remember the exceeding great loue of our master and onely Sauiour Iesus Christ,

thus

thus dying for vs, and the innumerable benefits which by his precious blood shedding he hath obtained to vs: he hath instituted and ordained holy mysteries, as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore, with the Father, and the holy Ghost, let vs giue (as we are most bounden) continuall thankes, submitting our selues wholly to his holy Will and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life, Amen.

Then shall the Priest say to them that come to receiue the holy Communion.

YOu that do truely and earnestly repent you of your sinnes, and bee in loue and charitie with your neighbors, and intend to lead a new life, following the commandements of God, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almightie God, before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

Then shall this generall confession be made, in the name of all those that are minded to receiue the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

ALmightie God, Father of our Lord Iesus Christ, maker of al things, Iudge of al men, wee knowledge and bewaile our manifold sinnes and wickednes, which we from time to time most grieuously haue committed, by thought, word, and deede, against thy diuine Maiestie, prouoking most iustly thy wrath and indignation against vs. We doe earnestly repent, and be heartily sorie for these our misdoings, the remembrance of them is grieuous vnto vs, the burthen of them is intolerable. Haue mercie vpon vs, haue mercie vpon vs, most merciful Father, for thy Sonne our Lord Iesus Christs sake, forgiue

vs al that is paſt, and grant that we may euer hereafter ſerue and pleaſe thee, in newneſſe of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. Amen.

Then ſhall the Prieſt or the biſhop (being preſent) ſtand vp, and turning himſelfe to the people, ſay thus.

ALmighty God our heauenly Father, who of his great mercie hath promiſed forgiueneſſe of ſinnes to all them which with heartie repentance and true faith turne vnto him: haue mercie vpon you, pardon and deliuer you from all your ſinnes, confirme and ſtrengthen you in all goodneſſe, and bring you to euerlaſting life, through Jeſus Chriſt our Lord. Amen.

Then ſhall the Prieſt alſo ſay.

HEare what comfortable wordes our Sauiour Chriſt ſaith vnto all that truely turne to him.

Come vnto me all that trauel and be heauie laden, and I will refreſh you. So God loued the world, that he gaue his onely begotten Sonne, to the ende that all that beleeue in him, ſhould not periſh, but haue life euerlaſting.

HEare alſo what S. Paul ſaith.

This is a true ſaying, and worthy of all men to bee receiued, that Jeſus Chriſt came into the world to ſaue ſinners.

HEare alſo what S. John ſaith.

If any man ſinne, we haue an aduocate with the Father, Jeſus Chriſt the righteous, and hee is the propitiation for our ſinnes.

After which the Prieſt ſhall proceed, ſaying.

Lift vp your hearts.

Anſwere.

We lift them vp vnto the Lord.

Prieſt.

Let vs giue thankes vnto our Lord God.

Anſwere.

It is meet and right ſo to doe.

Prieſt.

It is very meete, right, and our bounden duetie, that wee ſhould at all times, and in all places, giue thankes vnto thee, O Lord holy Father, Almightie euerlaſting God.

Here

The Communion.

Here ſhall follow the proper preface, according to the time, if there be any ſpecially appoynted: or els immediatly ſhall follow. **Therefore with Angels and Archangels, &c.**

Proper Prefaces.

Vpon Chriſtmas day and ſeuen dayes after.

BEcauſe thou didſt giue Jeſus Chriſt thine onely Sonne to be borne as this day for vs, who by the operation of the holy Ghoſt, was made very man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſinne, to make vs cleane from all ſinne. Therefore with Angels and Archangels. &c.

Vpon Eaſter day, and ſeuen dayes after.

BVt chiefly are wee bound to prayſe thee, for the glorious reſurrection of thy Son Jeſus Chriſt our Lord: for hee is the very Paſchall Lambe which was offered for vs, and hath taken away the ſinne of the world, who by his death hath deſtroyed death, and by his riſing to life againe hath reſtored to vs euerlaſting life. Therefore with Angels, &c.

Vpon the Aſcenſion day, and ſeuen dayes after.

THrough thy moſt dearely beloued Sonne Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended vp into heauen, to prepare a place for vs, that where hee is, thither might wee alſo aſcend, and reigne with him in glory. Therefore with Angels and Archangels, &c.

Vpon Whitſunday, and ſixe dayes after.

THrough Jeſus Chriſt our Lorde, according to whoſe moſt true promiſe the holy Ghoſt came downe this day from heauen with a ſudden great ſound, as it had bene a mightie winde, in the likeneſſe of fierie tongues, lighting vpon the Apoſtles, to teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and alſo boldnes with fer-

uent zeale, constantly to preach the Gospel vnto all nations, whereby we are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jesus Christ. Therefore with Angels, &c.

Vpon the feast of Trinity onely.

IT is very meet, right, and our bounden duty, that we should at al times and in all places giue thanks to thee, O Lord, almighty and euerlasting God which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleeue of the glory of the Father, the same wee beleeue of the Sonne, and of the holy Ghost, without any difference, or inequalitie. Therefore &c.

After which Prefaces, shall follow immediatly.

THerefore with Angels and Archangels, and with all the company of heauen, we lawde and magnifie thy glorious Name, euermore praysing thee, and saying, Holy, holy, holy, Lord God of hostes. Heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

Then shall the Priest kneeling downe at Gods board, say in the name of all them that shall receiue the Communion, this prayer following.

WEe doe not presume to come to this thy table (O mercifull Lord) trusting in our owne righteousnesse, but in thy manifold and great mercies. Wee bee not worthy so much as to gather vp the crummes vnder thy table. But thou art the same Lord, whose property is alwayes to haue mercy: graunt vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Jesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

Then

The Communion.

Then the Prieſt ſtanding vp, ſhall ſay as followeth.



Almightie God, our heauenly Father, which of thy tender mercie didſt giue thine onely Sonne Jeſus Chriſt to ſuffer death vpon the Croſſe for our redemption, who made there (by his one oblation of himſelfe once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſinnes of the whole World, and did inſtitute, and in his holy Goſpel command vs to continue a perpetuall memorie of that his precious death, vntill his comming againe: Heare vs, O mercifull Father, we beſeech thee, and grant that wee, receiuing theſe thy creatures of Bread and Wine, according to thy Sonne our Sauiour Jeſus Chriſts holy inſtitution, in remembrance of his death and paſſion, may bee partakers of his moſt bleſſed Body and Blood: Who in the ſame night that he was betrayed, tooke bread, and when he had giuen thankes, he brake it, and gaue it to his diſciples, ſaying, Take, eate, this is my Bodie which is giuen for you, doe this in remembrance of mee. Likewiſe after Supper he tooke the Cup, and when hee had giuen thanks, he gaue it to them, ſaying, Drinke ye all of this, for this is my Blood of the new Teſtament, which is ſhed for you and for many for the remiſſion of ſinnes: doe this as oft as ye ſhall drinke it, in remembrance of me.

Then ſhall the Miniſter firſt receiue the Communion in both kinds himſelfe, and next deliuer it to other Miniſters (if any bee there preſent) that they may helpe the chiefe Miniſter, and after, to the people in their handes, kneeling. And when hee deliuereth the Bread, he ſhall ſay.

THe Body of our Lorde Jeſus Chriſt, which was giuen for thee, preſerue thy body and ſoule into euerlaſting life: and take and eate this in remembrance that Chriſt died for thee, and feede on him in thine heart by faith, with thankeſgiuing.

And the Miniſter that deliuereth the Cup, ſhall ſay.

THE Blood of our Lord Jeſus Chriſt which was ſhed for thee, preſerue thy body and ſoule into euerlaſting life: and drinke this in remembrance that Chriſtes Blood was ſhed for thee, and be thankfull.

Then ſhall the Prieſt ſay the Lords prayer, the people repeating after him euery petition. After ſhall be ſaid as followeth.

O Lord and heauenly Father, we thy humble ſeruants entirely deſire thy Fatherly goodneſſe, mercifully to accept this our ſacrifice of praiſe and thankeſgiuing, moſt humbly beſeeching thee to graunt, that by the merits and death of thy Sonne Jeſus Chriſt, and through faith in his Blood, we and all thy whole Church may obtaine remiſſion of our ſinnes, and all other benefits of his Paſſion. And here we offer and preſent vnto thee, O Lord, our ſelues, our ſoules and bodies, to be a reaſonable, holy, and liuely ſacrifice vnto thee, humbly beſeeching thee, that all we which be partakers of this holy Communion, may bee fulfilled with thy grace and heauenly benediction. And although we be vnworthy, through our manifold ſinnes, to offer vnto thee any ſacrifice: yet we beſeech thee to accept this our bounden duety and ſeruice, not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord, by whom, and with whom, in the vnity of the holy Ghoſt, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

Or this.

ALmightie and euerliuing God, wee moſt heartily thanke thee, for that thou doeſt vouchſafe to feede vs, which haue duely receiued theſe holy myſteries, with the ſpirituall food of the moſt precious body and blood of thy Sonne our Sauiour Jeſus Chriſt, and doeſt aſſure vs thereby of thy fauour and goodnes toward vs, and that we bee very members incorporate

in thy mysticall body, which is the blessed company of all faithfull people, and be also heires through hope, of thy euerlasting kingdome, by the merits of the most precious Death and Passion of thy deare Sonne: Wee now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and do all such good workes as thou hast prepared for vs to walke in, through Jesus Christ our Lord, to whom with thee and the holy Ghost, bee all honour and glory, world without ende. Amen.

Then shall be said or sung

GLory bee to God on high, and in earth peace, good will towards men. Wee praise thee, we bless thee, we worship thee, we glorifie thee, we giue thankes to thee for thy great glory, O Lord God heauenly King, God the Father Almighty, O Lord, the onely begotten Sonne Jesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

Then the Priest, or the Bishop, if hee be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts and mindes in the knowledge, and loue of God, and of his Sonne Jesus Christ our Lord: and the Blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes. Amen.

The Communion.

Collects to bee ſaid after the offertorie, when there is no Communion, euery ſuch day one. And the ſame may be ſayd alſo often as occaſion ſhall ſerue, after the Collects either of Morning and Euening prayer, Communion, or Letany by the diſcretion of the Miniſter.

ASſiſt vs mercifully, O Lord, in theſe our ſupplications and prayers, & diſpoſe the way of thy ſeruants towards the attainment of euerlaſting ſaluation, that among all the changes and chances of this mortall life, they may euer be defended by thy moſt gracious and ready helpe, through Chriſt our Lord. Amen.

ALmighty Lord, and euerliuing God, vouchſafe, wee beſeech thee, to direct, ſanctifie and gouerne, both our hearts and bodies in the wayes of thy Lawes, and in the workes of thy Commaundements, that through thy moſt mighty protection, both here and euer, wee may bee preſerued in body and ſoule, through our Lord and Sauiour Jeſus Chriſt. Amen.

GRaunt wee beſeech thee Almightie God, that the wordes which wee haue heard this day with our outward eares, may through thy grace be ſo graffed inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to ẏ honour and praiſe of thy Name, through Jeſus Chriſt our Lord. Amen.

PReuent vs, O Lord, in all our doings, with thy moſt gracious fauour, and further vs with thy continuall helpe, that in all our workes begunne, continued, and ended in thee, wee may glorifie thy holy Name, and finally by thy mercy obtaine euerlaſting life, through Jeſus Chriſt our Lord. Amen.

ALmighty God, the fountaine of all wiſedome, which knoweſt our neceſſities before we aſke, and our ignorance in aſking: Wee beſeech thee to haue compaſſion vpon our infirmities, and thoſe things which

Which for our vnworthinesse wee dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs for the worthinesse of thy Sonne Iesus Christ our Lord. Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy sonnes Name, wee beseech thee mercifully to encline thine eares to vs that haue made now our prayers and supplications vnto thee, and graunt that those things which wee haue faithfully asked according to thy will, may effectually bee obtained, to the releefe of our necessitie, and to the setting foorth of thy glory, through Iesus Christ our Lord, Amen.

¶ Vpon the holy dayes (if there bee no Communion) shall bee said all that is appointed at the Communion, vntill the ende of the Homilie, concluding with the generall prayer (**for the whole estate of Christs Church militant here in earth**) and one or moe of these Collects before rehearsed, as occasion shall serue.

And there shall be no celebration of the Lords Supper, except there be a good number to communicate with the priest, according to his discretion.

And if there be not aboue twentie persons in the Parish, of discretion to receiue the Communion, yet there shall be no Communion, except foure or three at the least communicate with the Priest.

And in Cathedrall and Collegiate Churches, where be many Priests and Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition, which any person hath or might haue in the bread and wine, it shall suffice that the bread bee such as is vsually to bee eaten at the table with other meates, but the best and purest wheate bread that conueniently may bee gotten. And if any of the bread and wine remaine, the Curate shall haue it to his owne vse.

The bread and wine for the Communion shall bee prouided by the Curate and the Churchwardens, at the charges of the Parish, and the

the Pariſh ſhall be diſcharged of ſuch ſummes of money or other dueties, which hitherto they haue paide for the ſame by order of their houſes euery Sunday.

And note that euery Pariſhioner ſhal communicate at the leaſt three times in the yeere, of which Eaſter to bee one, and ſhall alſo receiue the Sacraments and other Rites, according to the order in this booke appointed. And yeerely at Eaſter, euery Pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Eccleſiaſticall dueties accuſtomably due, then and at that time to be payed.

¶ The miniſtration of Baptiſme, to be vſed in the Church.



IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the old time was not commonly miniſtred, but at two times in the yeere: At Eaſter and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome now beeing growen out of vſe (although it cannot for many conſiderations bee well reſtored againe) it is thought good to follow the ſame, as neere as conueniently may be. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundayes and other holydayes, when the moſt number of people may come together, as wel for that the Congregation there preſent may teſtifie the receiuing of them that bee newly baptized, into the number of Chriſtes Church, as alſo becauſe in the Baptiſme of infants, euery man preſent may bee put in remembrance of his owne profeſsion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe (if neceſsitie ſo require) children may at all times be baptized at home.

When

Publique Baptiſme.

When there are children to bee baptized vpon the Sunday or holy day, the parents ſhall giue knowledge ouer night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people, with the children muſt be ready at the Font, either immediatly after the laſt Leſſon at morning prayer, or els immediatly after the laſt Leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoynt. And then ſtanding there, the Prieſt ſhall aske whether the children be baptized or no. If they anſwere No: then ſhal the Prieſt ſay thus.

DEarely beloued, forasmuch as all men be conceiued and borne in ſin, and that our Sauiour Chriſt ſaith, None can enter into the kingdom of God, except hee bee regenerate and borne anew of water and of the holy Ghoſt: I beſeech you to cal vpon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy hee will graunt to theſe children that thing which by nature they cannot haue, that they may be baptized with water and the holy Ghoſt, and receiued into Chriſtes holy Church, and be made liuely members of the ſame.

Then ſhall the Prieſt ſay.

¶ Let vs pray.

ALmighty and euerlaſting God, which of thy great mercy diddeſt ſaue Noe and his family in the Arke from periſhing by water, and alſo diddeſt ſafely leade the children of Iſrael thy people thorow the Red ſea, figuring thereby thy holy Baptiſme: and by the Baptiſme of thy welbeloued Son Jeſus Chriſt, diddeſt ſanctifie the flood Jordan, and all other waters to the myſtical waſhing away of ſinne: We beſeech thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath, may bee receiued into the Arke of Chriſts Church, and being ſtedfaſt in faith, ioyfull through

through hope, and rooted in charitie, may so passe the waues of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Jesus Christ our Lord. Amen.

ALmightie and immortall God, the aide of all that need, the helper of all that flee to thee for succour, the life of them that beleeue, and the resurrection of the dead: we call vpon thee for these infants, that they comming to thy holy Baptisme, may receiue remission of their sinnes by spirituall regeneration. Receiue them (O Lord) as thou hast promised by thy welbeloued Sonne, saying, Aske, and you shall haue, seeke, and you shall find, knock, and it shall bee opened vnto you. So giue now vnto vs that aske, let vs that seeke, finde, open the gate vnto vs that knock, that these infants may enioy the euerlasting benediction of thy heauenly washing, and may come to the eternall kingdome which thou hast promised by Christ our Lord. Amen.

Then shall the Priest say.

Heare the words of the Gospel written by S. Marke, in the tenth Chapter.

AT a certaine time they brought children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, hee was displeased, and sayd vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Uerely I say vnto you, whosoeuer doeth not receiue the kingdome of God as a little childe, hee shall not enter therein. And when hee had taken them vp in his armes, hee put his hands vpon them, and blessed them.

After the Gospel is read, the Minister shall make this briefe exhortation vpon the words of the Gospel.

FRiends, you heare in this Gospel the wordes of our Sauiour Christ, that hee commanded the children to be brought vnto him: how he blamed those that would haue kept them from him: how he exhorteth all men to follow their innocencie. You perceiue how by his outward

outward geſture and deede, he declared his good will toward them: for hee embraced them in his armes, he laid his hands vpon them, and bleſſed them. Doubt ye not therfore, but earneſtly beleeue, that hee will likewiſe fauourably receiue theſe preſent infants, that he will imbrace them with the armes of his mercy, that he will giue vnto them the bleſſing of eternall life, and make them partakers of his euerlaſting kingdome. Wherefore We being thus perſwaded of the good will of our heauenly Father toward theſe infants, declared by his Sonne Jeſus Chriſt, and nothing doubting but that hee fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy baptiſme: let vs faithfully and deuoutly giue thankes vnto him, and ſay.

ALmighty and euerlaſting God, heauenly Father, We giue thee humble thankes, that thou haſt vouchſafed to call vs to ỹ knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirme this faith in vs euermore: Giue thy holy Spirit to theſe infants, that they may bee borne againe, and bee made heires of euerlaſting ſaluation, through our Lord Jeſus Chriſt, Who liueth and reigneth with thee and the holy Spirit, now and for euer. Amen.

Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

WElbeloued friends, ye haue brought theſe children here to be baptized, ye haue prayed that our Lord Jeſus Chriſt would vouchſafe to receiue them, to lay his handes vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlaſting life. Yee haue heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel, to graunt all theſe things that ye haue prayed for: which promiſe he for his part will moſt ſurely keepe and performe. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfully for their part promiſe by you that bee their ſureties, that they will forſake the deuill and all his workes, and conſtantly beleeue

leeue Gods holy Word, and obediently keepe his commandements.

Then ſhall the Prieſt demaund of the Godfathers and Godmothers theſe queſtions following.

Doeſt thou forſake the deuill and all his workes, the vaine pompe and glorie of the world, with all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

Anſwere.

I forſake them all.

Miniſter.

Doeſt thou beleeue in God the Father Almightie, maker of heauen and earth? And in Jeſus Chriſt his onely begotten Sonne our Lord? and that hee was conceiued by the holy Ghoſt, borne of the virgin Mary, that he ſuffred vnder Pontius Pilate, was crucified, dead & buried, that he went downe into hell, and alſo did riſe againe the third day, that he aſcended into heauen, and ſitteth at the right hand of God the Father Almightie, and from thence ſhall come againe at the end of the world, to iudge the quicke and the dead? And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the communion of Saints, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

Then ſhall the Prieſt ſay.

O Mercifull God, grant that the old Adam in theſe children may be ſo buried, that the new man may be raiſed vp in them. Amen.

Graunt that all carnall affections may die in them, and that all things belonging to the ſpirit, may liue and grow in them. Amen.

Graunt that they may haue power and ſtrength to haue victory, and to triumph againſt the deuill, the world and the fleſh. Amen.

Graunt

Publique Baptiſme.

Grant that whoſoeuer is here dedicated to thee by our office and miniſterie, may alſo bee indued with heauenly vertues, & euerlaſtingly rewarded, through thy mercie, O bleſſed Lord God, who doeſt liue and gouerne all things, world without end. Amen.

ALmighty euerliuing God, whoſe moſt dearly beloued Sonne Jeſus Chriſt, for the forgiueneſſe of our ſinnes, did ſhed out of his moſt precious ſide both water & blood, and gaue commandement to his Diſciples, that they ſhould goe teach all nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghoſt: Regard, wee beſeech thee, the ſupplications of thy Congregation, and graunt that all thy ſeruants which ſhall bee baptized in this water, may receiue the fulneſſe of thy grace, and euer remaine in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord. Amen.

Then the Prieſt ſhal take the childe in his hands, and aske the name: and naming the childe, ſhall dip it in the water, ſo it be diſcreetly and warily done, ſaying,

N. I baptize thee, in the Name of the Father, and of the Sonne, and of the holy Ghoſt.

And if the childe bee weake, it ſhall ſuffice to powre water vpon it, ſaying the foreſaid words,

N. I baptize thee, in the Name of the Father, and of the Sonne, and of the holy Ghoſt, Amen.

Then the Prieſt ſhall make a Croſſe vpon the childes forehead, ſaying,

WEe receiue this childe into the Congregation of Chriſts flocke, and doe ſigne him with the ſigne of the Croſſe, in token that hereafter hee ſhall not bee aſhamed to confeſſe the faith of Chriſt crucified, and manfully to fight vnder his banner, againſt ſinne, the world, and the deuill, and to continue Chriſts faithfull ſouldier and ſeruant vnto his liues end. Amen.

Then

Then shall the Priest say.

SEeing now dearely beloued brethren, that these children be regenerate and grafted into the body of Christes Congregation, let vs giue thanks vnto God for these benefits, and with one accord make our prayers vnto Almighty God, that they may leade the rest of their life according to this beginning.

Then shall be said.

Our Father which art in heauen, &c.

Then shall the Priest say.

WE yeeld thee heartie thankes most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receiue him for thine owne child by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to graunt, that he being dead vnto sinne, and liuing vnto righteousnesse, and beeing buried with Christ in his death, may crucifie the olde man, and vtterly abolish the whole body of sinne, that as he is made partaker of the death of thy Sonne, so hee may bee partaker of his resurrection, so that finally, with the residue of thy holy Congregation, hee may bee inheritour of thine euerlasting kingdome, through Christ our Lord. Amen.

At the last end, the Priest calling the Godfathers and Godmothers together, shall say this exhortation following.

FOrasmuch as these children haue promised by you to forsake the deuill and all his workes, to beleeue in God, and to serue him: you must remember that it is your parts and duetes to see that these infants be taught, so soone as they shall bee able to learne, What a solemne vowe, promise, and profession they haue made by you. And that they may know these things the better, ye shall call vpon them to heare Sermons, and chiefly you shall prouide that they may learne the Creede, the Lords prayer, and the ten Commaundements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that these children may bee vertuously

brought

brought vp to leade a godly and a Chriſtian life, remembring alwayes that Baptiſme doeth repreſent vnto vs our profeſſion, which is, to follow the example of our Sauiour Chriſt, and to be made like vnto him, that as he died, and roſe againe for vs, ſo ſhould wee which are baptized, die from ſinne, and riſe againe vnto righteouſnes, continually mortifying all our euil and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

The Miniſter ſhal command that the children be brought to the Biſhop, to be confirmed of him, ſo ſoone as they can ſay in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, and be further inſtructed in the Catechiſme, ſet forth for that purpoſe, according as it is there expreſſed.

¶ Of them that are to be baptized in priuate houſes in time of neceſsitie, by the *Miniſter of the Pariſh, or any other lawfull* Miniſter, that can be procured.

THe Paſtors and Curates ſhall often admoniſh the people, that they deferre not the Baptiſme of Infants any longer then the Sunday, or other Holy day next after the childe be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approued.

And alſo they ſhal warne them, that without great cauſe, & neceſſitie, they procure not their children to be baptized at home in their houſes. And when great need ſhall compell them ſo to do, then Baptiſme ſhalbe adminiſtred on this faſhion.

Firſt, let the lawfull Miniſter, and them that be preſent, call vpon God for his grace, and ſay the Lords Prayer, if time will ſuffer. And then the childe being named by ſome one that is preſent, the ſaid lawfull Miniſter ſhall dip it in water, or powre water vpon it, ſaying theſe words.

N. **I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.**

And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized againe. But yet neuertheleſſe, if the child which is after this ſort baptized, doe afterward liue, it is expedient that it bee brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame pariſh did himſelfe baptize that child, the Congregation may be certified of the true forme of Baptiſme by him priuately before vſed: Or if the childe were baptized by any other lawfull Miniſter, that then the Miniſter of the pariſh, where the childe was borne or Chriſtened, ſhall examine and try, whether the child be

lawfully baptized or no. In which caſe, if thoſe that bring any childe to the Church, doe anſwere that the ſame childe is already baptized, then ſhall the Miniſter examine them further, ſaying,

By whom was the childe baptized?
Who was preſent when the childe was baptized?
And becauſe ſome things, Eſſential to this Sacrament, may happen to bee omitted through feare or haſte in ſuch times of extremitie: therefore I demaund further of you,
With what matter was the childe baptized?
With what wordes was the childe baptized?
Whether thinke you the childe to bee lawfully and perfectly baptized?

And if the Miniſter ſhall finde by the anſweres of ſuch as bring the childe, that all things were done as they ought to be: then ſhall not hee Chriſten the childe againe, but ſhall receiue him as one of the flocke of the true Chriſtian people, ſaying thus.

I Certifie you, that in this caſe all is well done, and according vnto due order concerning the baptizing of this childe, Which being borne in originall ſinne, and in the wrath of God, is now by the lauer of regeneration in Baptiſme, receiued into the number of the children of God, and heires of euerlaſting life: For our Lord Jeſus Chriſt doeth not deny his grace and mercie vnto ſuch Infants, but moſt louingly doeth call them vnto him, as the holy Goſpel doeth witneſſe to our comfort on this wiſe.

Mark. 10. 13. AT a certaine time they brought children vnto Chriſt that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, hee was diſpleaſed, and ſaid vnto them, Suffer little children to come vnto me, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, Whoſoeuer doeth not receiue the kingdome of God as a little childe, he ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them and bleſſed them.

After

Priuate Baptiſme.

After the Goſpel is read, the Miniſter ſhall make this exhortation vpon the words of the Goſpel.



Riends, you heare in this Goſpel the wordes of our Sauiour Chriſt, that hee commanded the children to be brought vnto him, how hee blamed thoſe that would haue kept them from him, how hee exhorted all men to follow their innocencie. We perceiue how by his outward geſture and deede, hee declared his good will toward them. For hee embraced them in his armes, hee layed his hands vpon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeue, that hee hath likewiſe fauourably receiued this preſent infant, that hee hath imbraced him with the armes of his mercie, that he hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting kingdome. Wherefore wee being thus perſwaded of the good will of our heauenly Father, declared by his Sonne Jeſus Chriſt towards this infant, let vs faithfully and deuoutly giue thankes vnto him, and ſay the Prayer which the Lord himſelfe taught, and in declaration of our faith, let vs recite the Articles conteined in our Creede.

Here the Miniſter with the Godfathers and Godmothers, ſhall ſay.

¶ Our Father which art in heauen, &c.

Then ſhall the Prieſt demaund the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay.

Doeſt thou in the name of this childe forſake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to follow and be led by them?

Anſwere.

I forſake them all.

Minister.

Doest thou in the name of this childe professe this faith, to beleeue in God the Father Almighty, maker of heauen and earth: And in Jesus Christ his onely begotten Sonne our Lord: And that hee was conceiued by the holy Ghost, borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the third day, that hee ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence he shal come againe at the end of the world to iudge the quicke and the dead: And doe you in his name beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sinnes, resurrection, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

℣ Let vs pray.

ALmighty and euerlasting God, heauenly Father, wee giue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to this infant, that hee beeing borne againe, and being made heire of euerlasting Saluation, through our Lord Jesus Christ, may continue thy seruant, and attaine thy Promise, through the same our Lorde Jesus Christ thy Sonne, who liueth and reigneth with thee in the vnitie of the same holy Spirit euerlastingly. Amen.

Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this childe hath promised by you, to forsake the deuill and all his workes, to beleeue in God, & to serue him: you must remember that it is your part and duety, to see that this infant be taught, so soone as he shal bee able to learne, What a solemne vow, pro-

mise,

niſe, and profeſſion he hath made by you. And that he may know theſe things the better, ye ſhall call vpon him to heare Sermons, and chiefly you ſhall prouide that hee may learne the Creed, the Lords Prayer, and the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know, and beleeue to his ſoules health, and that this childe may be vertuouſly brought vp, to leade a godly and a Chriſtian life, remembring alway that Baptiſme doeth repreſent vnto vs our profeſſion, which is, to follow the example of our Sauiour Chriſt, and bee made like vnto him, that as hee died and roſe againe for vs, ſo ſhould wee which are baptiſed, die from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

And ſo forth, as in Publique Baptiſme.

But if they which bring the infants to the Church, doe make ſuch vncertaine anſweres to the Prieſts queſtions, as that it cannot appeare, that the childe was baptiſed with water, In the Name of the Father, and of the Sonne, and of the holy Ghoſt: which are Eſſential parts of Baptiſme: then let the Prieſt baptize it in forme aboue written, concerning publique Baptiſme, ſauing that at the dipping of the child in the Font, he ſhal vſe this forme of words:

If thou be not already baptiſed, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ The order of Confirmation,

or laying on of handes vpon children Baptized, *and able to render an account of their Faith, according to the Catechiſme following.*

TO the ende that Confirmation may bee miniſtred to the more edifying of ſuch as ſhall receiue it (according to Saint Pauls Doctrine, who teacheth that all things ſhould bee done in the Church to the edification of the ſame) it is thought good, that none hereafter ſhall bee Confirmed, but ſuch as can ſay in their mother tongue the Articles of the Faith, the Lords prayer, and the tenne Commandements, and can alſo anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as hee ſhall appoint) ſhall by his diſcretion appoſe him in. And this order is moſt conuenient to be obſerued, for diuers conſiderations.

Firſt, becauſe that when children come to the yeres of diſcretion, and haue learned what their Godfathers and Godmothers promiſed for them in Baptiſme, they may then themſelues with their owne mouth, and with their owne conſent, openly before the Church, ratifie and confirme the ſame: and alſo promiſe that by the grace of God, they will euermore endeuour themſelues faithfully to obſerue and keepe ſuch things as they by their owne mouth and confeſsion haue aſſented vnto.

Secondly, foraſmuch as Confirmation is miniſtred to them that be baptized, that by impoſition of hands and prayer, they may receiue ſtrength and defence againſt all temptations to ſinne, and the aſſaults of the world and the deuill, it is moſt meete to be miniſtred when children come to that age, that partly by the frailty of their owne fleſh, partly by the aſſaults of the world and the deuill, they begin to be in danger to fall into ſundry kinds of ſinne.

Thirdly,

Thirdly, for that it is agreeable with the vſage of the Church in times paſt: whereby it was ordained that Confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſts Religion, ſhould openly profeſſe their owne faith, and promiſe to be obedient vnto the will of God.

And that no man ſhall thinke that any detriment ſhall come to children by deferring of their Confirmation, hee ſhall knowe for trueth, that it is certaine by Gods word, that children being baptized, haue all things neceſſary for their ſaluation, and be vndoubtedly ſaued.

¶ A Catechiſme, that is to ſay, An inſtruction to be learned of euery childe, before he be brought to be Confirmed by the Biſhop.

Queſtion.

WHat is your name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere.

My Godfathers and Godmothers in my Baptiſme, wherein I was made a member of Chriſt, the childe of God, and an inheritour of the kingdome of heauen.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwere.

They did promiſe and vowe three things in my name.

Firſt, that I ſhould forſake the deuil and all his workes, the pompes, and vanities of the wicked world, and all the ſinfull luſtes of the fleſh. Secondly, that I ſhould beleeue all the Articles of the Chriſtian faith. And thirdly, that I ſhould keepe Gods holy will and Commandements, and walke in the ſame all the dayes of my life.

Queſtion.

Doeſt thou not thinke that thou art bound to beleeue, and to doe as they haue promiſed for thee?

Anſwere.

Yes verily: and by Gods helpe ſo I will. And I heartily thanke our heauenly Father, that hee hath called mee to this ſtate of Saluation, through Jeſus Chriſt our Sauiour. And I pray God to giue me his grace, that I may continue in the ſame vnto my liues ende.

Queſtion.

Rehearſe the Articles of thy beliefe.

Anſwere.

I Beleeue in God the Father almightie, maker of heauen and earth. And in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgine Mary, ſuffered vnder Pontius Pilate, Was crucified, dead and buried, hee deſcended into hell, the third day he roſe againe from the dead, he aſcended into heauen, and ſitteth at the right hand of God the Father Almightie: From thence hee ſhall come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgiuenes of ſinnes, the reſurrection of the body, and the life euerlaſting. Amen.

Queſtion.

What doeſt thou chiefly learne in theſe Articles of thy beliefe?

Anſwere.

Anſwere.

Firſt, I learne to beleeue in God the Father, who hath made me and all the world.

Secondly in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghoſt, who ſanctifieth mee and all the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keepe Gods Commandements. Tell me how many there be?

Anſwere.

Tenne.

Queſtion.

Which be they?

Anſwere.

THE ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of bondage.

i. Thou ſhalt haue none other gods but me.

ii. Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them. For I the Lord thy God am a ielous God, and viſit the ſinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and ſhew mercie vnto thouſands in them that loue me, and keepe my Commandements.

iii. Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabboth day. Sixe dayes ſhalt thou labour, and do all that thou haſt to do, but the ſeuenth day is the Sabboth of the Lord thy God. In

it thou shalt doe no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy mayde seruant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherefore the Lorde blessed the seuenth day, and hallowed it.

v. Honour thy father & thy mother, that thy dayes may be long in the land, which the Lord thy God giueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnes against thy neighbour.

x. Thou shalt not couet thy neigbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his mayd, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these Commaundements?

Answere.

I learne two things: My duety towards God, and my duety towards my neighbour.

Question.

What is thy duety towards God?

Answere.

My duety towards God is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to giue him thankes, to put my whole trust in him, to call vpon him, to honour his holy Name and his worde, and to serue him truely all the dayes of my life.

Question.

What is thy duety towards thy neighbour?

Answere.

Anſvvere

My duety towards my neighbour, is to loue him as my ſelfe, and to doe to all men, as I would they ſhould doe vnto me. To loue, honour, and ſuccour my father and mother. To honour and obey the King and his miniſters. To ſubmit my ſelfe to all my gouernours, teachers, ſpirituall Paſtours and Maſters. To order my ſelfe lowly and reuerently to all my betters. To hurt no body by word or deede. To bee true and iuſt in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and ſtealing, and my tongue from euill ſpeaking, lying, and ſlandering. To keepe my body in temperance, ſoberneſſe, and chaſtitie. Not to couet nor deſire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duety in that ſtate of life, vnto the which it ſhall pleaſe God to call me.

Queſtion.

My good childe knowe this, that thou art not able to doe theſe things of thy ſelfe, nor to walke in the Commaundements of God, and to ſerue him, without his ſpeciall Grace, which thou muſt learne at all times to call for by diligent prayer. Let mee heare therefore if thou canſt ſay the Lords prayer.

Anſvvere.

OUr Father which art in heauen, Hallowed bee thy Name. Thy kingdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: But deliuer vs from euill. Amen.

Queſtion.

What deſireſt thou of God in this Prayer?

Anſvvere.

I deſire my Lord God our heauenly Father, Who is the giuer

giuer of all goodneſſe, to ſend his grace vnto mee, and to all people, that wee may worſhip him, ſerue him, and obey him, as we ought to doe. And I pray vnto God, that he will ſend vs all things that be needfull, both for our ſoules and bodies, and that hee will bee mercifull vnto vs, and forgiue vs our ſinnes, and that it will pleaſe him to ſaue and defend vs in all dangers ghoſtly and bodily, and that hee will keepe vs from all ſinne and wickedneſſe, and from our ghoſtly enemie, and from euerlaſting death. And this I truſt hee will doe of his mercie and goodneſſe, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwere.

Two onely as generally neceſſary to ſaluation, that is to ſay, Baptiſme, and the Supper of the Lord.

Queſtion.

What meaneſt thou by this word Sacrament?

Anſwere.

I meane an Outward and viſible ſigne, of an Inward and ſpirituall Grace, giuen vnto vs, ordeined by Chriſt himſelfe, as a meanes whereby we receiue the ſame, and a pledge to aſſure vs thereof.

Queſtion.

How many parts be there in a Sacrament?

Anſwere.

Two: the Outward viſible ſigne, and the Inward ſpirituall Grace.

Queſtion.

What is the outward viſible ſigne, or forme in Baptiſme?

Anſwere.

Answere.

water: wherein the person baptized is dipped, or sprinkled with it, In the Name of the Father, and of the Sonne, and of the holy Ghost.

Question.

What is the Inward and spirituall Grace?

Answere.

A death vnto sinne, and a new-birth vnto Righteousnesse: for being by nature borne in sinne, and the children of wrath, we are hereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answere.

Repentance, whereby they forsake sinne: and faith, whereby they stedfastly beleeue the promises of God, made to them in that Sacrament.

Question.

Why then are Infants baptized, when by reason of their tender age, they cannot performe them?

Answere.

Yes: they doe performe them by their Sureties, who promise and vow them both in their names: which when they come to age, themselues are bound to performe.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answere.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which we receiue thereby.

Question.

What is the outward part, or signe of the Lords Supper?

Answere.

Anſwere.

Bread and wine, which the Lord hath commanded to be receiued.

Queſtion.

What is the inward part, or thing ſignified?

Anſwere.

The Body and Blood of Chriſt, which are verily and in deede taken and receiued of the faithfull in the Lordes Supper.

Queſtion.

What are the benefits whereof we are partakers thereby?

Anſwere.

The ſtrengthning and refreſhing of our ſoules by the body and blood of Chriſt, as our bodies are by the Bread and wine.

Queſtion.

What is required of them which come to the Lordes Supper?

Anſwere.

To examine themſelues whether they repent them truely of their former ſinnes, ſtedfaſtly purpoſing to leade a newe life, haue a liuely faith in Gods mercie through Chriſt, with a thankefull remembrance of his death, and be in charitie with all men.

So ſoone as the children can ſay in their mother tongue the Articles of the Faith, the Lords prayer, the tenne Commandements, and alſo can anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as hee ſhall appoint) ſhall by his diſcretion appoſe them in: then ſhall they be brought to the Biſhop by one that ſhall be his Godfather, or Godmother, that euery childe may haue a witneſſe of his Confirmation. And the Biſhop ſhall confirme them on this wiſe.

Confirma-

Confirmation, or laying on of handes.

OUr helpe is in the Name of the Lord.

Answere.

Which hath made Heauen and Earth.

Minister.

Blessed be the Name of the Lord.

Answere.

Henceforth world without end.

Minister.

Lord heare our prayers.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmightie and euerliuing God, who hast vouchsafed to regenerate these thy seruants by Water and the holy Ghost, & hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, wee beseech thee, O Lord, With the holy Ghost the Comforter, and dayly encrease in them thy manifolde gifts of Grace, the Spirit of Wisedom and vnderstanding, the Spirit of counsaile and ghostly strength, the Spirit of knowledge and true godlinesse, and fulfill them (O Lord) With the Spirit of thy holy feare. Amen.

Then

Confirmation.

Then the Biſhop ſhall lay his hand vpon euery childe ſeuerally, ſaying,

Defend, O Lord, this childe with thy heauenly Grace, that he may continue thine for euer, and dayly increaſe in thy holy ſpirit more and more, vntill hee come vnto thy euerlaſting Kingdome. Amen.

Then ſhall the Biſhop ſay.

¶ Let vs pray.



Almighty and euerliuing God, which makeſt vs both to will, and to doe thoſe things that be good and acceptable vnto thy Maieſtie, wee make our humble ſupplications vnto thee for theſe children, vpon whom (after the example of the holy Apoſtles) wee haue layde our hands, to certifie them (by this Signe) of thy fauour and gracious goodneſſe toward them: Let thy Fatherly hand, We beſeech thee, euer be ouer them: Let thy holy Spirit euer be with them, and ſo leade them in the knowledge and obedience of thy Word, that in the end they may obtaine the euerlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt, liueth and reigneth one God, world without end. Amen.

Then the Biſhop ſhall bleſſe the children, ſaying thus.

The bleſſing of God Almighty, the Father, the Sonne, and the holy Ghoſt, be vpon you, and remaine with you for euer. Amen.

The Curate of euery Pariſh, or ſome other at his appointment, ſhall diligently vpon Sundayes and Holy dayes, halfe an houre before Euenſong, openly in the Church, inſtruct and examine ſo many children of his pariſh ſent vnto him as the time will ſerue, and as he ſhall thinke conuenient, in ſome part of this Catechiſme.

And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their children, ſeruants and prentiſes, (which haue not learned their Catechiſme) to come to the Church

Church at the time appointed, and obediently to heare, and bee ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whensoeuer the Bishop shall giue knowledge for children to be brought before him to any conuenient place for their Confirmation, then shall the Curate of euery parish, either bring or send in writing the names of all those children of his parish, which can say the Articles of the Faith, the Lords prayer, and the ten Commandements, and also how many of them can answere to the other questions conteined in this Catechisme.

And there shall none be admitted to the holy Communion, vntill such time as hee can say the Catechisme, and be confirmed.

The forme of solemnization of *Matrimonie.*

First, the Banes must be asked three seuerall Sundayes or Holy dayes in the time of Seruice, the people being present after the accustomed maner.

And if the persons that should be married, dwell in diuers parishes, the Banes must be asked in both parishes: and the Curate of the one parish shall not solemnize Matrimonie betwixt them, without a Certificate of the Banes being thrice asked, from the Curate of the other parish.

At the day appointed for solemnization of Matrimonie, the persons to be married, shall come into the body of the Church, with their friends and neighbours. And there the Priest shall say thus.

DEarely beloued friends, We are gathered together heere in the sight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable estate, instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs the mystical vnion that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to bee enterprised nor taken in hand vnaduisedly, lightly, or wantonly, to satisfie mens carnall lustes and appetites, like brute beastes that haue no vnderstanding, but reuerently, discreetely,

discreetely, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordeined. One was the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordeined for a remedie against sinne, and to auoyd fornication, that such persons as haue not the gift of continencie, might marrie, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe, and comfort, that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy estate these two persons present come now to bee ioyned. Therefore if any man can shew any iust cause, why they may not lawfully be ioyned together, let him now speake, or else hereafter for euer hold his peace.

And also speaking vnto the persons that shall be married, he shall say.

I Require and charge you (as you will answere at the dreadful day of Iudgement, when the secrets of all hearts shall be disclosed) that if either of you doe know any impediment, why yee may not bee lawfully ioyned together in Matrimonie, that yee confesse it. For be ye well assured, that so many as bee coupled together otherwise then Gods word doeth allow, are not ioyned together by God, neither is their Matrimonie lawfull.

At which day of mariage, if any man do alledge and declare any impediment, why they may not bee coupled together in Matrimony, by Gods Lavv or the lavves of this Realme, & vvill be bound, and sufficient sureties vvith him to the parties, or els put in a caution to the full value of such charges as the persons to be married doe sustaine, to prooue his allegation: then the solemnization must be deferred, vnto such time as the trueth be tried. If no impediment be alledged, then shall the Curate say vnto the man.

N. Wilt thou haue this Woman to thy Wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou loue her, comfort her, honour, and keepe her in sickness & in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The

The man ſhall anſwere.

I will.

Then ſhall the prieſt ſay vnto the woman.

N. WIlt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou obey him, and serue him, loue, honour, and keepe him in sickenesse and in health? and forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

The woman ſhall anſwere.

I will.

Then ſhall the Miniſter ſay.

Who giueth this woman to be married to this man?

And the Miniſter receiuing the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo either to giue their troth to other, the man firſt ſaying.

I N. take thee N. to my wedded wife, to haue and to hold, from this day forward, for better, for worſe, for richer, for poorer, in sickenesse and in health, to loue, and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

Then ſhall they looſe their hands, and the woman taking againe the man by the right hand, ſhall ſay.

I N. take thee N. to my wedded husband, to haue and to hold from this day forward, for better for worſe, for richer, for poorer, in sickenesse and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy Ordinance: and thereto I giue thee my troth.

Then ſhall they againe looſe their hands, and the man ſhall giue vnto the woman a Ring, laying the ſame vpon the booke, with the accuſtomed duety to the Prieſt and Clarke. And the Prieſt taking the Ring, ſhall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Prieſt, ſhall ſay.

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of holy Ghoſt. Amen.

Then the man leauing the Ring vpon the fourth finger of the womans left hand the Miniſter ſhall ſay.

Let

Of Matrimonie.

¶ Let vs pray.

O Eternall God, Creatour and preſeruer of all mankinde, giuer of all Spirituall grace, the authour of euerlaſting life, ſend thy bleſſing vpon theſe thy ſeruants, this man and this woman, whom we bleſſe in thy Name, that as Iſahac and Rebecca liued faithfully together, ſo theſe perſons may ſurely performe and keepe the vow and couenant betwixt them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Ieſus Chriſt our Lord, Amen.

Then ſhall the Prieſt ioyne their hands together, and ſay.

Thoſe whom God hath ioyned together, let no man put aſunder.

Then ſhall the Miniſter ſpeake vnto the people.

FOraſmuch as N. and N. haue conſented together in holy Wedlocke, and haue witneſſed the ſame before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the ſame by giuing and receiuing of a Ring, and by ioyning of hands: I pronounce that they be man and wife together. In the Name of the Father, of the Sonne, and of the holy Ghoſt. Amen.

And the Miniſter ſhall adde this bleſsing.

GOd the Father, God the Sonne, God the holy Ghoſt, bleſſe, preſerue, and keep you, the Lord mercifully with his fauour look vpon you, and ſo fill you with all Spirituall benediction and Grace, that you may ſo liue together in this life, that in the world to come you may haue life euerlaſting. Amen.

Then the Miniſter or Clearkes going to the Lords Table, ſhall ſay or ſing this Pſalme following.

Beati omnes Pſal. 128.

BLeſſed are all they that feare the Lord: and walke in his wayes.

For thou ſhalt eate the labour of thy handes: O well is thee, and happie ſhalt thou be.

Thy wife ſhall be as the fruitfull Vine: vpon the walles of thy houſe.

Thy

Thy children like the Olive branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: World without end. Amen.

Or els this Psalme.

GOd be merciful vnto vs, and blesse vs: and shew vs the light of his countenance, and bee mercifull vnto vs. Deus misereatur. Psal. 67.

That thy way may bee knowen vpon the earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, & gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God, euen our owne God, shall giue vs his blessing.

God shall blesse vs: and all the endes of the world shall feare him.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say.

Lord haue mercie vpon vs.

Answere.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Minister.

O Lord saue thy seruant, and thy handmaid.

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them a towre of strength.

Answere.

From the face of their enemy.

Minister.

O Lord heare our prayer.

Answere.

And let our crie come vnto thee.

Minister.

O God of Abraham, God of Isaac, God of Iacob, blesse these thy seruants, and sow the seede of eternall life in their minds, that whatsoeuer in thy holy worde they shall profitably learne, they may in deede fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou didest send thy blessing vpon Abraham & Sara, to their great comfort: So vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

This prayer next following, shall be omitted, where the woman is past child-birth.

O Mercifull Lord and heauenly Father, by whose gracious gift mankinde is increased: Wee beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue, and honestie, that they may see their childrens children, vnto the third and fourth generation, vnto thy praise and honour, through

through Jesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint that out of man (created after thine owne image & similitude) woman should take her beginning: and knitting them together, didst teach that it should neuer bee lawfull to put asunder those, whom thou by Matrimonie hadst made one: O God, which hast consecrated the state of Matrimonie to such an excellent Mystery, that in it is signified & represented the spirituall mariage & vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy word, (as Christ did loue his spouse the Church, who gaue himselfe for it, louing & cherishing it, euen as his owne flesh) and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a follower of holy and godly matrons. O Lord, blesse them both, and grant them to inherite thy euerlasting kingdome, through Jesus Christ our Lord. Amen.

Then shall the priest say.

ALmighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in mariage: powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

Then shall begin the Communion. And after the Gospel, shall be said a Sermon, wherein ordinarily (so oft as there is any mariage) the office of man and wife shall bee declared, according to holy Scripture. Or, if there be no Sermon, the Minister shall reade this that followeth.

ALl yee which be married, or which intend to take the holy estate of Matrimonie vpon you, heare what holy Scripture doeth say as touching the duetie of husbands towardes their wiues, and wiues towards their husbands.

Saint Paul in his Epistle to the Ephesians the fift Chapter, doeth giue this commandement to all married men, Ye husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that hee might make it vnto himselfe a glorious congregation, not hauing spot or wrinckle, or any such thing, but that it should bee holy and blameleſſe. So men are bound to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the congregation: for wee are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall bee one flesh. This mysterie is great: but I speake of Christ, and of the congregation. Neuertheleſſe, let euery one of you so loue his owne wife euen as himselfe.

Colos. 3. Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that bee married, Ye men loue your wiues, and be not bitter vnto them.

1. Peter 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, saith vnto all men that are married, Yee husbands, dwell with your wiues according to knowledge, giuing honor vnto the wife as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindered.

Hitherto ye haue heard the duetie of the husband toward the wife. Now likewise ye wiues, heare and learne your duties towards your husbands, euen as it is plainely set foorth in holy Scripture.

Ephes. 5. Saint Paul, in the forenamed Epistle to the Ephesians, teacheth you thus: Ye women, submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauiour of the whole body.

Therefore as the Church or Congregation is subiect vnto Christ, So likewise let ỹ wiues also be in subiection vnto their owne husbands in all things. And againe he saith, Let the

wife

wife reuerence her husband. And in his Epistle to the Colossians, S. Paul giueth you this short lesson, Ye Wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord.

Saint Peter also doeth instruct you very godly, thus saying, Let Wiues be subiect to their owne husbands, so that if any obey not the Word, they may bee Wonne Without the Word, by the conuersation of the Wiues, While they beholde your chaste conuersation coupled With feare. Whose apparell let it not bee outward, With braided haire, and trimming about With gold, either in putting on of gorgeous apparell: but let the hid man Which is in the heart, be Without all corruption, so that the spirit bee milde and quiet, Which is a precious thing in the sight of God. For after this maner in the old time did the holy Women, Which trusted in God, apparell themselues, being subiect to their owne husbands: as Sara obeyed Abraham, calling him Lord, Whose daughters yee are made doing Well, and not being dismayed With any feare.

The new married persons, the same day of their marriage, must receiue the holy Communion.

The order for the visitation *of the sicke.*

The Priest entring into the sicke persons house, shall say.

Peace be in this house, and to all that dWell in it.

When he commeth into the sicke mans presence, hee shall say kneeling downe.

REmember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people Whome thou hast redeemed With thy most precious blood, and bee not angrie With vs for euer.

The visitation of the sicke.

Lord haue mercy vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
Our Father Which art in heauen, &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Minister.

O Lord saue thy seruant.

Answere.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue none aduantage of him.

Answere.

Nor the wicked approch to hurt him.

Minister.

Be vnto him, O Lord, a strong towre.

Answere.

From the face of his enemie.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Minister.

LOrd looke downe from heauen, behold, visite and relieue this thy seruant. Looke vpon him with the eyes of thy mercie, giue him comfort and sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

HEare vs Almightie and most mercifull God and Sauiour, extend thy accustomed goodnesse to this thy seruant, which is grieued with sickenesse: visite him, O Lorde, as thou diddest visite Peters Wiues mother, and the Captaines seruant.

So

So visite and restore to this sicke person his former health, if it be thy will, or els giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting.

Then shall the Minister exhort the sicke person after this forme or other like.

DEarely beloued, know this, that Almighty God is the Lord of life and death, and ouer al things to them pertaining, as youth, strength, health, age, weakenesse, and sickenesse. Wherefore, whatsoeuer your sickenesse is, know you certainely that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it be to trie your patience for the example of other, and that your faith may bee found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endlesse felicitie, or elle it bee sent vnto you to correct and amend in you whatsoeuer doeth offend the eyes of your heauenly Father: know you certainly, that if you truely repent you of your sinnes, and beare your sickenesse patiently, trusting in Gods mercie, for his deare Sonne Jesus Christes sake, and render vnto him humble thankes for his Fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

If the person visited be very sicke, then the Curate may ende his exhortation in this place.

Take therefore in good worth the chastisment of the Lord. For whom the Lord loueth, hee chastiseth: yea, as Saint Paul saith, he scourgeth euery sonne which hee receiueth. If yee endure chastisement, hee offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction, whereof all true children are partakers, then are yee bastards, & not children. Therefore seeing that when our carnall fathers do correct vs, we reuerently obey them: shall we not now much rather be obedient to our spiritual Father, and so liue? And they

for a few dayes doe chastise vs after their owne pleasure: but he doeth chastise vs for our profit, to the intent he may make vs partakers of his holinesse. These wordes (good brother) are Gods wordes, and written in holy Scripture for our comfort and instruction, that we should patiently & with thankesgiuing beare our heauenly Fathers correction, whensoeuer by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesses. For he himselfe went not vp to ioy, but first he suffered paine, hee entred not into his glory, before he was crucified. So truely our way to eternall ioy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that wee may rise againe from death, and dwell with him in euerlasting life. Now therefore taking your sicknesse, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made vnto GOD in your baptisme. And forasmuch as after this life, there is a count to bee giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both toward God & man, so that accusing and condemning your selfe for your owne faults, you may find mercy at our heauenly Fathers hand for Christs sake, and not bee accused and condemned in that fearefull iudgement. Therefore I shall shortly rehearse the Articles of our faith, that you may know whether you doe beleeue as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the faith, saying thus,

Doest thou beleeue in God the Father almightie, &c.

As it is in Baptisme.

Then shall the Minister examine whether he be in charitie with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where he hath done iniury or wrong to any man, that hee make amends to the vttermost of his power. And if he haue not afore disposed his goods, let him then make his Will, and also declare his debts, what hee oweth,

and

and what is owing vnto him, for discharging of his conscience, and quietnesse of his Executors. But men must be oft admonished that they set an order for their temporall goods and landes, when they be in health.

These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget nor omit to mooue the sicke person (and that most earnestly) to liberalitie toward the poore.

Here shall the sicke person make a speciall confession, if he feele his conscience troubled with any weighty matter. After which confession, the Priest shall absolue him after this fort.

OUr Lord Jesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercy forgiue thee thine offences: and by his authoritie committed to mee, I absolue thee from all thy sinnes, in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And then the Priest shall say the Collect following.

Let vs pray.

OMost mercifull God, which according to the multitude of thy mercies, doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him (most louing Father) whatsoeuer hath beene decayed by the fraud and malice of the deuil, or by his owne carnall will and frailenesse, preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, asswage his paine, as shall bee seene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearely beloued sonne Jesus Christ. Amen.

Then

The visitation of the sicke.

Then shall the Minister say this Psalme.

In te Domine speraui. Psal. 71.



IN thee, O Lord, haue I put my trust, let mee neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, incline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I beene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my prayse shall be alway of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy prayse: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against mee, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from mee, O God: my God, haste thee to helpe me.

Let them be confounded and perish, that are against my soule: let them bee couered with shame and dishonour, that seeke to doe me euill.

As for mee, I will patiently abide alway: and will prayse thee more and more.

My mouth shal dayly speake of thy righteousnesse and saluation: for I know no end thereof.

I will

I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught mee from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forsake mee not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet didst thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought mee to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnes, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse, all the day long: for they are confounded, and brought vnto shame that seeke to doe me euill.

Glory be to the Father, &c.

As it was in the beginning, &c.

Adding this.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs wee beseech thee, O God.

Then shall the Minister say.

THe Almighty Lord, which is a most strong towre to all them that put their trust in him, to whome all things in heauen, in earth, and vnder the earth doe bow and obey, bee now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but onely the name of our Lord Iesus Christ. Amen.

The Communion of the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes, and ſickeneſſes, and euer vncertaine what time they ſhall depart out of this life: therefore to the intent they may be alwayes in a readineſſe to die whenſoeuer it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time exhort their Pariſhioners, to the of receiuing (in the Church) of the holy Communion of the body & blood of our Sauiour Chriſt: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then he muſt giue knowledge ouer night, or els earely in the morning, to the Curate, ſignifying alſo how many be appointed to communicate with him: and hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the communion with the ſicke perſon, with all things neceſſary for the ſame, hee ſhall there miniſter the holy Communion.

The Collect.

ALmighty euerliuing God, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: We beſeech thee to haue mercie vpon this thy ſeruant viſited with thine hand, and to grant that he may take his ſickneſſe patiently, and recouer his bodily health (if it be thy gracious will) and whenſoeuer his ſoule ſhall depart from the body, it may be without ſpot preſented vnto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Hebr. 12. MY ſonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him hee correcteth: Yea, and hee ſcourgeth euery ſonne whom hee receiueth.

The

The Communion of the ſicke.

The Goſpel.

VErily, verily I ſay vnto you, hee that heareth my word, and beleeueth on him that ſent mee, hath euerlaſting life, and ſhall not come into damnation, but paſſeth from death vnto life. Iohn 5.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that be appointed to communicate with the ſicke.

¶ But if a man either by reaſon of extremitie of ſickeneſſe, or for want of warning in due time to the Curate, or for lacke of companie to receiue with him, or by any other iuſt impediment, doe not receiue the Sacrament of Chriſtes body and blood: then the Curate ſhall inſtruct him, that if hee doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefites hee hath thereby, and giuing him heartie thankes therefore, he doeth eate and drinke the body and blood of our Sauiour Chriſt profitably to his ſoules health, although he doe not receiue the Sacrament with his mouth.

¶ When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme, **In thee, O Lord, haue I put my truſt,** and goe ſtraight to the Communion.

¶ In the time of Plague, Sweat, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may alonely communicate with him.

The

¶ The order for the buriall of the dead.

The prieſt meeting the corps at the Church ſtile, ſhall ſay, or els the prieſt and Clearkes ſhall ſing, and ſo goe either into the Church, or towards the graue.

Iohn 11. I Am the reſurrection and the life (ſaith the Lord.) hee that beleeueth in mee, yea though hee were dead, yet ſhall he liue. And whoſoeuer liueth, and beleeueth in me, ſhall not die for euer.

Iob 19. I Know that my Redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhall behold him, not with other, but with theſe ſame eyes.

1. Tim. 6. Iob 1. WE brought nothing into this world, neither may we cary any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaſeth the Lord, ſo commeth things to paſſe: Bleſſed be the Name of the Lord.

When they come to the graue, while the corps is made ready to bee layed into the earth, the prieſt ſhall ſay, or the prieſt and Clearkes ſhall ſing:

Iob 14. MAn that is borne of a woman, hath but a ſhort time to liue, and is ful of miſery. He commeth vp, and is cut downe like a flowre, hee fleeth as it were a ſhadow, and neuer continueth in one ſtay. In the midſt of life we be in death: of whom may we ſeek for ſuccour but of thee, O Lord, which for our ſinnes iuſtly art diſpleaſed? Yet O Lord God moſt holy, O Lord moſt mighty, O holy & moſt mercifull Sauiour, deliuer vs not into the bitter paines of eternal death. Thou knoweſt Lord, the ſecrets of our hearts, ſhut not vp thy mercifull eyes to our prayers: but ſpare vs Lord moſt holy, O God moſt mighty, O holy and mercifull Sauiour,

At the buriall of the dead.

Sauiour, thou most worthy Iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

Then while the earth shall be cast vpon the body by some standing by, the Priest shall say.



FOrasmuch as it hath pleased Almighty God of his great mercie to take vnto himselfe the soule of our deare brother here departed, We therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body, that it may be like vnto his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

Then shall be said or sung.



I heard a voyce from heauen, saying vnto mee, Write, From henceforth blessed are the dead, which die in the Lord. Euen so sayeth the spirit, that they rest from their labours.

Then shall follow this Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.



Christ is risen from the dead, and become the first fruites of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all bee made aliue, but euery man in his owne order. The first is Christ, then they that are Christs at his comming. Then commeth the ende, when hee hath deliuered vp the kingdome to God the Father, when he hath put downe all rule, and all authoritie and power. For he must reigne til he haue put all his enemies vnder his feete. The last enemie that shal be destroyed, is death. For he hath put all things vnder his feete. But

When

when he sayeth, All things are put vnder him: it is manifest that he is excepted that hath put all things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe bee subiect vnto him that put all things vnder him, that God may be all in all. Els What doe they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stand we alway then in ieopardie? By our reioycing which I haue in Christ Iesu our Lord, I die dayly. That I haue fought with beasts at Ephesus after the maner of men, What aduantageth it mee, if the dead rise not againe? Let vs eate and drinke, for to morow wee shall die. Bee not ye deceiued, euill words corrupt good maners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, How arise the dead? With What body shall they come? Thou foole, that which thou sowest, is not quickened except it die. And What sowest thou? Thou sowest not that body that shall bee, but bare corne, as of Wheate or some other: but God giueth it a body at his pleasure, to euery seede his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beastes, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestrial is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a spirituall body. There is a naturall body, and there is a spirituall body: As it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthie. The second man is the Lord from heauen, heauenly. As is the

earthie,

earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthy, so shall wee beare the image of the heauenly. This say I brethren, that flesh and blood cannot inherit the kingdome of God, neither doeth corruption inherite incorruption. Behold, I shew you a mysterie, We shal not all sleepe: but we shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and we shall bee changed: For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is written: Death is swallowed vp into victory: Death, Where is thy sting? Hell, Where is thy victory? The sting of death is sinne, and the strength of sinne is the Law. But thankes be vnto God, which hath giuen vs victory through our Lord Jesus Christ. Therefore my deare brethren, bee yee stedfast and vnmooueable, alwayes rich in the worke of the Lord, forasmuch as yee know how that your labour is not in vaine in the Lord.

The Lesson ended, the priest shall say.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

The Priest.

ALmighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they bee deliuered from the burden of the flesh, bee in ioy and felicitie: Wee giue thee hearty thankes, for that it hath pleased thee to deliuer this N. our brother out of the miseries of

this sinnefull World, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy Kingdome, that We with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.



Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in Whom whosoeuer beleeueth, shall liue, though he die, and whosoeuer liueth and beleeueth in him, shal not die eternally, Who also taught vs (by his holy Apostle Paul) not to be sory as men without hope, for them that sleepe in him: We meekely beseech thee (O Father) to raise vs from the death of sinne, vnto the life of Righteousnesse, that when wee shall depart this life, wee may rest in him, as our hope is, this our brother doeth, and that at the generall Resurrection in the last day, wee may bee found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shall then pronounce to all that loue and feare thee, saying, Come yee blessed children of my Father, receiue the kingdome prepared for you from the beginning of the World. Grant this, Wee beseech thee, O merciful Father, through Jesus Christ our Mediatour and Redeemer. Amen.

¶ The thankesgiuing of women after childbirth, commonly called, *The Churching of women.*

¶ The woman ſhall come into the Church, and there ſhall kneele downe in ſome conuenient place, nigh vnto the place where the Table ſtandeth, and the Prieſt ſtanding by her, ſhall ſay theſe words, or ſuch like, as the caſe ſhall require.

FOraſmuch as it hath pleaſed Almightie God of his goodneſſe to giue you ſafe deliuerance, and hath preſerued you in the great danger of childbirth: yee ſhall therefore giue heartie thankes vnto God, and pray.

Then ſhall the Prieſt ſay this Pſalme.

I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe. Pſal. 121.

My helpe commeth euen from the Lord: which hath made heauen and earth.

Hee will not ſuffer thy foote to be mooued: and hee that keepeth thee, will not ſleepe.

Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

The Lord himſelfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne ſhall not burne thee by day: nor the Moone by night.

The Lord ſhall preſerue thee from all euill: yea, it is euen hee that ſhall keepe thy ſoule.

The Lord ſhall preſerue thy going out, and thy comming in: from this time foorth for euermore.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall bee: World without end, Amen.

Churching of women.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
Our Father which art in heauen, &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

which putteth her trust in thee.

Priest.

Be thou vnto her a strong tower.

Answere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.



Almightie God, which hast deliuered this woman thy seruant from the great paine and perill of childbirth: graunt wee beseech thee most merciful Father, that she, through thy helpe, may both faithfully liue, & walke in her vocation, according to thy will, in this life present, and also may bee partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

The woman that commeth to giue her thankes, must offer accustomed offerings: and if there be a Communion, it is conuenient that she receiue the holy Communion.

A Com-

¶ A Commination against sinners, with certaine Prayers to be vsed diuers times in the yeere.

After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letanie shalbe said after the accustomed maner. Which ended, the Priest shall goe into the pulpit, and say thus.

BRethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this World, that their soules might bee saued in the day of the Lord: and that other admonished by their example, might bee the more afraide to offend.

In the stead whereof, vntill the said discipline may bee restored againe, (which thing is much to bee wished) it is thought good, that at this time (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxviii. Chapter of Deuteronomie, and other places of Scripture: and that ye should answere to euery sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which yee affirme with your owne mouthes the curse of God to be due.

CUrsed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftesman, and putteth it in a secret place to worship it.

And the people shall answere and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

A Commination.

Minister.

Cursed is he that remoueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Cursed is hee that maketh the blinde to goe out of his way.

Answere.

Amen.

Minister.

Cursed is he that letteth in Iudgement the right of the stranger, of them that be fatherlesse, and of widowes.

Answere.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Answere.

Amen.

Minister.

Cursed is he that lieth with his neighbors wife.

Answere.

Amen.

Minister.

Cursed is hee that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Minister.

Cursed is hee that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours, and adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answere.

Amen.

Minister.

A Commination

Minister.

NOw seeing that all they be accursed (as the Prophet Dauid beareth witnesse) which doe erre and goe astray from the Commandements of God, let vs (remembring the dreadfull Iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God, with all contrition and meekenesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring foorth worthy fruits of penance. For now is the Axe put vnto the roote of the trees, so that euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. It is a fearefull thing to fall into the handes of the liuing God: Hee shall powre downe raine vpon the sinners, snares, fire, and brimstone, storme and tempest, this shall be their portion to drinke. For loe, the Lord is commen out of his place, to visite the wickednesse of such as dwell vpon the earth. But who may abide the day of his comming? who shall be able to endure when he appeareth? His fanne is in his hand, and he will purge his floore, and gather his wheat into the barne, but he will burne the chaffe with vnquenchable fire. The day of the Lord commeth as a theefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauailing with childe, and they shall not escape. Then shal appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubburnnesse of their heart, haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, when hee called them continually to repentance. Then shall they call vpon me (saith the Lord) but I will not heare, they shall seeke me earely, but they shall not finde mee, and that because they hated knowledge, & receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knocke, when the doore shall bee shut, and too late to cry

Psal. 119.

Matth. 3.

Hebr. 11.

Psal. 11.

Esay 26.

Mala. 3.

Matth. 3.

1. Thes. 5.

Rom. 2.

Prou. 1.

for

for mercy, When it is the time of iustice. O terrible voyce of most iust Iudgement, Which shall be pronounced vpon them,
Matt. 25. When it shall be said vnto them, Goe ye cursed into the fire euerlasting, which is prepared for the deuill and his angels.
2. Cor. 6. Therefore brethren, take wee heed betime, While the day of Saluation lasteth, for the night commeth, When none can
Iohn 9. worke: but let vs While we haue the light, beleeue in the light, and walke as the children of the light, that we be not cast into
Matth. 25 the vtter darkenes, Where is weeping and gnashing of teeth. Let vs not abuse the goodnes of God, Which calleth vs mercifully to amendment, and of his endlesse pitie promiseth vs forgiuenesse of that which is past, if (With a whole minde and
Esai 1. true heart) We returne vnto him. For though our sinnes bee as red as scarlet, they shall be as White as snow: and though they be like purple, yet shal they be as White as wooll. Turne
Ezek. 28. you cleane (saith the Lord) from all your Wickednesse, and your sinne shall not be your destruction. Cast away from you al your vngodlines that ye haue done, make you new hearts, and a new spirit. Wherefore Wil ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God: turne you then, & ye shall liue. Although
1. Iohn 2. We haue sinned, yet haue wee an Aduocate With the Father, Iesus Christ the righteous, and he it is that obtaineth grace
Esay 53. for our sinnes. For hee Was Wounded for our offences, and smitten for our Wickednesse. Let vs therefore returne vnto him, Who is the mercifull receiuer of all true penitent sinners, assuring our selues that hee is ready to receiue vs, and most Willing to pardon vs, if Wee come vnto him With faithfull repentance, if Wee Will submit our selues vnto him, and from henceforth Walke in his Wayes, if Wee Will take his
Matth. 11. easie yoke and light burden vpon vs, to follow him in lowlinesse, patience and charitie, and bee ordered by the gouernance of his holy Spirit, seeking allwayes his glory, and seruing him duely in our vocation, With Thankesgiuing. This if Wee doe, Christ Will deliuer vs from the curse of the Lawe, and from the extreme malediction Which shall light vpon them that shall bee set on the left hand, and hee Will
Matth. 25. set vs on his Right-hand, and giue vs the blessed benediction

of

of his Father, commanding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all, for his infinite mercie.

Then shall they all kneele vpon their knees: and the Priest and Clerkes kneeling (where they are accustomed to say the Letanie) shall say this Psalme, *Miserere mei Deus.*

Miserere mei Deus. Psal. 51.

HAue mercie vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences.

Wash mee throughly from my wickednesse: and cleanse me from my sinne.

For I acknowledge my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with Hyssope, and I shalbe cleane: thou shalt wash me, and I shalbe whiter then snow.

Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeeds.

Make me a cleane heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue mee the comfort of thy helpe againe: and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuer

A Commination.

Deliuer mee from bloodguiltineſſe, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſſe.

Thou ſhalt open my lips (O Lord:) my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I giue it thee: but thou delighteſt not in burnt offering.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart (O God) ſhalt thou not deſpiſe.

O be fauourable and gracious vnto Sion: build thou the walles of Hieruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſſe, with the burnt offerings and oblations: then ſhall they offer yong bullocks vpon thine altar.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Anſwere.

But deliuer vs from euill, Amen.

Miniſter.

O Lord ſaue thy ſeruants.

Anſwere.

which put their truſt in thee.

Miniſter.

Send vnto them helpe from aboue.

Anſwere.

And euermore mightily defend them.

Miniſter.

Helpe vs, O God our Sauiour.

Anſwere.

And for the glory of thy Names ſake deliuer vs, be mercifull vnto vs ſinners for thy Names ſake.

Miniſter.

O Lord heare our prayer.

Anſwere.

And let our cry come vnto thee.

Let

A Commination.

¶ Let vs pray.

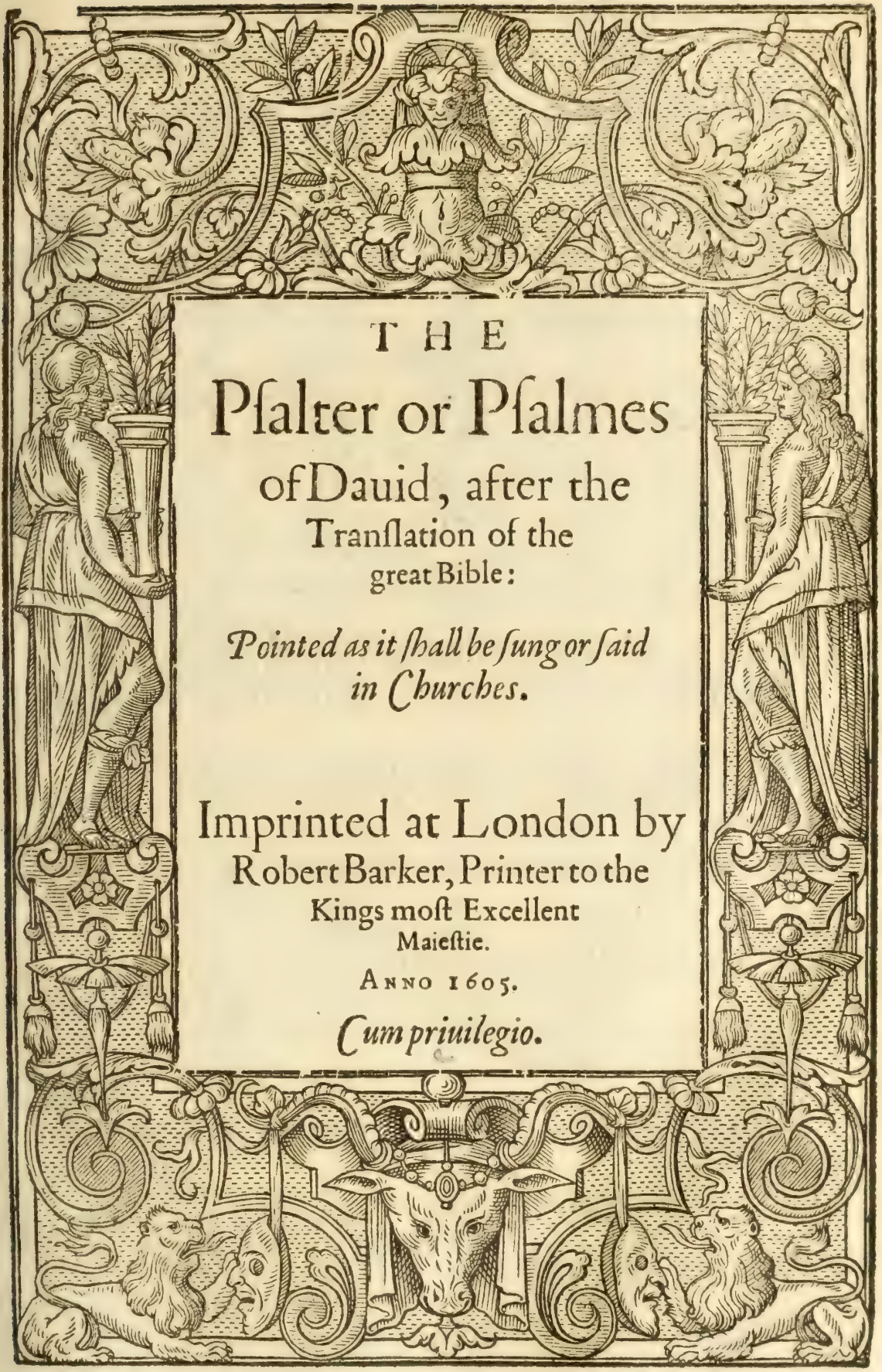
O Lord wee beseech thee mercifully heare our prayers, and spare al those which confesse their sinnes to thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may bee absolued through Christ our Lord, Amen.

O Most mightie God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which bee grieued and wearied with the burden of our sinne. Thy propertie is to haue mercy, to thee onely it appertaineth to forgiue sinnes: Spare vs therefore good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which bee vile earth, and miserable sinners: but so turne thine ire from vs, which meekly knowledge our vilenesse, and truely repent vs of our faults: So make haste to helpe vs in this world, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

Then shall the people say this that followeth, after the Minister.

T Vrne thou vs, O good Lord, and so shall we be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou spareſt when we deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people good Lord, spare them, and let not thine heritage bee brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

* * *



THE

Pſalter or Pſalmes of Dauid, after the Tranſlation of the great Bible:

Pointed as it ſhall be ſung or ſaid in Churches.

Imprinted at London by Robert Barker, Printer to the Kings moſt Excellent Maieſtie.

Anno 1605.

Cum priuilegio.

Moneth. The j. day.

The Psalmes of Dauid.

Beatus vir qui non abijt. Psal. j.



Blessed is the man that hath not walked in the counsaile of the vngodly, nor stand in the way of sinners: and hath not sit in the seat of the scornefull. Morning prayer.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.

3 And hee shall bee like a tree planted by the water side: that wil bring foorth his fruit in due season.

4 His leafe also shall not wither: and looke whatsoeuer he doeth, it shall prosper.

5 As for the vngodly it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shall not be able to stand in the iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes? Psal. 2.

WHy doe the heathen so furiously rage together: and why doe the people imagine a vaine thing?

2 The Kings of the earth stand vp, and the rulers take counsaile together: against the Lorde and against his Anoynted.

3 Let vs breake their bonds asunder: and cast away their cordes from vs.

4 He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shal he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my holy hill of Sion.

7 I wil preach the Law whereof the Lord hath said vn-

to me: thou art my Sonne, this day haue I begotten thee.

8 Desire of mee, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O yee Kings: be learned yee that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Sonne lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid? Psal. 3.

LOrd how are they encreased that trouble mee: many are they that rise against me.

2 Many one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not bee afraid for ten thousands of people: that haue set themselues against me round about.

7 Vp Lorde, and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare me when I call, O God of my righteousnesse: for thou hast set me at libertie when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

2 O ye sonnes of men, how long will ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: When I call vpon the Lord, hee will heare me.

4 Stand in awe and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: Who will shew vs any good?

7 Lord lift thou vp: the light of thy Countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest me dwell in safetie.

Verba mea auribus. Psal. 5.

PONder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voice shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirstie and deceitfull man.

7 But as for mee, I will come into thy house, euen vpon the multitude of thy mercie: and in thy feare will I worship toward thy holy Temple.

8 Leade mee, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of

their vngodlineſſe, for they haue rebelled againſt thee.

12 And let all them that put their truſt in thee, reioyce: they ſhall euer be giuing of thankes, becauſe thou defendeſt them, they that loue thy Name ſhall be ioyfull in thee.

13 For thou Lord wilt giue thy bleſſing vnto the righteous: and with thy fauourable kindnes wilt thou defend him, as with a ſhield.

Domine ne in furore. Pſal. 6.

Euening prayer.

O Lorde rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Haue mercie vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My ſoule is alſo ſore troubled: but Lord, how long wilt thou puniſh mee?

4 Turne thee, O Lord, and deliuer my ſoule: Oh ſaue me for thy mercies ſake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am wearie of my groning, euery night waſh I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: and worne away becauſe of all mine enemies.

8 Away from me all ye that worke vanitie: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies ſhall be confounded and ſore vexed: they ſhalbe turned backe and put to ſhame ſuddenly.

Domine Deus meus. Pſal. 7.

O Lorde my God, in thee haue I put my truſt: ſaue mee from all them that perſecute me, and deliuer me.

2 Leſt he deuoure my ſoule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any ſuch thing: or if there

there be any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with mee: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemie persecute my soule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the Iudgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousnesse, and according to the innocencie that is in me.

9 O let the wickednesse of the vngodly come to an ende: but guide thou the iust.

10 For the righteous God: trieth the very hearts & reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked euery day.

13 If a man will not turne, hee will whet his sword: hee hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrowes against the persecuters.

15 Behold, he trauaileth with mischiefe: hee hath conceiued sorrow, and brought foorth vngodlinesse.

16 He hath grauen and digged vp a pit: and is fallen himselfe into the destruction that he made for other.

17 For his trauaile shall come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I will giue thankes vnto the Lord, according to his righteousnesse: and will praise the Name of the Lord the most High.

Domine Dominus. Psal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue ỹ heauens.

2 Out of the mouth of very babes and sucklings hast thou ordeined strength, because of thine enemies: that thou mightest still the enemie and the auenger.

3 For I will consider the heauens, euen the works of thy fingers: the Moone and the Starres which thou hast ordeined.

4 What is man that thou art mindefull of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy handes: and thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen: yea and the beasts of the field.

8 The foules of the aire, and the fishes of the sea: and whatsoeuer walketh through the paths of the Seas.

9 O Lord our gouernour: how excellent is thy Name in all the world?

Confitebor tibi. Psal. 9.

Morning prayer.

I will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes.

2 I will bee glad and reioyce in thee: yea, my songs will I make of thy Name, O thou most highest.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right, & my cause: thou art set in the Throne that iudgest right.

5 Thou hast rebuked the Heathen, and destroyed the vngodly: thou hast put out their Name for euer and euer.

6 O thou enemie, destructions are come to a perpetuall ende: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: hee hath also prepared

pared his seat for Iudgement.

8 For he shall iudge the world in righteousnesse: and minister true Iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, hee remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke down in the pit that they made: in the same net which they hid priuily, is their foote taken.

16 The Lord is knowen to execute Iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shall bee turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselues to be but men.

Vt quid Domine. Psal. 10.

WHy standest thou so farre off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them bee taken in the craftie wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud, that hee careth not for God: neither is God in all his thoughts.

5 His wayes are alway grieuous: thy Iudgements are farre aboue out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall neuer bee cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraud: vnder his tongue is vngodlinesse and vanitie.

8 He sitteth lurking in the theeuish corners of the streets: and priuily in his lurking dennes doeth he murther the innocent, his eyes are set against the poore.

9 For hee lyeth waiting secretly, euen as a Lion lurketh he in his denne: that he may rauish the poore.

10 He doeth rauish the poore: when hee getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the handes of his Captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doeth say in his heart, Tush, thou God carest not for it:

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse and thou shalt finde none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord thou hast heard the desire of the poore: thou preparest their heart, and thine care hearkeneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In

Moneth. The ij. day.

In Domino confido. Pſal. 11.

IN the Lord put I my truſt: how ſay yee then to my ſoule, that ſhe ſhould flee as a bird vnto the hill?

2 For loe, the vngodly bend the bow, and make readie their arrowes within the quiuer: that they may priuily ſhoot at them which are true of heart.

3 For the foundations will be caſt downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords ſeate is in heauen.

5 His eyes conſider the poore: and his eye lids tryeth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednes, doth his ſoule abhorre.

7 Vpon the vngodly he ſhall raine ſnares, fire and brimſtone, ſtorme, and tempeſt: this ſhalbe their portion to drinke.

8 For the righteous Lorde loueth righteouſneſſe: his countenance will behold the thing that is iuſt.

Saluum me fac. Pſal. 12.



HElpe me Lorde, for there is not one godly man left: for the faithfull are minished from among the children of men. Euening prayer.

2 They talke of vanitie euery one with his neighbour: they doe but flatter with their lips, and diſſemble with their double heart.

3 The Lord ſhall roote out all deceitfull lips: and the tongue that ſpeaketh proud things.

4 Which haue ſaid, with our tongues wee will preuaile: we are they that ought to ſpeake, Who is Lord ouer vs?

5 Nowe for the comfortleſſe troubles ſake of the needie: and becauſe of the deepe ſighing of the poore.

6 I will vp (ſayth the Lord:) and will helpe euery one from him that ſwelleth againſt him, and will ſet them at reſt.

7 The wordes of the Lord are pure wordes: euen as the ſiluer

siluer which from the earth is tried, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget mee (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, and bee so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemie say, I haue preuailed against him: for if I be cast downe, they that trouble me, will reioyce at it.

5 But my trust is in thy mercie: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because hee hath delt so louingly with me: yea, I will praise ỹ Name of the Lord most highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: there is no God.

2 They are corrupt and become abominable in their doings: there is not one that doeth good, (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poison of aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction and vnhappinesse is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of

of mischiefe: eating vp my people as it were bread:

9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at the counsaile of the poore: because he putteth his trust in the Lord.

11 Who shal giue saluation vnto Israel out of Sion: When the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shall be glad.

Domine quis habitabit? Psal. 15.

LOrd, who shal dwell in thy tabernacle: or who shall rest vpon thy holy hill? Morning prayer.

2 Euen he that leadeth an vncorrupt life: and doeth the thing which is right, and speaketh the trueth from his heart.

3 Hee that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsurie: nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue me, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the saints that are in the earth: and vpon such as excell in vertue.

4 But they that run after another god: shal haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 My lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lorde for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before mee: for hee is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine holy One to see corruption.

12 Thou shalt shewe me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal 17.

HEare the right, O Lord, consider my complaint: & hearken vnto my prayer, that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast proued and visited mine heart in the night season, thou hast tried me, and shalt finde no wickednesse in mee: for I am vtterly purposed that my mouth shall not offend.

4 Because of mens workes that are done against the wordes of my lippes: I haue kept me from the wayes of the destroyer.

5 O hold thou vp my goings in thy paths: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnesse, thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe mee as the apple of an eye: hide mee vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies compasse me round about, to take away my soule.

10 They

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lye waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedie of his pray: and as it were a Lions whelpe lurking in secret places.

13 Up Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousnesse: and when I awake vp after thy likenesse, I shalbe satisfied with it.

Diligam te. Psal. 18.

I will loue thee (O Lord) my strength, the Lord is my stony rocke and my defence: my Sauiour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge. Euening prayer.

2 I will call vpon the Lord, which is worthy to bee praised: so shall I bee safe from mine enemies.

3 The sorowes of death compassed me: and the ouerflowings of vngodlines made me afraid.

4 The paines of hell came about me: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lorde: and complaine vnto my God.

6 So shall hee heare my voice out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remooued, because hee was wroth.

8 There

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 Hee bowed the heauens also and came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubims and did flie: he came flying vpon the wings of the winde.

11 He made darkenesse his secret place: his pauilion round about him, with darke water and thicke cloudes to couer him.

12 At the brightnesse of his presence his clouds remoued: hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the Highest gaue his thunder: hailestones and coales of fire.

14 Hee sent out his arrowes, and scattered them: hee cast foorth lightnings, and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shal send downe from the high to fetch me: and shal take me out of many waters.

17 He shal deliuer me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They preuented mee in the day of my trouble: but the Lord was my vpholder.

19 Hee brought mee foorth also into a place of libertie: hee brought me forth, euen because he had a fauour vnto me.

20 The Lord shall reward mee after my righteous dealing: according to the cleannesse of my handes shall he recompence me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his Lawes: and will not cast out his Commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward mee after my righteous dealing: & according vnto the cleannesse of my hands in his eye sight.

25 With

25 With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect.

26 With the cleane, thou shalt be cleane: and with the froward, thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersitie: and shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkenes to be light.

29 For in thee I shall discomfit an hoste of men: and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord also is tried in the fire, hee is the defender of all them that put their trust in him.

31 For who is God but ỹ Lord: or who hath any strength except our God:

32 It is God that girdeth mee with strength of warre: and maketh my way perfect.

33 Hee maketh my feete like harts feete: and setteth mee vp on high.

34 He teacheth my hands to fight: and mine armes shall breake euen a bow of steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shall holde mee vp, and thy louing correction shall make me great.

36 Thou shalt make roume ynough vnder me for to goe: that my footesteps shall not slide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.

38 I will smite them, that they shall not be able to stand: but fall vnder my feete.

39 Thou hast girded mee with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backs vpon me: and I shall destroy them that hate me.

41 They shal cry, but there shalbe none to help them: yea, euen vnto the Lord shal they cry, but he shal not heare them.

42 I will beat them as smal as the dust before the winde: I will cast them out as the clay in the streets.

43 Thou shalt deliuer mee from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I haue not knowen: shall serue me.

45 Assoone as they heare of me, they shall obey mee: but the strange children shall dissemble with me.

46 The strange children shall faile: and bee afraid out of their prisons.

47 The Lord liueth, and blessed bee my strong helper: and praised be the God of my saluation.

48 Euen the God that seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my (cruel) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thanks vnto thee (O Lord) among the Gentiles: and sing praises vnto thy Name.

51 Great prosperitie giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his anoynted, and vnto his seed for euermore.

Cœli enarrant. Psal. 19.

Morning prayer.

THE heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all landes: and their wordes into the endes of the world.

5 In them hath he set a tabernacle for the Sunne: which commeth forth as a bridegrome out of his chamber, and reioyceth as a Giant to runne his course.

6 It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an vndefiled law, conuerting the

the soule: the testimonie of the Lord is sure, and giueth wisedome vnto the simple.

8 The Statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the Iudgements of the Lord are true and righteous altogether.

10 More to be desired are they then golde, yea, then much fine gold: sweeter also then honie and the honie combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sinnes, lest they get the dominion ouer mee: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my Redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 Wee will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in charets, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen, and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a Crowne of pure golde vpon his head.

4 Hee asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy Saluation: glorie and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why? because the king putteth his trust in ỹ Lord: and in the mercie of the most Highest he shall not miscarie.

8 All thine enemies shall feele thine hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischiefe against thee: and imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: & the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

Euening prayer.

MY God, my God, (looke vpon mee) why hast thou forsaken mee: and art so farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our

4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme, & no man: a very scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shoot out their lips, and shake their heads, saying.

8 He trusted in God, that hee would deliuer him: let him deliuer him, if he will haue him.

9 But thou art hee that tooke mee out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue bene left vnto thee euer since I was borne: thou art my God euen from my mothers wombe.

11 O go not fro me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about mee: fat Bulles of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the middest of my body is euen like melting wax.

15 My strength is dried vp like a potsheard, & my tongue cleaueth to my gummes: and thou shalt bring mee into the dust of death.

16 For (many) dogs are come about me: and the counsell of the wicked layeth siege against me.

17 They pearced my hands, and my feete, I may tell all my bones: They stand staring and looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from me, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogge.

21 Saue me from the Lions mouth: thou hast heard me

also from among the hornes of the Unicornes.

22 I will declare thy Name vnto my brethren: in the middest of the Congregation will I praise thee.

23 O praise the Lord ye that feare him: magnifie him all ye of the seed of Jacob, and feare him all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord, shall praise him, your heart shall liue for euer.

27 All the ends of the world shall remember themselues, and be turned vnto the Lord: and all the kinreds of the nations shall worship before him.

28 For the kingdome is the Lords: and hee is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten & worshipped.

30 All they that go downe into the dust shall kneele before him: and no man hath quickened his owne soule.

31 My seed shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall be borne, Whom the Lord hath made.

Dominus regit me. Psal. 23.

THE Lord is my Shepheard: therefore can I lacke nothing.

2 He shall feed me in a greene pasture: and lead me forth beside the waters of comfort.

3 He shall conuert my soule: and bring mee foorth in the paths of righteousnesse for his Names sake.

4 Yea though I walke thorow the valley of the shadow of death, I will feare no euill: for thou art with mee, thy rod and thy staffe comfort me.

5 Thou shalt prepare a Table before mee against them that trouble mee: thou hast anointed my head with oile, and my cup shalbe full.

6 But thy louing kindenesse and mercy shall follow mee all the dayes of my life: and I will dwell in the house of the Lord for euer.

Domini est terra. Psal. 24.

THE earth is the Lords, and all that therein is: the compasse of the world, and they that dwell therein. Morning prayer.

2 For he hath founded it vpon the Seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shal rise vp in his holy place?

4 Euen he that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor sworne to deceiue his neighbour.

5 Hee shall receiue the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Jacob.

7 Lift vp your heads, O yee gates, and bee ye lift vp yee euerlasting doores: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mightie, euen the Lord mighty in battell.

9 Lift vp your heads, O yee gates, and be ye lift vp yee euerlasting doores: and the King of glory shall come in.

10 Who is the King of glory: euen the Lord of hostes, he is the King of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lord, will I lift vp my soule, my God, I haue put my trust in thee: O let mee not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee shal not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew mee thy wayes, O Lord: and teach mee thy paths.

4 Leade mee forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath bene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindenesse which hath bene euer of old.

6 Oh remember not the sinnes and offences of my youth: but according to thy mercie thinke thou vpon mee, O Lord, for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meeke shal he guide in Iudgement: and such as be gentle, them shall he learne his way.

9 All the pathes of the Lord are mercie and trueth: vnto such as keepe his couenant and his testimonies.

10 For thy Names sake, O Lord: bee mercifull vnto my sinne, for it is great.

11 What man is hee that feareth the Lord: him shall hee teach in the way that he shall choose.

12 His soule shal dwel at ease: & his seed shal inherit ỹ land.

13 The secret of the Lord is among them that feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feet out of the net.

15 Turne thee vnto me, and haue mercie vpon me: for I am desolate and in miserie.

16 The sorrowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let mee not bee confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my iudge, O Lord, for I haue walked innocently: my trust hath bene also in ỹ Lord, therfore shal I not fall.

2 Examine me, O Lord, and proue mee: try out my reines and my heart.

3 For thy louing kindneſſe is euer before mine eyes: and I wil walke in thy trueth.

4 I haue not dwelt with vaine perſons: neither wil I haue fellowſhip with the deceitfull.

5 I haue hated the congregation of the wicked: and will not ſit among the vngodly.

6 I wil waſh mine hands in innocencie, O Lord: and ſo will I goe to thine Altar.

7 That I may ſhew the voyce of thankeſgiuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy houſe: and the place where thine honour dwelleth.

9 O ſhut not vp my ſoule with the ſinners: nor my life with the bloodthirſtie.

10 In whoſe hands is wickednes: and their right hands are full of gifts.

11 But as for mee, I will walke innocently: O Lord deliuer me and be mercifull vnto me.

12 My foote ſtandeth right: I wil praiſe the Lord in the Congregations.

Dominus illuminatio. Pſal. 27.

THe Lord is my light & my ſaluation, whom then ſhal I feare: the Lord is the ſtrength of my life, of whom then ſhall I be afraid? Euening prayer.

2 When the wicked (euen mine enemies and my foes) came vpon mee to eat vp my fleſh: they ſtumbled and fell.

3 Though an hoſte of men were layd againſt me, yet ſhal not my heart bee afraide: and though there roſe vp war againſt me, yet wil I put my truſt in him.

4 One thing haue I deſired of the Lord, which I will require: euen that I may dwell in the houſe of the Lord all the dayes of my life, to beholde the faire beautie of the Lord, and to viſit his Temple.

5 For in the time of trouble he ſhal hide me in his Tabernacle:

nacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And now shall hee lift vp mine head: aboue mine enemies round about me.

7 Therefore wil I offer in his dwelling an oblation with great gladnes: I wil sing and speake prayses vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast bene my succour: leaue mee not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: and leade me in the right way, because of mine enemies.

14 Deliuer me not ouer into the wil of mine aduersaries: for there are false witnesses risen vp against mee, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verely to see the goodnesse of the Lord in the land of the liuing.

16 O tary thou the Lords leasure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I cry, O Lord, my strength: thinke no scorne of mee, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions when I cry vnto thee: when I holde vp my handes toward the Mercie seat of thy holy Temple.

3 O plucke mee not away (neither destroy mee) with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.

4 Reward them according to their deeds: and according to the wickednesse of their owne inuentions.

5 Recompense them after the worke of their hands: pay them

them that they haue deserued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his handes: therefore shall hee breake them downe, and not build them vp.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his Anointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feed them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord (O ye mightie) bring yong rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voice of the Lord is mightie in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 Hee made them also to skip like a calfe: Libanus also and Syrion like a yong Vnicorne.

7 The voice of the Lord diuideth the flames of fire, the voice of the Lord shaketh the Wildernesse: yea, the Lord shaketh the Wildernesse of Cades.

8 The voice of the Lord maketh the Hindes to bring forth yong, and discouereth the thicke bushes: in his Temple doeth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord shal giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo

Exaltabo te Domine. Pſal. 30.

Morning prayer.



Will magnifie thee, O Lord, for thou haſt ſet mee vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cried vnto thee: and thou haſt healed me.

3 Thou Lord haſt brought my ſoule out of hell: thou haſt kept my life from them that goe downe to the pit.

4 Sing praiſes vnto the Lord (O ye Saints of his:) and giue thankes to him for a remembrance of his holineſſe.

5 For his wrath endureth but the twinckling of an eye, and in his pleaſure is life: heauineſſe may endure for a night, but ioy commeth in the morning.

6 And in my proſperitie I ſaid, I ſhal neuer be remoued: thou Lord of thy goodneſſe hadſt made my hill ſo ſtrong.

7 Thou didſt turne thy face (fro me:) & I was troubled.

8 Then cried I vnto thee, O Lord: and gate mee vnto my Lord right humbly.

9 What profit is there in my blood: When I goe downe to the pit?

10 Shall the duſt giue thanks vnto thee: or ſhall it declare thy trueth?

11 Heare, O Lord, and haue mercie vpon mee: Lord be thou my helper.

12 Thou haſt turned my heauineſſe into ioy: thou haſt put off my ſackcloth, and girded me with gladneſſe.

13 Therefore ſhal euery good man ſing of thy praiſe without ceaſing: O my God, I wil giue thanks vnto thee for euer.

In te Domine ſperaui. Pſal. 31.

IN thee, O Lord, haue I put my truſt: let me neuer bee put to confuſion, deliuer me in thy righteouſneſſe.

2 Bow downe thine eare to me: make haſte to deliuer me.

3 And be thou my ſtrong rocke, and the houſe of defence: that thou mayeſt ſaue me.

4 For thou art my ſtrong rocke, and my caſtle: be thou alſo my guide, and leade me for thy Names ſake.

5 Draw

5 Draw mee out of the net that they haue layd priuily for me: for thou art my strength.

6 Into thy handes I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.

7 I haue hated them that hold of superstitious vanities: and my trust hath bene in the Lord.

8 I wil be glad, & reioyce in thy mercy: for thou hast considered my trouble, and hast knowen my soule in aduersities.

9 Thou hast not shut me vp into the hand of the enemie: but hast set my feet in a large roume.

10 Haue mercie vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxen olde with heauinesse: and my yeeres with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that did see mee without conueyed themselues from me.

14 I am cleane forgotten as a dead man out of minde: I am become like a broken vessell.

15 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspire together against me, and take their counsell to take away my life.

16 But my hope hath bene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thy hand, deliuer mee from the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let mee not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and bee put to silence in the graue.

20 Let the lying lips bee put to silence: which cruelly, disdainefully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse which thou hast laid

vp

vp for them that feare thee : and that thou hast prepared for them ỳ put their trust in thee, euen before the sonnes of men.

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men : thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thankes be to the Lord: for he hath shewed me marueilous great kindnesse in a strong Citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Neuertheless thou heardest the voice of my prayer: when I cried vnto thee.

26 O loue the Lord all yee his Saints: for the Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all yee that put your trust in the Lord.

Beati quorum. Psal. 32.

Euening prayer.

BLessed is hee whose vnrighteousnesse is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my dayly complaining.

4 For thy hand is heauie vpon mee day and night : and my moisture is like the drought in Summer.

5 I will knowledge my sinne vnto thee : and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly, make his prayer vnto thee in a time when thou mayest bee found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue mee from trouble: thou shalt compasse mee about with songs of deliuerance.

9 I will enforme thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord, mercy imbraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal. 33.

REioyce in the Lord, O yee righteous: for it becommeth well the iust to be thankefull.

2 Praise the Lord with Harpe: sing Psalmes vnto him with the Lute and instrument of ten strings.

3 Sing vnto the Lord a newe Song: sing praises lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 He loueth righteousnesse and Judgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made: and all the hostes of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deep as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.

9 For he spake, and it was done: hee commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the deuises of the people to be of none effect, and casteth out the counsailes of Princes.

11 The counsaile of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehona: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling hee considereth all them that dwell in the earth.

14 He fashioneth all the hearts of them: and vnderstan-

deth

deth all their workes.

15 There is no king ſ can be ſaued by the multitude of an hoſt: neither is any mighty man deliuered by much ſtrength.

16 A horſe is counted but a vaine thing to ſaue a man: neither ſhall he deliuer any man by his great ſtrength.

17 Behoilde, the eye of the Lord is vpon them that feare him: and vpon them that put their truſt in his mercy.

18 To deliuer their ſoules from death: and to feede them in the time of dearth.

19 Our ſoule hath patiently taried for the Lord: for he is our helpe, and our ſhield.

20 For our heart ſhall reioyce in him: becauſe wee haue hoped in his holy Name.

21 Let thy mercifull kindeneſſe (O Lord) bee vpon vs: like as we doe put our truſt in thee.

Benedicam Domino. Pſal. 34.

I will allway giue thankes vnto the Lord: his praiſe ſhall euer be in my mouth.

2 My ſoule ſhall make her boaſt of the Lord: the humble ſhall heare thereof, and be glad.

3 O praiſe the Lord with mee: and let vs magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not aſhamed.

6 Loe, the poore crieth, and the Lord heareth him: yea, and ſaueth him out of all his troubles.

7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O feare the Lord yee that be his Saints: for they that feare him, lacke nothing.

10 The Lions do lack, and ſuffer hunger: but they which ſeeke the Lord, ſhall want no maner of thing that is good.

11 Come ye children, and hearken vnto mee: I will teach you the feare of the Lord.

12 What man is hee that lusteth to liue, and would faine see good dayes: keepe thy tongue from euil, and thy lips that they speake no guile.

13 Eschew euil, and doe good: seeke peace, and ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euil: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 Hee keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous, shall be desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Iudica me Domine. Psal. 35.

PLeade thou my cause, O Lord, Morning prayer.
with them that striue with mee: and fight thou against them that fight against me.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring foorth the speare, and stop the way against them that persecute mee: say vnto my soule, I am thy saluation.

4 Let them be confounded and put to shame that seeke after my soule: let them bee turned backe, & brought to confusion, that imagine mischiefe for me.

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slipperie: and let the Angel of the Lord persecute them.

7 For they haue priuily layd their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that he hath layd priuily catch himselfe: that hee may fall into his owne mischiefe.

9 And my soule, bee ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoileth him.

11 False witnesse did rise vp: they laid to my charge things that I knew not.

12 They rewarded me euil for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke, I put on sackecloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had bene my friend, or my brother: I went heauily as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, & gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on me, and my darling from the Lions.

18 So will I giue thee thankes in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer mee vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull wordes against them that are quiet in the land.

21 They

21 They gaped on me with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: holde not thy tongue then, goe not farre from me, O Lord.

23 Awake and stand vp to iudge my quarel: auenge thou my cause, my God and my Lord.

24 Judge mee, O Lord my God, according to thy righteousnes: and let them not triumph ouer mee.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, Wee haue deuoured him.

26 Let them be put to confusion and shame together that reioyce at my trouble: let them bee clothed with rebuke and dishonour that boast themselues against me.

27 Let them be glad and reioyce that fauour my righteous dealing: yea let them say alway, Blessed bee the Lord, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shall be talking of thy righteousnes: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth me the wickednes of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The wordes of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himselfe wisely, & to do good.

4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doth he abhorre any thing that is euill.

5 Thy mercy, O Lord, reacheth vnto the heauens: and thy faithfulnesse vnto the clouds.

6 Thy Righteousnesse standeth like the strong mountaines: thy Judgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, How excellent is thy mercie, O God: and the children of men shall put their trust vnder the shadow of thy wings.

8 They shall bee satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as

out of the riuer.

9 For with thee is the well of life: and in thy Light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foote of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednes: they are cast downe, and shall not be able to stand.

Noli æmulari. Psal. 37.

Euening prayer.



FRet not thy selfe, because of the vngodly: neither bee thou enuious against the euill doers.

2 For they shall soone bee cut downe like the grasse: and bee withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, & verily thou shalt be fed.

4 Delight thou in the Lorde: and he shall giue thee thy hearts desire.

5 Commit thy way vnto the Lorde, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

7 Holde thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doth prosper, against the man that doeth after euill counsailes.

8 Leaue off from wrath, and let goe displeasure: fret not thy selfe, else shalt thou be mooued to doe euill.

9 Wicked doers shall bee rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the vngodly shalbe cleane gone: thou shalt looke after his place, and he shall be away.

11 But the meeke spirited shal possesse the earth: and shal be refreshed in the multitude of peace.

12 The vngodly seeketh counsaile against the iust: and gnasheth

gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawen out the sword, and haue bent their bow: to cast downe the poore and needy, and to slay such as be of a right conuersation.

15 Their sword shall goe through their owne heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shall be broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

19 They shal not be confounded in the perilous time: and in the dayes of dearth they shall haue ynough.

20 As for the vngodly they shall perish, and the enemies of the Lord shall consume as the fat of lambes: yea, euen as the smoke shall they consume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberall.

22 Such as be blessed of God, shall possesse the land: and they that be cursed of him shalbe rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fall, he shal not be cast away: for the Lord vpholdeth him with his hand.

25 I haue bene yong, but now am olde: and yet saw I neuer the righteous forsaken, nor his seede begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seede is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: hee forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shalbe punished: as for the seede of the vngodly, it shalbe rooted out.

30 The righteous shall inherit the land: and dwel therein for euer.

31 The mouth of the righteous is exercised in wisedome: and his tongue will be talking of iudgement.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shal promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, and loe he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together: and the end of the vngodly is, They shal be rooted out at the last.

40 But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them: hee shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Morning preyar.

PUt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauie displeasure.

2 For thine arrowes sticke fast in me: & thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like

like a ſore burden too heaue for me to beare.

5 My wounds ſtink, & are corrupt: through my fooliſhnes.

6 I am brought into ſo great trouble and miſerie: that I goe mourning all the day long.

7 For my loynes are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble and ſore ſmitten: I haue roared for the very diſquietneſſe of my heart.

9 Lord, thou knowest all my deſire: and my groning is not hid from thee.

10 My heart panteth, my ſtrength hath failed mee: and the ſight of mine eyes is gone from me.

11 My louers and my neighbours did ſtand looking vpon my trouble: and my kinſemen ſtood afarre off.

12 They alſo that ſought after my life, layd ſnares for me: and they that went about to doe mee euill, talked of wickedneſſe, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whoſe mouth are no reproofes.

15 For in thee, O Lord, haue I put my truſt: thou ſhalt anſwere for me, O Lord my God.

16 I haue required that they, euen mine enemies, ſhould not triumph ouer mee: for when my foot ſlipt, they reioyced greatly againſt me.

17 And I truely am ſet in the plague: and my heauineſſe is euer in my ſight.

18 For I wil cõfeſſe my wickednes: & be ſory for my ſinne.

19 But mine enemies liue, and are mighty: and they that hate me wrongfully are many in number.

20 They alſo that reward euill for good, are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou far frõ me.

22 Haſte thee to helpe mee: O Lord God my ſaluation.

Dixi, cuſtodiam. Pſal. 39.

I Said, I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth, as it were with a bridle: while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen from good words, but it was paine & griefe to me.

4 My heart was hotte within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine ende, and the number of my dayes: that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a spanne long: and mine age is euen as nothing in respect of thee, and verily euery man liuing is altogether vanity.

7 For man walketh in a vaine shadowe, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make mee not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauie hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a soiourner: as all my fathers were.

15 O spare mee a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I waited patiently for the Lord: and hee enclined vnto mee, and heard my calling.

2 He brought me also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocke, and ordered my goings.

3 And hee hath put a newe song in my mouth: euen a thankesgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous workes which thou hast done: like as be also thy thoughts which are to vs ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them and speake of them: they should be mo then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea, thy Law is within my heart.

11 I haue declared thy righteousnes in the great Congregation: loe, I will not refrane my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousnes within my heart: my talking hath beene of thy trueth, and of thy saluation.

13 I haue not kept backe thy louing mercie and trueth: from the great Congregation.

14 Withdraw not thou thy mercie from mee, O Lorde: let thy louing kindenesse and thy trueth alway preserue mee.

15 For innumerable troubles are come about mee, my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are mo in number then the haires of mine head, and mine heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let them bee ashamed and confounded together that seeke after my soule to destroy it: let them bee driuen back-

ward,

ward, and put to rebuke that wish me euill.

18 Let them be desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyful, and glad in thee: and let such as loue thy Saluation, say alway, The Lord be praised.

20 As for me, I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

Euening prayer.

BLessed is he that considereth the poore (and needy:) the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him and keep him aliue, that hee may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lorde comfort him when hee lyeth sicke vpon his bedde: make thou all his bed in his sickenesse.

4 I said, Lord be mercifull vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of me: When shall he die, and his name perish?

6 And if he come to see me, hee speaketh vanitie: and his heart conceiueth falshood within himselfe, and when he commeth forth, he telleth it.

7 All mine enemies whisper together against me: euen against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceed against him: and now that he lyeth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eat of my bread, hath laid great wait for me.

10 But be thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemy doeth not triumph against me.

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed bee the Lorde God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

LIke as the hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue bene my meate day and night: while they dayly say vnto me, where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, & brought them forth into the house of God.

5 In the voyce of praise and thankesgiuing: among such as keepe holy day.

6 Why art thou so full of heauinesse (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within mee: therefore will I remember thee, concerning the land of Iordane, and the little hill of Hermon.

9 One deepe calleth another, because of the noyse of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath granted his louing kindnes on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, why hast thou forgotten me: why goe I thus heauily, while the enemie oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say dayly vnto me: Where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

15 O put thy trust in GOD: for I will yet thanke him,

which is the helpe of my countenance and my God.

Iudica me Deus. Psal. 43.

GIue sentence with me, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put mee from thee: and why goe I so heauily, while the enemie oppresseth me?

3 O sende out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, & to thy dwelling.

4 And that I may goe vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thanks, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

Morning preyar.

WE haue heard with our eares, O God, our fathers haue tolde vs: what thou hast done in their time of olde.

2 How thou hast driuen out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand, and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my King (O God:) send helpe vnto Iacob.

6 Through thee will we ouerthrow our enemies: and in thy Name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bow: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and will prayse thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backs vpon our enemies: so that they which hate vs, spoile our goods.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to bee rebuked of our neighbours: to bee laughed to scorne and had in derision of them that are round about vs.

15 Thou makest vs to be a by-word among the heathen: and that the people shake their heads at vs.

16 My confusion is daily before me: and the shame of my face hath couered me.

17 For the voice of the slanderer and blasphemer: for the enemie and auenger.

18 And though all this be come vpon vs, yet do We not forget thee: nor behaue our selues frowardly in thy Couenant.

19 Our heart is not turned backe: neither our steps gone out of thy Way.

20 No not when thou hast smitten vs into the place of Dragons: and couered vs with the shadow of death.

21 If we haue forgotten the Name of our God, and holden vp our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are Wee killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lord, Why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our miserie and trouble?

25 For our soule is brought low, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is enditing of a good matter: I speake of the things which I haue made vnto the King.

2 My tongue is the pen: of a readie writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy worship and renoume.

5 Good lucke haue thou with thine honour: ride on, because of the word of trueth, of meekenesse, and righteousnes, and thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shall be subdued vnto thee: euen in the middes among the Kings enemies.

7 Thy seate (O God) endureth for euer: the Scepter of thy kingdome is a right Scepter.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God, (euen thy God) hath anointed thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Iuory palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did stand the Queene in a vesture of gold (wrought about with diuers colours.)

11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the King haue pleasure in thy beautie: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shalbe there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 Shee shalbe brought vnto the King in raiment of needle worke: the Virgins that be her fellowes shall beare her company, and shall be brought vnto thee.

16 With ioy and gladnesse shall they be brought: and shall enter

enter into the Kings palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make princes in all lands.

18 I Wil remember thy Name from one generation vnto another: therefore shall the people giue thankes vnto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will wee not feare though the earth be mooued: and though the hilles bee caried into the middes of the Sea.

3 Though the waters thereof rage & swell: and though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the Citie of God: the holy place of the Tabernacle of the most highest.

5 God is in the middest of her, therefore shall shee not be remooued: God shall helpe her, and that right earely.

6 The heathen make much ado, and the kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Iacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction he hath brought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iacob is our refuge.

Omnes gentes plaudite. Psal. 47.

O Clap your hands together, (all ye people:) O sing vnto God with the voyce of melodie, Euening prayer.

2 For the Lord is high, and to be feared: hee is the great King vpon all the earth.

3 Hee shall subdue the people vnder vs: and the nations vnder our feet.

4 Hee shall chuse out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a merry noise: and the Lord with the sound of the Trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing yee praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seat.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the Citie of our God, euen vpon his Holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the Northside lieth the Citie of the great King, God is well knowen in her palaces, as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They maruelled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the Sea: through the East winde.

7 Like as we haue heard, so haue we seene in the City of the Lord of hosts, in the City of our God: God vpholdeth the same for euer.

8 We wait for thy louing kindnesse (O God:) in the mids of thy Temple.

9 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy Iudgements.

11 Walke about Sion, and go round about her: and tel the towres thereof.

12 Marke well her bulwarks, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

O heare yee this all ye people: ponder it with your eares all ye that dwell in the world.

2 High and low, rich and poore: one with another.

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will incline mine eare to the parable: and shewe my darke speech vpon the harpe.

5 Wherefore should I feare in ỹ dayes of wickednes: and when ỹ wickednes of my heeles compasseth me round about?

6 There bee some that put their trust in their goods: and boast themselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For he seeth that wise men also die, & perish together: as wel as the ignorant & foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call their landes after their owne names.

12 Neuertheless, man wil not abide in honour: seeing he may be compared vnto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posteritie praise their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Be not thou afraid though one bee made rich: or if the glory of his house be increased.

17 For hee shall cary nothing away with him when he dieth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shal follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lord, euen the most mightie God hath spoken: and called the world, from the rising vp of the Sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keepe silence: there shall goe before him a consuming fire, and a mightie tempest shall bee stirred vp round about him.

4 He shal call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto me: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe.

7 Heare, O my people, and I wil speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee, because of the sacrifices, or for thy burnt offerings: because they were not alway before mee.

9 I will take no bullocke out of thy house: nor hee goats

out

out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the foules vpon the mountaines: and the wilde beasts of the field are in my sight.

12 If I be hungry, I wil not tel thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate buls flesh: and drinke the blood of Goates?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most highest.

15 And call vpon me in the time of trouble: so wil I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God: Why doest thou preach my Lawes, and takest my Couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my wordes behinde thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast bene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I wil reprooue thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I plucke you away, and there be none to deliuer you.

23 Who so offereth me thankes and praise, he honoureth mee: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercie vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: & my sin is euer before me.
4 Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest bee iustified in thy saying, and cleare when thou art iudged.
5 Beholde, I was shapen in wickednesse: and in sinne hath my mother conceiued me.
6 But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.
7 Thou shalt purge me with Hysope, & I shalbe cleane: thou shalt wash me, and I shalbe whiter then snow.
8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.
9 Turne thy face from my sinnes: and put out all my misdeeds.
10 Make me a cleane heart, O God: and renew a right spirit within me.
11 Cast mee not away from thy presence: and take not thy holy Spirit from me.
12 O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.
13 Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.
14 Deliuer me frō bloodguiltines, O God, thou ỹ art the God of my health: & my tongue shal sing of thy righteousnes.
15 Thou shalt open my lips (O Lord:) and my mouth shall shew thy praise.
16 For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.
17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.
18 O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.
19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullocks vpon thine Altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 Whereas the goodnesse of God: endureth yet dayly.
3 Thy tongue imagineth wickednes: and with lies thou cutte st like a sharpe rasor.
4 Thou hast loued vnrighteousnes more then goodnes: and to talke of lies more then righteousnes.
5 Thou hast loued to speake all words that may do hurt: O thou false tongue.
6 Therefore shall God destroy thee for euer: he shall take thee, and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.
7 The righteous also shall see this, and feare: and shall laugh him to scorne.
8 Lo, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, & strengthened himselfe in his wickednesse.
9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercie of God for euer & euer.
10 I will alwaies giue thanks vnto thee for that thou hast done: & I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

THe foolish body hath saide in his heart: There is no God. Euening prayer.
2 Corrupt are they, and become abominable in their wickednes: there is none that doeth good.
3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.
4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.
5 Are not they without vnderstanding that worke wickednesse: eating vp my people as if they would eate bread: they haue not called vpon God.
6 They were afraid where no feare was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the Saluation were giuen vnto Iſrael out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

8 Then ſhould Iacob reioyce: and Iſrael ſhould bee right glad.

Deus in Nomine. Pſal. 54.

SAue me, O God, for thy Names ſake: and auenge mee in thy ſtrength.

2 Heare my prayer, O God: and hearken vnto the wordes of my mouth.

3 For ſtrangers are riſen vp againſt mee: and tyrants (which haue not God before their eyes) ſeeke after my ſoule.

4 Beholde, God is my helper: the Lord is with them that vphold my ſoule.

5 He ſhall reward euil vnto mine enemies: deſtroy thou them in thy trueth.

6 An offering of a free heart will I giue thee, and praiſe thy Name, O Lord: becauſe it is ſo comfortable.

7 For he hath deliuered me out of all my trouble: & mine eye hath ſeene his deſire vpon mine enemies.

Exaudi Deus. Pſal. 55.

HEare my prayer, O God: and hide not thy ſelfe from my petition.

2 Take heed vnto me, & heare me: how I mourne in my prayer, and am vexed.

3 The enemie crieth ſo, and the vngodly commeth on ſo faſt: for they are minded to doe me ſome miſchiefe, ſo maliciouſly are they ſet againſt me.

4 My heart is diſquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulneſſe and trembling are come vpon mee: and an horrible dread hath ouerwhelmed mee.

6 And I ſaide, Oh that I had wings like a Doue: for then would I flee away and be at reſt.

7 Lo, then would I get me away far off: and remaine in the wilderneſſe.

8 I would make haſte to eſcape: becauſe of the ſtormie winde and tempeſt.

9 Deſtroy

9 Destroy their tongues, O Lord, and diuide them: for I haue spied vnrighteousnesse and strife in the Citie.

10 Day and night they go about within the walles thereof: mischiefe also and sorrow are in the mids of it.

11 Wickednesse is therein: deceit and guile goe not out of their streets.

12 For it is not an open enemie that hath done me this dishonour: for then I could haue borne it.

13 Neither was it mine aduersary that did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweete counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for mee, I will call vpon God: and the Lord shall saue me.

18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.

19 It is he that hath deliuered my soule in peace, from the battel that was against me: for there were many with me.

20 Yea, euen God that endureth for euer shall heare me, and bring them downe: for they wil not turne, nor feare God.

21 He layde his hands vpon such as be at peace with him: and he brake his couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his wordes are smoother then oile, and yet be they very swords.

23 O cast thy burden vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloodthirstie and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56.

Morning prayer.



E mercifull vnto mee, O God, for man goeth about to deuoure me: he is dayly fighting and troubling me.

2 Mine enemies are dayly in hand to swallow mee vp: for they bee many that fight against mee, O thou most Highest.

3 Neuertheless, though I am sometime afraide: yet put I my trust in thee.

4 I will praise God because of his Word: I haue put my trust in God, and will not feare what flesh can do vnto me.

5 They dayly mistake my Words: all that they imagine, is to doe me euil.

6 They holde all together, and keepe themselues close: and marke my steps, when they lay wait for my soule.

7 Shall they escape for their wickednesse: thou, O God, in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottel: are not these things noted in thy Booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods Word will I reioyce: in the Lords Word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee, O God, will I pay my vowes: vnto thee will I giue thankes.

13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy Wings shall be my refuge, vntill this tyrannie be ouerpast.

2 I will call vnto the most High God: euen vnto the God that shall performe the cause which I haue in hand.

3 He

3 He shall send from heauen: and saue mee from the reproofe of him that would eate me vp.

4 God shall send foorth his mercie and trueth: my soule is among Lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue layde a net for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the mids of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right earely.

10 I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the Nations.

11 For the greatnesse of thy Mercy reacheth vnto the heauens: and thy Trueth vnto the cloudes.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si verè vtique. Psal. 58.

ARe your minds set vpon righteousnesse, O yee Congregation: and doe yee iudge the thing that is right, O yee sonnes of men?

2 Yea, ye imagine mischiefe in your heart vpon the earth: and your hands deale with Wickednesse.

3 The vngodly are froward euen from their mothers wombe: assoone as they be borne, they go astray & speake lies.

4 They are as venemous as the poyson of a Serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the iaw bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

7 Let

7 Let them consume away like a snaile, and bee like the vntimely fruit of a Woman: and let them not see the Sunne.

8 Or euer your pots be made hot With thornes: so let indignation vexe him, euen as a thing that is raw.

9 The righteous shall reioyce When he seeth the vengeance: he shall Wash his footsteps in the blood of the vngodly.

10 So that a man shal say, Verily there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

Euening prayer.

DEliuer me from mine enemies (O God:) defend me from them that rise vp against me.

2 O deliuer me from the wicked doers: and saue mee from the bloodthirstie men.

3 For loe, they lie Waiting for my soule: the mightie men are gathered against mee, Without any offence or fault of me, O Lord.

4 They runne and prepare themselues Without my fault: arise thou therefore to helpe me, and behold.

5 Stand vp (O Lord God of hosts) thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grinne like a dogge, and runne about through the Citie.

7 Behold, they speake With their mouth, and swords are in their lips: for Who doeth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plenteously: and God shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the words of their lips,

lips, they shall bee taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Jacob, and vnto the ends of the world.

14 And in the euening they will returne: grinne like a dogge, and will goe about the Citie.

15 They wil runne here and there for meate: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, & scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.

2 Thou hast mooued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the Trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Juda is my Lawgiuer.

8 Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

9 Who will leade me into the strong Citie: Who wil bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O bee thou our helpe in trouble: for vaine is the helpe of man.

12 Through God will wee doe great actes: for it is hee

that

that shall tread downe our enemies.

Exaudi Deus. Psal.61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the ends of the earth will I call vnto thee: When my heart is in heauinesse.

3 Oh set me vp vpon the rocke that is higher then I: for thou hast bene my hope, and a strong tower for mee against the enemie.

4 I will dwell in thy Tabernacle for euer: and my trust shall be vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.

7 Hee shall dwell before God for euer: O prepare thy louing mercie and faithfulnesse, that they may preserue him.

8 So will I alwayes sing praise vnto thy Name: that I may dayly performe my vowes.

Nonne Deo. Psal.62.

Morning prayer.

MY soule truely waiteth still vpon God: for of him commeth my saluation.

2 He verily is my strength and my saluation: hee is my defence, so that I shall not greatly fall.

3 How long will yee imagine mischiefe against euery man: ye shall bee slaine all the sort of you, yea as a tottering wall shall ye be, and like a broken hedge.

4 Their deuice is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuertheless, my soule wait thou still vpon God: for my hope is in him.

6 Hee truely is my strength and my saluation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke of my

might,

might, and in God is my trust.

8 O put your trust in him alway (yee people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitful vpon the weights, they are altogether lighter then vanitie it selfe.

10 O trust not in wrong and robbery, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.

11 God spake once and twise: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus Deus meus. Psal. 63.

O God, thou art my God: early will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I liue, will I magnifie thee on this maner: and lift vp my hands in thy Name.

6 My soule shall be satisfied euen as it were with marow and fatnesse: when my mouth praiseth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast bene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for Foxes.

12 But the King shall reioyce in God, all they also that sweare by him, shall bee commended: for the mouth of them that speake lies, shall be stopped.

Exaudi Deus. Pſal. 64.

HEare my voyce, O God, in my prayer: preſerue my life from feare of the enemie.

2 Hide mee from the gathering together of the froward: and from the inſurrection of wicked doers.

3 Which haue whet their tongue like a ſword: and ſhoot out their arrowes, euen bitter words.

4 That they may priuily ſhoote at him that is perfect: ſuddenly doe they hit him, and feare not.

5 They courage themſelues in miſchiefe: and commune among themſelues how they may lay ſnares: and ſay that no man ſhall ſee them.

6 They imagine wickedneſſe and practiſe it: that they keepe ſecret among themſelues, euery man in the deepe of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhall be wounded.

8 Yea their owne tongues ſhall make them fall: in ſo much that who ſo ſeeth them, ſhall laugh them to ſcorne.

9 And all men that ſee it, ſhall ſay, This hath God done: for they ſhall perceiue that it is his worke.

10 The righteous ſhall reioyce in the Lord, and put his truſt in him: and all they that are true of heart, ſhall be glad.

Te decet hymnus. Pſal. 65.

Euening prayer.

THou, O God, art praiſed in Sion: and vnto thee ſhall the vowe bee performed in Hieruſalem.

2 Thou that heareſt the prayer: vnto thee ſhall all fleſh come.

3 My miſdeedes preuaile againſt me: oh be thou mercifull vnto our ſinnes.

4 Bleſſed is the man whom thou chooſeſt and receiueſt vnto thee: hee ſhall dwell in thy Court, and ſhall bee ſatisfied with the pleaſures of thy houſe, euen of thy holy Temple.

5 Thou ſhalt ſhewe vs wonderfull things in thy righteouſneſſe, O God of our ſaluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad ſea.

6 Which

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the sea: and the noyse of his waues, and the madnesse of his people.

8 They also that dwell in the vttermost partes of the earth, shall be afraid at thy tokens: thou that makest the outgoings of the morning and euening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleyes thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crownest the yeere with thy goodnes: and thy cloudes drop fatnesse.

13 They shall droppe vpon the dwellings of the wildernesse: and the little hilles shall reioyce on euery side.

14 The folds shall be full of sheepe: the valleys also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

O Be ioyfull in God all ye lands: sing praises vnto the honour of his Name, make his praise to be glorious.

2 Say vnto God, O how wonderful art thou in thy workes: through the greatnes of thy power shall thine enemies be found lyars vnto thee.

3 For all the world shall worship thee: sing to thee, and praise thy Name.

4 O come hither, and behold the workes of God: how wonderfull he is in his doing toward the children of men.

5 He turned the sea into drie land: so that they went thorow the water on foote, there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O praise our God (ye people:) and make the voyce of his praise to be heard.

8 Which holdeth our soule in life: and suffereth not our

feete

feete to slip.

9 For thou (O God) hast proued vs: thou also hast tried vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went through fire and water, and thou broughtest vs out into a wealthy place.

12 I will go into thy house with burnt offrings: and will pay thee my vowes which I promised with my lips, & spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullocks and goats.

14 O come hither, and hearken all ye that feare God: and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I incline vnto wickednes with my heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voyce of my prayer.

18 Praised bee God, which hath not cast out my prayer: nor turned his mercie from me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowen vpon earth: thy sauing health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations reioyce & be glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring foorth her increase: and God, euen our owne God, shall giue vs his blessing.

7 God shall blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Pſal. 68.



LEt God ariſe, and let his enemies bee ſcattered: let them alſo that hate him, flee before him. Morning Prayer.

2 Like as the ſmoke vaniſheth, ſo ſhalt thou driue them away: and like as waxe melteth at the fire, ſo let the vngodly periſh at the preſence of God.

3 But let the righteous be glad and reioyce before God: let them alſo be merie and ioyfull.

4 O ſing vnto God, and ſing praiſes vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horſe, praiſe him in his Name, yea, and reioyce before him.

5 He is a father of the fatherleſſe, and defendeth the cauſe of the widowes: euen God in his holy habitation.

6 He is the God that maketh men to bee of one minde in an houſe, and bringeth the priſoners out of captiuitie: but letteth the runnagates continue in ſcarceneſſe.

7 O God, when thou wenteſt forth before the people: when thou wenteſt thorow the wilderneſſe.

8 The earth ſhooke, and the heauens dropped at the preſence of God: euen as Sinai alſo was mooued at the preſence of God, which is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious raine vpon thine inheritance: and refreſheſt it when it was wearie.

10 Thy Congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſſe prepared for the poore.

11 The Lord gaue the word: great was the company of the Preachers.

12 Kings with their armies did flee and were diſcomfited: and they of the houſhold diuided the ſpoile.

13 Though ye haue lien among the pots, yet ſhall ye bee as the wings of a Doue: that is couered with ſiuer wings, and her feathers like gold.

14 When the Almightie ſcattered Kings for their ſake: then were they as white as ſnow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye so ye high hils? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The charets of God are twenty thousand, euen thousands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, and receiued gifts for men: yea, euen for thine enemies, that the Lord God might dwell among them.

19 Praised bee the Lord dayly: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom commeth saluation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairie scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may bee red through the same.

24 It is well seene, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers goe before, the minstrels follow after: in the middest are the damosels playing with the timbrels.

26 Giue thankes, O Israel, vnto God the Lord in the Congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the princes of Iuda their counsaile: the princes of Zabulon, & the princes of Nephthali.

28 Thy God hath sent foorth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Hierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spearemen, and multitude

of

of the mighty are scattered abroad among the beastes of the people (so that they humbly bring pieces of siluer:) and when he hath scattered the people that delight in warre.

31 Then shall the princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: lo, he doth send out his voice, yea, & that a mighty voice.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.

35 O God, wonderfull art thou in thy holy places: euen the God of Israel, hee wil giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

Euening prayer.

SAue mee, O God: for the waters are come in, euen vnto my soule.

2 I sticke fast in the deepe myre where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throat is dry: my sight faileth mee for waiting so long vpon my God.

4 They that hate mee without a cause, are moe then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I payd them the things that I neuer tooke: God thou knowest my simplenes, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seeke thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffred reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on a sackcloth also: and they iested vpon me.

12 They that sit in the gate speake against mee: and the drunkards make songs vpon me.

13 But Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

15 Take me out of the myre, that I sinke not: Oh let me bee deliuered from them that hate mee, and out of the deepe waters.

16 Let not the water flood drowne mee, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: Oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: Oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirstie, they gaue me vineger to drinke.

23 Let their table bee made a snare to take themselues withall: and let the things, that should haue bene for their wealth, be vnto them an occasion of falling.

24 Let their eyes bee blinded that they see not: and euer bow downe their backs.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be voyd: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for mee, when I am poore and in heauinesse: thy helpe, O God, shall lift me vp.

31 I will praise the Name of God with a song: and magnifie it with thankesgiuing.

32 This also shall please the Lord: better then a bullocke, that hath hornes and hoofes.

33 The humble shall consider this, and be glad: seeke yee after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the sea and all that mooueth therein.

36 For God will saue Sion, and build the cities of Juda: that men may dwell there, and haue it in possession.

37 The posteritie also of his seruants shall inherit it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them be ashamed and confounded that seeke after my soule: let them bee turned backward and put to confusion that wish me euill.

3 Let them for their reward be soone brought to shame: that cry ouer me, There, there.

4 But let those that seeke thee, be ioyful and glad in thee: and let all such as delight in thy Saluation, say alway, The Lord be praised.

5 As for mee, I am poore and in miserie: haste thee vnto me, O God.

6 Thou art my helper and my Redeemer: O Lord make no long tarying.

9 They that dwell in the wildernesse shall kneele before him: his enemies shall licke the dust.

10 The Kings of Tharsis and of the Iles shall giue presents: the Kings of Arabia and Saba shall bring gifts.

11 All Kings shal fall downe before him: all nations shall doe him seruice.

12 For he shal deliuer the poore when he crieth: the needie also, and him that hath no helper.

13 He shall bee fauourable to the simple and needie: and shall preserue the soules of the poore.

14 He shall deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall be made euer vnto him, and dayly shall he be praised.

16 There shall bee an heape of corne in the earth high vpon the hils: his fruit shall shake like Libanus, and shall bee greene in the Citie, like grasse vpon the earth.

17 His Name shall endure for euer, his Name shall remaine vnder the Sunne among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed bee the Lord God, euen the God of Israel: which onely doeth wonderous things.

19 And blessed be the Name of his Maiestie for euer: and all the earth shall be filled with his Maiestie. Amen. Amen.

Quàm bonus Israel. Psal. 73.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheless, my feete were almost gone: my treadings had welnigh slipt.

3 And why? I was grieued at the wicked: I doe also see the vngodly in such prosperitie.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and ouerwhelmed with crueltie.

7 Their

7 Their eies swel wt fatnes: & they do euen what they lust.
8 They corrupt other, and speake of wicked blasphemie: their talking is against the most highest.
9 For they stretch foorth their mouth vnto the heauen: and their tongue goeth through the world.
10 Therefore fall the people vnto them: and thereout sucke they no small aduantage.
11 Tush (say they) how should God perceiue it: is there knowledge in the most Highest?
12 Lo, these are the vngodly, these prosper in the world, and these haue riches in possession: & I said, Then haue I cleansed my heart in vaine, and washed mine hands in innocencie.
13 All the day long haue I bene punished: and chastened euery morning.
14 Yea, and I had almost said euen as they: but loe, then should I haue condemned the generation of thy children.
15 Then thought I to vnderstand this: but it was too hard of me.
16 Until I went into the Sanctuarie of God: then vnderstood I the end of these men.
17 Namely how thou doest set them in slipperie places: and castest them downe, and destroyest them.
18 Oh how suddenly doe they consume: perish, and come to a fearefull end?
19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the Citie.
20 Thus my heart was grieued: and it went euen through my reines.
21 So foolish was I and ignorant: euen as it were a beast before thee.
22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.
23 Thou shalt guide me with thy counsaile: and after that receiue me with glory.
24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.
25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to holde mee fast by God, to put my trust in the Lord God: and to speake of all thy Works (in the gates of the daughter of Sion.)

Vt quid Deus. Psal. 74.

O God, wherefore art thou absent from vs so long: Why is thy wrath so hote against the sheepe of thy pasture?

2 O thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feet, that thou maiest vtterly destroy euery enemie: which hath done euill in thy Sanctuary.

5 Thine aduersaries roare in the middes of thy Congregations: and set vp their banners for tokens.

6 Hee that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent Worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire vpon thy Holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they said in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shal the aduersary do this dishonour: how long shall the enemie blaspheme thy Name for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to cõsume the enemie?

13 For God is my King of olde: the helpe that is done vpon earth, he doeth it himselfe.

14 Thou didest diuide the sea through thy power: thou brakest the heads of the Dragons in the waters.

15 Thou smotest the heads of Leuiathan in pieces: and gauest him to be meat for the people in the wildernesse.

16 Thou

16 Thou broughtest out fountaines and waters out of the hard rocks: thou driedst vp mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemie hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliuer not the soule of thy Turtle Doue vnto the multitude of the enemies: and forget not the Congregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is full of darkenesse, and cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needy giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee dayly.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

Morning prayer.

VNto thee, O God, do we giue thankes: yea, vnto thee doe we giue thankes.

2 Thy Name also is so nigh: and that do thy wonderous works declare.

3 When I receiue the Congregation: I shall iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East nor from the West: nor yet from the South.

8 And why? God is the Iudge: he putteth downe one, and setteth vp another.

9 For

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he powreth out the same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I will talke of the God of Jacob: and praise him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notus in Iudæa. Psal. 76.

IN Jury is God knowen: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bow: the shield, the sword and the battaile.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proud are robbed, they haue slept their sleepe: and all the men whose hands were mighty, haue found nothing.

6 At thy rebuke O God of Jacob: both the charet and horse are fallen.

7 Thou, euen thou art to bee feared, and who may stand in thy sight when thou art angrie?

8 Thou diddest cause thy Judgement to bee heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenesse of man shal turne to thy praise: and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all yee that be round about him: bring presents vnto him that ought to be feared.

12 He shall refraine the spirit of princes: and is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will cry vnto God with my voyce: euen vnto God will I cry with my voyce, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse, I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of old: and the yeeres that are past.

6 I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercie cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and will he shut vp his louing kindenesse in displeasure?

10 And I said, It is mine owne infirmitie: but I will remember the yeeres of the right hand of the most Highest.

11 I will remember the workes of the Lord: and call to minde thy wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The cloudes powred out water, the aire thundered: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued, and shooke withall.

19 Thy way is in the sea, and thy pathes in the great waters: and thy footsteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populo. Psal. 78.

Euening prayer.



Eare my Law, O my people: encline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which wee haue heard and knowen: and such as our fathers haue told vs.

4 That we should not hide them from the children of the generations to come: but to shewe the honour of the Lord, his mightie and wonderfull workes that he hath done.

5 Hee made a couenant with Jacob, and gaue Israel a Law: Which he commaunded our forefathers to teach their children.

6 That their posteritie might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keepe his Commandements.

9 And not to be as their forefathers, a faithlesse and stubburne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: Which being harnessed and carying bowes, turned themselues backe in the day of battaile.

11 They kept not the Couenant of God: and would not walke in his Law.

12 But forgate what hee had done: and the wonderfull worke that he had shewed for them.

13 Marueilous things did hee in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He diuided the sea, and let them goe through: he made the waters to stand on an heape.

15 In the day time also hee led them with a cloud: and all the night through with a light of fire.

16 He claue the hard rocks in the wildernesse: and gaue them drinke thereof, as it had bene out of the great depth.

17 He

17 Hee brought waters out of the stonie rocke : so that it gushed out like the Riuers.

18 Yet for all this they sinned more against him : and prouoked the most Highest in the Wildernesse.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the Wildernesse?

21 He smote the stonie rock in deed, that the water gushed out, and the streames flowed withall: but can hee giue bread also, or prouide flesh for his people?

22 When the Lord heard this, hee was wroth : so the fire was kindled in Jacob, and there came vp heauie displeasure against Israel.

23 Because they beleeued not in God : and put not their trust in his helpe.

24 So he commanded the cloudes aboue: and opened the doores of heauen.

25 Hee rained downe Manna also vpon them for to eate: and gaue them food from heauen.

26 So man did eate Angels food : for hee sent them meate ynough.

27 He caused the East winde to blow vnder heauen : and through his power he brought in the South West winde.

28 He rained flesh vpon them as thicke as dust : and feathered foules like as the sand of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were wel filled, for he gaue them their owne desire : they were not disappointed of their lust.

31 But while ẏ meat was yet in their mouthes, the heauy wrath of God came vpon them, & slue the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wonderous workes.

33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.

34 When he slew them, they sought him: and turned them

early, and enquired after God.

35 And they remembred that God was their strength: and that the High God was their Redeemer.

36 Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Couenant.

38 But hee was so mercifull that hee forgaue their misdeeds: and destroyed them not.

39 Yea many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desert.

42 They turned backe, and tempted God: and moued the Holy one in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the Riuers.

46 He sent lice among them, and deuoured them vp: and frogs to destroy them.

47 He gaue their fruit vnto the Caterpiller: and their labour vnto the Grashopper.

48 He destroyed their Vines with hailestones: and their Mulberie trees with the frost.

49 He smote their cattell also with hailestones: and their flocks with hot thunderbolts.

50 He cast vpon them the furiousnes of his wrath, anger, displeasure, and trouble: and sent euil angels among them.

51 Hee made a way to his indignation, & spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, hee ledde them foorth like sheepe: and caried them in the wildernesse like a flocke.

54 He brought them out safely that they should not feare: and ouerwhelmed their enemies with the Sea.

55 And brought them within the borders of his Sanctuarie: euen to his mountaine which hee purchased with his right hand.

56 Hee cast out the heathen also before them: caused their land to be diuided among them for an heritage, and made the tribes of Israel to dwel in their tents.

57 So they tempted and displeased the most high God: and kept not his Testimonies.

58 But turned their backes, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieued him with their hill altars: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: and tooke sore displeasure at Israel.

61 So that hee forsooke the Tabernacle in Silo: euen the tent that he had pitched among them.

62 Hee deliuered their power into captiuitie: and their beautie into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their yong men: and their maidens were not giuen to mariage.

65 Their Priestes were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a Giant refreshed with Wine.

67 Hee smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the Tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: euen the hill of Sion, which he loued.

70 And there he builded his temple on high: & laid the foundation of it like the ground which he hath made continually.

71 He chose Dauid also his seruant: and tooke him away from the sheepe folds.

72 As hee was following the Ewes great with yong ones, he tooke him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to bee meate vnto the foules of the aire: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to burie them.

4 Wee are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou bee angrie: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jacob: and layde waste his dwelling place.

8 O remember not our old sinnes, but haue mercy vpon vs, and that soone: for we are come to great misery.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be merciful vnto our sinnes for thy Names sake.

10 Wherefore doe the heathen say: where is now their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.

12 O let the sorowful sighing of the prisoners come before thee:

thee: according to the greatneſſe of thy power preſerue thou thoſe that are appointed to die.

13 And for the blaſphemie wherewith our neighbors haue blaſphemed thee: reward thou them, O Lord, ſeuen fold into their boſome.

14 So wee that bee thy people and ſheepe of thy paſture, ſhall giue thee thankes for euer: and will alway be ſhewing forth thy praiſe from generation to generation.

Qui regis Iſrael. Pſal. 80.

HEare, O thou Shepheard of Iſrael, thou that leadeſt Joſeph like a ſheepe: ſhew thy ſelfe alſo thou that ſitteſt vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manaſſes: ſtirre vp thy ſtrength, and come and helpe vs.

3 Turne vs againe, O God: ſhew the light of thy countenance, and we ſhall be whole.

4 O Lord God of hoſtes: how long wilt thou be angrie with thy people that prayeth?

5 Thou feedeſt them with the bread of teares: and giueſt them plenteouſneſſe of teares to drinke.

6 Thou haſt made vs a very ſtrife vnto our neighbours: and our enemies laugh vs to ſcorne.

7 Turne vs againe, thou God of hoſtes: ſhew the light of thy countenance, and we ſhalbe whole.

8 Thou haſt brought a Vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou madeſt roome for it: and when it had taken root, it filled the land.

10 The hils were couered with the ſhadow of it: and the boughes thereof were like the goodly Cedar trees.

11 She ſtretched out her branches vnto the Sea: and her boughes vnto the riuer.

12 Why haſt thou then broken downe her hedge: that all they that goe by plucke off her grapes?

13 The Wilde Bore out of the Wood doeth root it vp: and the Wilde beaſts of the field deuoure it.

14 Turne thee againe thou God of hoſtes, looke downe from heauen: behold, and viſit this Vine.

15 And the place of the vineyard, that thy right hand hath planted: & the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thine owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng we merily vnto God our strength: make a cheereful noyse vnto the God of Jacob.

2 Take the Psalme, bring hither the Tabret: the merrie Harpe, with the Lute.

3 Blow vp the Trumpet in the new Moone: euen in the time appointed, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a Law of the God of Jacob.

5 This he ordeined in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his handes were deliuered from making the pots.

7 Thou calledst vpon mee in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I prooued thee also: at the waters of strife.

9 Heare, O my people, and I wil assure thee: O Israel: if thou wilt hearken vnto me.

10 There shall no strange god bee in thee: neither shalt thou worship any other God.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shal fil it.

12 But my people would not heare my voice: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto mee: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue bene found lyars: but their time should haue endured for euer.

17 Hee should haue fed them also with the finest wheate flowre: and with honie out of the stonie rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

GOd standeth in the Congregation of princes: he is a Iudge among gods. Euening prayer.

2 How long will yee giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as bee in need and necessitie, haue right.

4 Deliuer the outcast and poore: saue them frō the hand of the vngodly.

5 They will not bee learned, nor vnderstand, but walke on still in darkenesse: all the foundations of the earth bee out of course.

6 I haue said, Ye are gods: and ye all are children of the most highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis? Psal. 83.

HOlde not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsaile against thy secret ones.

4 They haue said, Come, and let vs roote them out, that they bee no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites and the Ismaelites: the Moabites, and the Hagarenes.

7 Gebal and Ammon, and Amalech: the Philistines, with them that dwel at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: & make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them be confounded and vexed euer more & more: let them be put to shame and perish.

18 And they shall know that thou, whose name is Jehouah: art onely the most Highest ouer all the earth.

Quàm dilecta. Psal. 84.

O how amiable are thy dwellings: thou Lord of hostes!

2 My soule hath a desire and longing to enter into the Courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparow hath found her an house, and the swallow a nest, where she may lay her yong: euen thy Altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thy house: they will bee alway praising thee.

5 Blessed

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Who going thorow the vale of misery, vse it for a well: and the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and looke vpon the face of thine Anointed.

10 For one day in thy Courts: is better then a thousand.

11 I had rather bee a doore-keeper in the house of my God: then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LOrd, thou art become gracious vnto thy land: thou hast turned away the captiuitie of Jacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou bee displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: & grant vs thy saluation.

8 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, & to his Saints that they turne not againe.

9 For his saluation is nigh them that feare him: that glorie may dwell in our land.

10 Mercy and trueth are met together: righteousnes and

peace haue kissed each other.

11 Trueth shall flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shal shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shall goe before him: and he shall direct his going in the way.

Inclina Domine. Psal. 86.

Morning prayer.

BOw downe thine eare, O Lord, and heare me: for I am poore, and in miserie.

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be merciful vnto me, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee, O Lord doe I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercie vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voyce of mine humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee, O Lord: there is not one that can doe as thou hast done.

9 All nations whom thou hast made, shal come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I wil thanke thee, O Lord my God, with al my heart: and wil praise thy Name for euermore.

13 For great is thy mercy toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against mee: and the Congregations

gregations of naughtie men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercie: long suffering, plenteous in goodnesse and trueth.

16 O turne thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmayd.

17 Shew some good token vpon mee for good, that they which hate mee, may see it, and bee ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then al the dwellings of Jacob.

2 Very excellent things are spokē of thee: ỹ City of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, loe, there was he borne.

5 And of Sion it shall bee reported, that he was borne in her: and the most High shall stablish her.

6 The Lord shal rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and trumpetters shal he rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cried day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is ful of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darknesse, and in the deepe.

6 Thine indignation lyeth hard vpon mee: and thou

hast

hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get foorth.

9 My sight faileth for very trouble: Lord, I haue called dayly vpon thee, I haue stretched out mine hands vnto thee.

10 Doest thou shew wonders among the dead: or shal the dead rise vp againe, and praise thee?

11 Shall thy louing kindnesse be shewed in the graue: or thy faithfulnesse in destruction?

12 Shall thy wonderous workes be knowen in the darke: and thy righteousnesse in the land where all things are forgotten?

13 Vnto thee haue I cried, O Lord: and earely shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: (euen from my youth vp) thy terrours haue I suffered with a troubled minde.

16 Thy wrathful displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about mee dayly like water: and compassed me together on euery side.

18 My louers and friends hast thou put away from mee: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Euening prayer.

MY song shall bee alway of the louing kindenesse of the Lord: with my mouth will I euer be shewing thy trueth, from one generation to another.

2 For I haue said, Mercie shalbe set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seede will I stablish for euer: and set vp thy

throne

throne from one generation to another.

5 O Lord, the very heauens shall praise thy wonderous workes: and thy trueth in the Congregation of the Saints.

6 For who is he among the cloudes: that shalbe compared vnto the Lord?

7 And what is he among the gods: that shalbe like vnto the Lord?

8 God is very greatly to bee feared in the counsel of the saints: & to be had in reuerence of al them that are about him.

9 O Lord God of hosts, who is like vnto thee: thy trueth (most mighty Lord) is on euery side.

10 Thou rulest the raging of the sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

12 The heauens are thine, ỹ earth also is thine: thou hast layde the foundation of the round world, & all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shal reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand, & high is thy right hand.

15 Righteousnes and equitie is the habitation of thy seat: mercy and trueth shal goe before thy face.

16 Blessed is the people (O Lord) that can reioyce in thee: they shal walke in the light of thy countenance.

17 Their delight shall bee dayly in thy Name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnesse thou shalt lift vp our hornes.

19 For the Lord is our defence: the Holy-one of Israel is our King.

20 Thou spakest sometime in visions vnto thy Saints, and saydest: I haue layde helpe vpon one that is mightie, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I anoynted him.

22 My hand shal holde him fast: and my arme shall strengthen him.

23 The enemie shall not be able to doe him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face: & plague them that hate him.

25 My trueth also and my mercy shall be with him: and in my Name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call mee, Thou art my Father: my God, and my strong saluation.

28 And I will make him my first borne: higher then the Kings of the earth.

29 My mercy will I keepe for him for euermore: and my Couenant shall stand fast with him.

30 His seed also will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my Law: and walke not in my Iudgements.

32 If they breake my Statutes, and keepe not my Commandements: I will visite their offences with the rod, and their sinne with scourges.

33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my trueth to faile.

34 My Couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my Holinesse, that I will not faile Dauid.

35 His seed shall endure for euer: and his seate is like as the Sunne before me.

36 He shall stand fast for euermore as the Moone: and as the faithfull witnesse in heauen.

37 But thou hast abhorred and forsaken thine Anointed: and art displeased at him.

38 Thou hast broken the couenant of thy seruant: and cast his Crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holds.

40 All they that goe by, spoile him: and he is become a rebuke to his neighbours.

41 Thou

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sword: and giuest him not victorie in the battaile.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortened: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

46 Oh remember how short my time is: wherefore hast thou made all men, for nought?

47 What man is he that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lord, where are thy olde louing kindnesses: which thou sware st vnto Dauid in thy trueth?

49 Remember, Lord, the rebuke that thy seruants haue: and how I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footsteps of thine anointed: prayed bee the Lord for euermore. Amen. Amen.

Domine, refugium. Psal. 90.



LORD, thou hast bene our refuge: from one generation to another. Morning prayer.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlasting, and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeres in thy sight, are but as yesterday: seeing that is past as a watch in the night.

5 Assoone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, and groweth vp: but in the

the euening is cut downe, dried vp, and withered.

7 For wee consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeedes before thee: and our secret sinnes in the light of thy countenance.

9 For when thou art angrie, all our dayes are gone: wee bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeres and ten, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes: that wee may apply our hearts vnto wisedome.

13 Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercie, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe now after ꝑ time that thou hast plagued vs: & for the yeres wherein we haue suffered aduersitie.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious Maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almightie.

2 I will say vnto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the hunter: and from the noysome pestilence.

4 Hee shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flyeth by day.

6 For the pestilence that walketh in darkenesse: nor for the sickenesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their handes: that thou hurt not thy foot against a stone.

13 Thou shalt goe vpon the Lion and Adder: the yong Lion and the Dragon shalt thou tread vnder thy feet.

14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because hee hath knowen my Name.

15 He shal cal vpon me, & I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shewe him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lord: and to sing praises vnto thy Name, O most Highest.

2 To tell of thy louing kindenesse early in the morning: and of thy trueth in the night season.

3 Upon an instrument of ten strings, and vpon the Lute: vpon a lowd instrument, and vpon the Harpe.

4 For thou Lord hast made me glad through thy workes: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord, how glorious are thy workes: & thy thoughts are very deepe.

6 An vnwise man doth not wel consider this: and a foole doeth not vnderstand it.

7 When the vngodly are greene as the grasse, & when all

the

the Workers of wickednesse doe flourish: then shall they bee destroyed for euer, but thou Lord art the most highest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the Workers of wickednesse shall bee destroyed.

9 But my horne shalbe exalted like the horne of an Unicorne: for I am anoynted with fresh oyle.

10 Mine eye also shall see his lust of his enemies: and mine eare shall heare his desire of the wicked that rise vp against me.

11 The righteous shal flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the Courts (of the house) of our God.

13 They also shall bring forth more fruite in their age: and shalbe fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal. 93.

Euening prayer.

THe Lord is King, and hath put on glorious apparel: the Lord hath put on his apparell, and girded himselfe with strength.

2 He hath made the round World so sure: that it cannot be mooued.

3 Euer since the World beganne hath thy seate bene prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voyce: the floods lift vp their Waues.

5 The Waues of the sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy Testimonies, O Lord, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, shew thy selfe.

2 Arise thou Iudge of the World: and reward the proud after their deseruing.

3 Lord,

3 Lord, how long shall the vngodly: how long shall the vngodly triumph?

4 How long shall all wicked doers speake so disdainefully: and make such proud boasting?

5 They smite downe thy people, O Lord: and trouble thine heritage.

6 They murther the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed ye vnwise among the people: O yee fooles, when will ye vnderstand?

9 He that planted the eare, shall he not heare: or hee that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is hee that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy Law.

13 That thou mayest giue him patience in time of aduersitie: vntill the pit be digged vp for the vngodly.

14 For the Lord will not faile his people: neither will hee forsake his inheritance.

15 Vntill righteousnes turne againe vnto Judgement: all such as be true in heart shall follow it.

16 Who will rise vp with me against the wicked: or who will take my part against the euill doers?

17 If the Lord had not holped mee: it had not failed but my soule had bene put to silence.

18 But when I said, my foote hath slipped: thy mercie (O Lord) held me vp.

19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to do with the stoole of wickednesse: Which imagineth mischiefe as a law?

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: & my God is the strength of my confidence.

23 He shall recompense them their wickednesse, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite exultemus. Psal. 95.

Morning prayer.



Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our Saluation.

2 Let vs come before his presence with thankesgiuing: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King aboue all Gods.

4 In his hand are all the corners of the earth: and the strength of the hils is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O Come, let vs worship and fall downe: and kneele before the Lord our Maker.

7 For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his hands.

8 To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: proued me, and saw my workes.

10 Fourtie yeeres long was I grieued with this generation, and said: it is a people that doe erre in their hearts, for they haue not known my wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new Song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praise his Name: be telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders

ders vnto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen, they bee but idoles: but it is the Lord that made the heauens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord (O yee kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his Courts.

9 O worship the Lord in the beautie of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is hee which hath made the round world so fast that it cannot bee mooued, and how that hee shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth bee glad: let the sea make a noise, and all that therein is.

12 Let the field bee ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for hee commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his trueth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the Iles may be glad thereof.

2 Cloudes and darkenesse are round about him: righteousnesse and iudgement are the habitation of his seat.

3 There shall go a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it and was afraid.

5 The hils melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded bee all they that worship carued images,

and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Juda were glad, because of thy Iudgements, O Lord.

9 For thou Lord art higher then al that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lord, see that yee hate the thing which is euill: the Lord preserueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord ye righteous: and giue thanks for a remembrance of his holinesse.

Cantate Domino. Psal. 98

Euening prayer.

O Sing vnto the Lord a new song: for hee hath done marueilous things.

2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.

3 The Lord declared his saluation: his righteousnesse hath hee openly shewed in the sight of the heathen.

4 He hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thankes.

6 Praise the Lord vpon the harpe: sing to the harpe with a Psalme of thanksgiuing.

7 With trumpets also & shawmes: O shew your selues ioyfull before the Lord the King.

8 Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, & let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equitie.

Dominus regnauit. Psal. 99.

THe Lord is King, be the people neuer so vnpatient: hee sitteth betweene the Cherubims, bee the earth neuer so vnquiet.

vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thankes vnto thy Name: which is Great, wonderfull, and Holy.

4 The Kings power loueth Iudgement, thou hast prepared equitie: thou hast executed Iudgement, and righteousnesse in Iacob.

5 O magnifie the Lord our God: and fall downe before his footestoole, for he is Holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gaue them.

8 Thou heardest them, (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his Holy hill: for the Lord our God is Holy.

Iubilate Deo. Psal.100.

O Be ioyfull in the Lord all ye lands: serue the Lord with gladnesse, and come before his presence with a Song.

2 Bee ye sure that the Lord he is God, it is he that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

3 O goe your way into his Gates with thankesgiuing, and into his Courts with praise: be thankefull vnto him, and speake good of his Name.

4 For the Lord is gracious, his Mercie is euerlasting: and his Trueth endureth from generation to generation.

Misericordiam & iudicium. Psal.101.

MY song shall bee of Mercie and Iudgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding: in the way of godlines.

3 When wilt thou come vnto mee: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shal depart from me: I wil not know

a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shalbe my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lies shall not tary in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the Citie of the Lord.

Domine exaudi. Psal. 102.

Morning prayer.

HEare my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto mee when I cal, O heare me, & that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eat my bread.

5 For the voice of my groning: my bones will scarse cleaue to my flesh.

6 I am become like a Pelicane in the wildernesse: and like an Owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are mad vpon me, are swoorne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Maiestie.

16 When the Lord shall builde vp Sion: and when his glory shall appeare.

17 When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shalbe written for those that come after: and the people which shalbe borne shall praise the Lord.

19 For hee hath looked downe from his Sanctuarie: out of the heauen did the Lord behold the earth.

20 That hee might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 Hee brought downe my strength in my iourney: and shortned my dayes.

24 But I said, O my God, take me not away in the middest of mine age: as for thy yeeres, they endure throughout all generations.

25 Thou Lord in the beginning hast layd the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall ware old as doeth a garment.

27 And as a vesture shalt thou change them, & they shalbe changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRaise the Lord, O my soule: and all that is within mee, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which saueth thy life from destruction: and crowneth thee with mercie and louing kindnesse.

5 Which satisfieth thy mouth with good things: making thee yong and lustie as an Eagle.

6 The Lord executeth righteousnesse and Iudgement: for all them that are oppressed with wrong.

7 Hee shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering and of great goodnesse.

9 He will not alway be chiding: neither keepeth hee his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for he flourisheth as a flower of the field.

16 For assoone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon children's children.

18 Euen vpon such as keepe his Couenant: and thinke vpon his Commandements to doe them.

19 The Lord hath prepared his seate in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord, ye Angels of his, yee that excell in strength:

strength: yee that fulfill his Commandement, and hearken vnto the voyce of his wordes.

21 O praise the Lord all ye his hostes: yee seruants of his that doe his pleasure.

22 O speake good of the Lord all ye workes of his, in all places of his dominion: Praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with Maiestie and honour. Euening prayer.

2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 He maketh his Angels spirits: and his ministers a flaming fire.

5 Hee layde the foundations of the earth: that it neuer should moue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They goe vp as high as the hilles, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turne againe to couer the earth.

10 He sendeth his springs into the riuers: which runne among the hilles.

11 All beasts of the field drinke thereof: and the wilde asses quench their thirst.

12 Besides them shall the foules of the aire haue their habitation: and sing among the branches.

13 Hee watereth the hilles from aboue: the earth is filled with the fruit of thy workes.

14 Hee bringeth foorth grasse for the cattell: and greene herbe

herbe for the seruice of men.

15 That hee may bring food out of the earth, & wine that maketh glad the heart of man: and oile to make him a cheerefull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus, which he hath planted.

17 Wherein the birdes make their nestes: and the Firre-trees are a dwelling for the Storke.

18 The high hilles are a refuge for the wilde goates: and so are the stony rockes for the conies.

19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darkenesse that it may be night: wherein al the beasts of the Forest do moue.

21 The Lions roaring after their praye: doe seeke their meat at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth forth to his worke, and to his labour: vntill the euening.

24 O Lord, how manifolde are thy workes: in wisdome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the shippes, and there is that Leuiathan: whom thou hast made to take his pastime therein.

27 These wait all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: & when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: When thou takest away their breath, they doe, and are turned againe to their dust.

30 When thou lettest thy breath goe forth, they shall bee made: and thou shalt renue the face of the earth.

31 The glorious Maiestie of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shal tremble at the looke of him: if he do but

touch

touch the hilles, they shall smoke.

33 I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

34 And so shall my wordes please him: my ioy shall bee in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the vngodly shall come to an ende: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

O Giue thankes vnto the Lord, and call vpon his Name: tell the people what things he hath done.

2 O let your songs bee of him, and praise him: and let your talking bee of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them reioyce ℣ seeke the Lord.

4 Seeke the Lord ℣ his strength: seeke his face euermore.

5 Remember the marueilous works that he hath done: his wonders, and the Iudgements of his mouth.

6 O ye seede of Abraham his seruant: yee children of Iacob his chosen.

7 Hee is the Lord our God: his Iudgements are in all the world.

8 He hath bene alway mindfull of his Couenant and promise: that he made to a thousand generations.

9 Euen the Couenant that he made with Abraham: and the othe that he sware vnto Isahac.

10 And appointed the same vnto Iacob for a Lawe: and to Israel for an euerlasting Testament.

11 Saying, Vnto thee will I giue the land of Chanaan: the lot of your inheritance.

12 When there were yet but a few of them: ℣ they strangers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 Hee suffered no man to doe them wrong: but reproued

euen

euen Kings for their sakes.

15 Touch not mine Anointed : and doe my Prophets no harme.

16 Moreouer, he called for a dearth vpon the land: and destroyed all the prouision of bread.

17 But hee had sent a man before them : euen Joseph which was sold to be a bond seruant.

18 Whose feete they hurt in the stocks: the yron entred into his soule.

19 Untill the time came that his cause was knowen : the word of the Lord tried him.

20 The King sent and deliuered him : the Prince of the people let him goe free.

21 He made him lord also of his house : and ruler of all his substance.

22 That he might informe his princes after his wil : and teach his Senators wisedome.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And hee increased his people exceedingly : and made them stronger then their enemies.

25 Whose heart turned, so that they hated his people: and dealt vntruely with his seruants.

26 Then sent hee Moses his seruant : and Aaron whom he had chosen.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkenesse, and it was darke : and they were not obedient vnto his word.

29 He turned their waters into blood: and slue their fish.

30 Their land brought foorth frogs : yea, euen in their Kings chambers.

31 Hee spake the word, and there came all maner of flies: and lice in all their quarters.

32 He gaue them hailestones for raine : and flames of fire in their land.

33 He smote their vines also and figtrees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grashoppers came, and caterpillers innumerable: and did eate vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them forth also with siluer and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 Hee spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and hee filled them with the bread of heauen.

40 Hee opened the rocke of stone, and the waters flowed out: so that Riuers ranne in dry places.

41 For why? he remembred his holy Promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the landes of the Heathen: and they tooke the labours of the people in possession.

44 That they might keep his statutes: & obserue his lawes.

Confitemini Domino. Psal. 106.

O Giue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer. Euening prayer.

2 Who can expresse the noble acts of the Lord: or shew foorth all his praise?

3 Blessed are they that alway keepe Iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauour that thou beares vnto thy people: O visit me with thy saluation.

5 That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and giue thankes with thine inheritance.

6 Wee haue sinned with our fathers: wee haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but

Were

were disobedient at the Sea, euen at the Red sea.

8 Neuertheless, he helped them for his Names sake: that he might make his power to be knowen.

9 He rebuked the Red sea also, and it was dried vp: so he led them through the deepe, as through a wildernesse.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemy.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: & sang praise vnto him.

13 But within a while they forgat his workes: and would not abide his counsell.

14 But lust came vpon them in the wildernesse: and they tempted God in the desert.

15 And he gaue them their desire: and sent leanenesse withall into their soule.

16 They angred Moses also in the tents: and Aaron the Saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgat God their Sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the Red sea.

23 So he said he would haue destroyed them, had not Moses his chosen stand before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them

them in the wilderneſſe.

27 To caſt out their ſeede among the Nations: and to ſcatter them in the lands.

28 They ioyned themſelues vnto Baal-Peor: and ate the offerings of the dead.

29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.

30 Then ſtood vp Phinees & praied: & ſo the plague ceaſed.

31 And that was counted vnto him for righteouſneſſe: among all poſterities for euermore.

32 They angred him alſo at the waters of ſtrife: ſo that he puniſhed Moſes for their ſakes.

33 Becauſe they prouoked his ſpirit: ſo that hee ſpake vnadviſedly with his lips.

34 Neither deſtroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their workes.

36 In ſo much that they worſhipped their idoles, which turned to their owne decay: yea, they offered their ſonnes and daughters vnto deuils.

37 And ſhed innocent blood, euen the blood of their ſonnes and of their daughters: whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they ſtained with their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled againſt his people: inſomuch that he abhorred his owne inheritance.

40 And he gaue them ouer into the hand of the heathen: they that hated them were lords ouer them.

41 Their enemies oppreſſed them: & had them in ſubiectiõ.

42 Many a time did he deliuer them: but they rebelled againſt him with their owne inuentions, and were brought downe in their wickedneſſe.

43 Neuertheleſſe, when he ſaw their aduerſitie: he heard their complaint.

44 Hee thought vpon his Couenant, and pitied them according vnto the multitude of his mercies: yea, hee made all

those that led them away captiue to pitie them.

45 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thankes vnto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.

O Giue thankes vnto the Lord, for hee is gracious: and his mercie endureth for euer.

2 Let them giue thankes whom the Lord hath redeemed: and deliuered from the hand of the enemie.

3 And gathered them out of the lands, from the East & from the West: from the North and from the South.

4 They went astray in the wildernesse out of the way: and found no Citie to dwell in.

5 Hungrie and thirstie: their soule fainted in them.

6 So they cried vnto the Lord in their trouble: and hee deliuered them from their distresse.

7 Hee led them forth by the right way: that they might goe to the Citie where they dwelt.

8 O that men would therefore praise the Lord for his goodnes: and declare the wonders that hee doth for the children of men.

9 For hee satisfieth the emptie soule: and filleth the hungry soule with goodnes.

10 Such as sit in darkenes and in the shadow of death: being fast bound in miserie and yron.

11 Because they rebelled against the wordes of the Lord: and lightly regarded the counsaile of the most High.

12 He also brought downe their heart through heauines: they fell downe, and there was none to helpe them vp.

13 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadow of death: and brake their bonds in sunder.

15 O that

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all maner of meate: and they were euen hard at deaths doore.

19 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

20 He sent his Word and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the sacrifice of thanksgiuing: and tell out his workes with gladnesse.

23 They that goe downe to the sea in ships: and occupie their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his Word the stormie winde ariseth: which lifteth vp the waues thereof.

26 They are caried vp the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: hee deliuereth them out of their distresse.

29 For hee maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they be at rest: and so hee bringeth them vnto the hauen where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

32 That they would exalt him also in the Cõgregation of

the people: and praise him in the seate of the Elders.

33 Which turneth the floods into a Wildernesse: and dri-eth vp the Water springs.

34 A fruitfull land maketh he barren: for the Wickednes of them that dWell therein.

35 Againe he maketh the Wildernesse a standing Water: and Water springs of a drie ground.

36 And there he setteth the hungrie: that they may build them a Citie to dWell in.

37 That they may sow their land, and plant Vineyards: to yeeld them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe, when they are minished and brought low: through oppression, through any plague or trouble.

40 Though he suffer them to bee euill intreated through tyrants: and let them wander out of the way in the Wilder-nesse.

41 Yet helpeth hee the poore out of miserie: and maketh him houlholds like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all Wickednesse shall be stopped.

43 Who so is wise wil ponder these things: and they shall vnderstand the louing kindenesse of the Lord.

Paratum cor meum. Psal. 108.

Euening prayer.

O God my heart is ready (my heart is ready:) I will sing & giue praise With the best mem-ber that I haue.

2 Awake thou Lute and Harpe: I my selfe will awake right earely.

3 I wil giue thanks vnto thee, O Lord, among the people: I will sing praises vnto thee among the nations.

4 For thy mercie is greater then the heauens: and thy trueth reacheth vnto the clouds.

5 Set vp thy selfe (O God) aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand saue

saue them, and heare thou me.

7 God hath spoken in his holinesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Sucoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my lawgiuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistims will I triumph.

10 Who will leade me into the strong Citie: and Who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou God goe foorth with our hostes?

12 O helpe vs against ỹ enemy: for vaine is the help of man.

13 Through God we shall doe great actes: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed mee about also with wordes of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to bee ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that hee hath: and let the stranger spoile his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroied: & in the next generation

let his name be cleane put out.

13 Let the wickednesse of his fathers bee had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them allway be before the Lord: that he may root out the memoriall of them from off the earth.

15 And that because his minde was not to doe good: but persecuted the poore helpelesse man, that hee might slay him that was vexed at the heart.

16 His delight was in cursing, & it shall happen vnto him: he loued not blessing, therefore shall it be farre from him.

17 Yea clothed himselfe with cursing like as with a raiment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that he is allway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with me, O Lord God, according vnto thy Name: for sweete is thy mercie.

21 O deliuer mee, for I am helpelesse and poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: and am driuen away as the Grashopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me, O Lord my God: Oh saue me according to thy mercie.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: & let them bee confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries be clothed w̄ shame: & let them couer themselues with their owne confusion, as with a cloke.

29 As for mee, I will giue great thankes vnto the Lord with my mouth: and praise him among the multitude.

30 For he shal stand at the right hand of the poore: to saue his soule from vnrighteous Iudges.

Dixit Dominus. Psal. 110.

THe Lord saide vnto my Lord: sit thou on my right hand, vntill I make thine enemies thy footestoole. Morning prayer.

2 The Lord shall send the rod of thy power out of Sion: bee thou ruler euen in the middes among thine enemies.

3 In the day of thy power shall the people offer thee free wil offerings with an holy worship: the dewe of thy birth is of the wombe of the morning.

4 The Lord sware and wil not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

6 He shall iudge among the heathen, hee shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreys.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I will giue thankes vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to bee praised and had in honour: and his righteousnesse endureth for euer.

4 The mercifull & gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he shall euer be mindfull of his Couenant.

6 Hee hath shewed his people the power of his workes: that he may giue them the heritage of the Heathen.

7 The workes of his hands are veritie & iudgement: all

his Commandements are true.

8 They stand fast for euer and euer: and are done in trueth and equitie.

9 He sent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisedome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: hee hath great delight in his Commandements.

2 His seed shalbe mightie vpon earth: the generation of the faithfull shalbe blessed.

3 Riches and plenteousnesse shalbe in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenes: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer be mooued: and the righteous shall be had in an euerlasting remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished and wil not shrinke: vntil he see his desire vpon his enemies.

9 Hee hath dispersed abroad, and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

10 The vngodly shall see it, and it shall grieue him: hee shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord, yee seruants: O praise the Name of the Lord.

2 Blessed bee the Name of the Lord: from this time foorth for euermore.

3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The

4 The Lord is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to beholde the things that are in heauen and earth?

6 Hee taketh vp the simple out of the dust: and lifteth the poore out of the myre.

7 That hee may set him with the princes: euen with the princes of his people.

8 Hee maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.



Hen Israel came out of Egypt: and the house of Jacob frō among the strange people. Euening prayer.

2 Juda was his Sanctuary: and Israel his dominion.

3 The sea sawe that, and fled: Jordan was driuen backe.

4 The mountaines skipped like Rams: & the little hils like yong sheep.

5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan that thou wast driuen backe?

6 Ye mountaines that yee skipped like Rammes: and ye little hils like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercie, and for thy truethes sake.

2 Wherfore shal ỹ heathen say: Where is now their God?

3 As for our God, he is in heauen: he hath done whatsoeuer pleased him.

4 Their idoles are siluer and golde: euen the worke of mens hands.

5 They haue mouthes, and speake not: eyes haue they and see not.

6 They haue eares, and heare not: noses haue they, and smell not.

7 They haue hands, and handle not, feete haue they, and walke not: neither speake they through their throat.

8 They that make them, are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: hee is their helper and defender.

11 Ye that feare the Lord, put your trust in the Lord: hee is their helper and defender.

12 The Lord hath bene mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

13 He shal blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: Which made heauen and earth.

16 All the Whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But we will praise the Lord: from this time foorth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lord hath heard the voyce of my prayer.

2 That hee hath inclined his eare vnto mee: therefore will I call vpon him as long as I liue.

3 The snares of death compassed mee round about: and the paines of hell gate hold vpon me.

4 I sha' finde trouble & heauinesse, & I shal call vpon the

name

Name of the Lord: O Lord I beseech thee deliuer my soule.
5 Gracious is the Lord and righteous: yea our God is mercifull.
6 The Lord preserueth the simple: I was in misery, and he helped me.
7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.
8 And why? thou hast deliuered my soule from death: mine eyes from teares, and my feet from falling.
9 I wil walke before the Lord: in the land of the liuing.
10 I beleeued, and therefore will I speake, but I was sore troubled: I said in my haste, All men are liars.
11 What reward shall I giue vnto the Lord: for all the benefits that he hath done vnto me?
12 I will receiue the cup of saluation: and call vpon the Name of the Lord.
13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord, is the death of his Saints.
14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thy handmayd, thou hast broken my bonds in sunder.
15 I wil offer to thee the sacrifice of Thankesgiuing: and will call vpon the Name of the Lord.
16 I will pay my vowes vnto the Lord, in the sight of all his people: in the courts of the Lords house, euen in the mids of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all yee heathen: praise him all ye Nations.
2 For his mercifull kindnesse is euer more and more towards vs: and the trueth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thanks vnto the Lord, for he is gracious: because his mercie endureth for euer.
2 Let Israel now confesse, that he is gracious: and that his mercie endureth for euer.

3 Let the house of Aaron now confesse: that his mercie endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercie endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in princes.

10 All nations compassed mee round about: but in the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept me in (I say) on euery side: but in the Name of the Lord wil I destroy them.

12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at mee, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mightie things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mightie things to passe.

17 I wil not die, but liue: & declare the works of the Lord.

18 The Lord hath chastened and corrected mee: but hee hath not giuen me ouer vnto death.

19 Open me the gates of righteousnesse: that I may goe into them, and giue thankes vnto the Lord.

20 This is ỹ gate of ỹ Lord: the righteous shal enter into it.

21 I will thanke thee, for thou hast heard mee: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe mee now, O Lord: O Lord send vs now prosperitie.

26 Blessed be he that commeth in the Name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: bind the sacrifice with cords, yea, euen vnto the hornes of the Altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercie endureth for euer.

Beati immaculati. Psal. 119.

BLessed are those that are vndefiled in the way: and walke in the Law of the Lord. Euening prayer.

2 Blessed are they that keepe his Testimonies: & seek him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that we shall diligently keepe thy Commandements.

5 O that my wayes were made so direct: that I might keepe thy Statutes.

6 So shall I not bee confounded: while I haue respect vnto all thy Commandements.

7 I will thanke thee with an vnfained heart: when I shall haue learned the Iudgements of thy righteousnes.

8 I will keep thy ceremonies: O forsake me not vtterly.

In quo corriget.

WHerewithall shall a yong man cleanse his way: euen by ruling himselfe after thy Word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements.

3 Thy

3 Thy wordes haue I hidde within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy Statutes.

5 With my lips haue I bene telling: of all the Judgements of thy mouth.

6 I haue had as great delight in the way of thy Testimonies: as in all maner of riches.

7 I wil talke of thy Commandements: and haue respect vnto thy wayes.

8 My delight shall bee in thy Statutes: and I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy word.

2 Open thou mine eyes: that I may see the wonderous things of thy Law.

3 I am a stranger vpon earth: O hide not thy Commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy Judgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.

6 O turne from mee shame and rebuke: for I haue kept thy Testimonies.

7 Princes also did sit and speake against mee: but thy seruant is occupied in thy Statutes.

8 For thy testimonies are my delight: & my counsailers.

Adhæsit pauimento.

My soule cleaueth to the dust: O quicken thou mee according to thy word.

2 I haue knowledged my wayes, and thou heardest me: O teach me thy Statutes.

3 Make mee to vnderstand the way of thy Commandements: and so shall I talke of thy Wonderous workes.

3 My soule melteth away for very heauinesse: comfort thou me according vnto thy word.

5 Take from me the way of lying: and cause thou mee to make much of thy Law.

6 I haue

6 I haue chosen the way of trueth: and thy Judgements haue I layd before me.

7 I haue stucken vnto thy Testimonies: O Lord confound me not.

8 I wil runne the way of thy Commandements: when thou hast set my heart at libertie.

Legem pone.



Teach me, O Lord, the way of thy Statutes: and I shal keepe it vnto the end. Morning prayer.

2 Giue me vnderstanding, and I shall keepe thy Lawe: yea, I shal keep it with my whole heart.

3 Make me to goe in the path of thy Commaundements, for therein is my desire.

4 Incline my heart vnto thy testimonies: & not to couetousnes.

5 O turne away mine eyes, lest they behold vanitie: and quicken thou me in thy way.

6 O stablish thy Word in thy seruant: ℣ I may feare thee.

7 Take away the rebuke that I am afraide of: for thy Judgements are good.

8 Beholde, my delight is in thy Commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercie come also vnto mee, O Lord: euen thy saluation, according vnto thy Word.

2 So shall I make answere vnto my blasphemers: for my trust is in thy Word.

3 O take not the Word of thy trueth vtterly out of my mouth: for my hope is in thy Judgements.

4 So shal I allway keepe thy Law: yea, for euer & euer.

5 And I wil walke at libertie: for I seeke thy Commandements.

6 I wil speake of thy Testimonies also, euen before kings: and will not be ashamed.

7 And my delight shalbe in thy Commandements: which

I haue

I haue loued.

8 My handes also will I lift vp vnto thy Commandemẽts, which I haue loued: & my study shalbe in thy statutes.

Memor esto verbi tui.

O Thinke vpon thy seruant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had mee exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly ỳ forsake thy law.

6 Thy statutes haue bene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea Domine.

Thou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feet vnto thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thankes vnto thee: because of thy righteous Iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercie: O teach mee thy Statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O learne me true vnderstanding and knowledge: for I haue beleeued thy Commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good & gracious: O teach me thy Statutes.

5 The proud haue imagined a lie against me: but I will keepe thy Commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath bene in thy Law.

7 It is good for me that I haue bene in trouble: that I may learne thy Statutes.

8 The Law of thy mouth is dearer vnto me: then thousands of gold and siluer.

Manus tuæ fecerunt me.

THy hands haue made me, and fashioned mee: O giue mee vnderstanding, that I may learne thy Commandements. Euening prayer.

2 They that feare thee, will be glad when they see me: because I haue put my trust in thy word.

3 I know (O Lord) that thy Iudgements are right: and that thou of very faithfulnes hast caused me to be troubled.

4 O let thy mercifull kindnesse be my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto mee, that I may liue: for thy Law is my delight.

6 Let the proud be cõfounded, for they go wickedly about to destroy me: but I wil be occupied in thy Cõmandements.

7 Let such as feare thee, and haue known thy Testimonies: be turned vnto me.

8 O let my heart be sound in thy Statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottel in the smoke: yet doe I not forget thy Statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for mee: which are not after thy Law.

6 All thy Commandements are true: they persecute mee falsly, O be thou my helpe.

7 They had almost made an ende of me vpon earth: but I forsooke not thy Commandements.

8 O quicken mee after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

O Lord, thy word: endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast layd the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bene in thy Lawe: I should haue perished in my trouble.

5 I will neuer forget thy Commaundements: for with them thou hast quickened me.

6 I am thine, O saue mee: for I haue sought thy Commandements.

7 The vngodly layde waite for me, to destroy me: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi.

Lord, what loue haue I vnto thy Law: all the day long is my studie in it.

2 Thou through thy Commandements hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy Testimonies are my studie.

4 I am

4 I am wiſer then the aged: becauſe I keepe thy Commandements.

5 I haue refrained my feete from euery euill way: that I may keepe thy Word.

6 I haue not ſhrunke from thy Iudgements: for thou teacheſt me.

7 O how ſweete are thy Wordes vnto my throat: yea, ſweeter then honie vnto my mouth.

8 Through thy Commaundements I get vnderſtanding: therefore I hate all wicked Wayes.

Lucerna pedibus meis.

THy Word is a lanterne vnto my feete: and a light vnto my paths. Morning prayer.

2 I haue ſworne, and am ſtedfaſtly purpoſed: to keepe thy righteous Iudgements.

3 I am troubled aboue meaſure: quicken mee (O Lord) according to thy Word.

4 Let the free will offerings of my mouth pleaſe thee, O Lord: and teach me thy Iudgements.

5 My ſoule is alway in my hand: yet do I not forget thy Law.

6 The vngodly haue laid a ſnare for me: but yet I ſwarued not from thy Commandements.

7 Thy teſtimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applied my heart to fulfil thy Statutes alway: euen vnto the end.

Iniquos odio habui.

I hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and ſhielde: and my truſt is in thy Word.

3 Away from me ye wicked: I wil keepe the Commandements of my God.

4 O ſtabliſh me according to thy Word, that I may liue: and let me not be diſappointed of my hope.

5 Hold thou mee vp, and I shall be safe, yea, my delight shall be euer in thy Statutes.

6 Thou hast troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy Testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy Iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.

2 Make thou thy seruant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.

4 O deale with thy seruant according vnto thy louing mercie: and teach me thy Statutes.

5 I am thy seruant, O grant me vnderstanding: that I may know thy testimonies.

6 It is time for thee Lord to lay to thine hand: for they haue destroyed thy Law.

7 For I loue thy Commandements: aboue golde and precious stone.

8 Therefore hold I streight all thy Commandements: and all false wayes I vtterly abhorre.

Mirabilia.

THy testimonies are wonderfull: therefore doeth my soule keepe them.

2 When thy word goeth forth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandements.

4 O looke thou vpon me, and be mercifull vnto mee: as thou vsest to doe vnto those that loue thy Name.

5 Order my steps in thy word: and so shall no wickednesse haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy seruant: and teach me thy Statutes.

8 Mine eyes gush out with water: because men keep not thy Law.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement.

2 The Testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath euen consumed mee: because mine enemies haue forgotten thy words.

4 Thy word is tried to the vttermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet do I not forget thy Commandements.

6 Thy righteousnesse is an euerlasting righteousnesse: and thy Law is the trueth.

7 Trouble and heauinesse haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteousnesse of thy Testimonies is euerlasting: O grant me vnderstanding, and I shall liue.

Clamaui in toto corde meo.

ICall with my whole heart: heare me, O Lord, I wil keepe thy Statutes. Euening prayer.

2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy Testimonies.

3 Earely in the morning doe I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voyce (O Lord) according vnto thy louing kindenesse: quicken me according as thou art wont.

6 They draw nigh that of malice persecute mee: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy Commandements are true.

8 As concerning thy Testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersitie, and deliuer me: for I doe not forget thy Law.

2 Auenge thou my cause, and deliuer mee: quicken me according to thy Word.

3 Health is farre from the vngodly: for they regard not thy Statutes.

4 Great is thy mercie, O Lord: quicken me, as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swarue from thy Testimonies.

6 It grieueth mee when I see the transgressours: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken me according to thy louing kindenesse.

8 Thy Word is true from euerlasting: all the Iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy Words.

2 I am as glad of thy Word: as one that findeth great spoyles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous Iudgements.

5 Great is the peace that they haue which loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commandements and Testimonies: for all my Wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy Word.

2 Let my supplication come before thee: deliuer me according

cording to thy Word.

3 My lippes shall speake of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy Word: for all thy Commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 Oh let my soule liue, and it shall praise thee: and thy Iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I doe not forget thy Commandements.

Ad Dominum. Psal. 120.

WHen I was in trouble, I called vpon the Lord: and he heard me. Morning prayer.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall bee giuen or done vnto thee thou false tongue: euen mighty and sharpe arrowes, with hote burning coales.

4 Woe is mee, that I am constrained to dwell with Mesech: and to haue mine habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that bee enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof: they make them ready to battell.

Leuaui oculos. Psal. 121.

I Will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foote to bee mooued: and hee that keepeth thee, will not sleepe.

4 Behold, he that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserue thy going out and thy comming in: from this time forth for euermore.

Lætatus sum. Psal. 122.

I Was glad when they said vnto mee: Wee will goe into the house of the Lord.

2 Our feet shal stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a Citie: that is at vnitie in it selfe.

4 For thither the Tribes goe vp, euen the Tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the Name of the Lord.

5 For there is the seat of Iudgement: euen the seat of the house of Dauid.

6 O pray for the peace of Ierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Beholde, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mystresse: euen so our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornefull reproofe of the wealthy: and with the despitefulnesse of the proud.

Nisi

Moneth. The xxvij. day.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not bene on our side (now may Israel say:) if the Lord himselfe had not bene on our side when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proude: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a pray vnto their teeth.

6 Our soule is escaped, euen as a birde out of the snare of the fouler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be euen as the mount Sion: which may not be remooued, but standeth fast for euer.

2 The hilles stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that bee good and true of heart.

5 As for such as turne backe vnto their owne wickednes: the Lord shal leade them forth with the euil doers, but peace shalbe vpon Israel.

In conuertendo. Psal. 126.

WHen the Lord turned againe the captiuitie of Sion: then were we like vnto them that dreame. Euening prayer.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then saide they among the Heathen : the Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lord : as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth forth good seed : shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord builde the house : their labour is but lost that build it.

2 Except the Lord keepe the Citie : the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp earely, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Loe, children and the fruit of the wombe : are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Giant : euen so are the yong children.

6 Happy is the man that hath his quiuer full of them: they shall not bee ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord : and walke in his wayes.

2 For thou shalt eate the labours of thine handes : O well is thee, and happy shalt thou be.

3 Thy wife shalbe as the fruitfull Vine: vpon the walls of thine house.

4 Thy children like the Olive branches : round about thy table.

5 Loe, thus shall the man bee blessed : that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee : that thou shalt see Hierusalem in prosperitie all thy life long.

7 Yea,

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against me from my youth vp: (may Israel now say.)

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord hath hewen the snares of the vngodly in pieces.

5 Let them bee confounded and turned backward: as many as haue euill will at Sion.

6 Let them bee euen as the grasse growing vpon the house tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither hee that bindeth vp the sheaues, his bosome.

8 So that they which go by, say not so much as the Lord prosper you: we wish you good lucke in ỹ Name of the Lord.

De profundis. Psal. 130.

OUt of the deepe haue I called vnto thee, (O Lord:) Lord heare my voyce.

2 Oh let thine eares consider well: the voyce of my complaint.

3 If thou Lord wilt bee extreme to marke what is done amisse: O Lord, who may abide it?

4 For there is mercy w̃ thee: therfore shalt thou be feared.

5 I looke for the Lord, my soule doeth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I haue no proud lookes.

2 I doe not exercise my selfe in great matters: which are to high for me.

3 But I refraine my ſoule, and keepe it low, like as a childe that is weaned from his mother: yea, my ſoule is euen as a weaned childe.

4 O Iſrael truſt in the Lord: from this time foorth for euermore.

Memento Domine. Pſal. 132.

Morning prayer.



LOrd remember Dauid: and all his trouble.

2 How he ſware vnto the Lord: and vowed a vowe vnto the Almightie God of Jacob.

3 I will not come within the tabernacle of mine houſe: nor clime vp into my bed.

4 I will not ſuffer mine eyes to ſleepe, nor mine eye lids to ſlumber: neither the tempies of head to take any reſt.

5 Untill I finde out a place for the Temple of the Lord: an habitation for the mightie God of Jacob.

6 Loe, We heard of the ſame at Ephrata: and found it in the wood.

7 We will goe into his Tabernacle: and fall low on our knees before his footeſtoole.

8 Ariſe, O Lord, into thy reſting place: thou and the Arke of thy ſtrength.

9 Let thy Prieſts bee clothed with righteouſneſſe: and let thy Saints ſing with ioyfulneſſe.

10 For thy ſeruant Dauids ſake: turne not away the preſence of thine Anointed.

11 The Lord hath made a faithfull othe vnto Dauid: and he ſhall not ſhrinke from it.

12 Of the fruit of thy body: ſhall I ſet vpon thy ſeate.

13 If thy children will keepe my Couenant, and my Teſtimonies that I ſhall learne them: their children alſo ſhall ſit vpon thy ſeat for euermore.

14 For the Lord hath choſen Sion to bee an habitation for himſelfe: he hath longed for her.

15 This

15 This shall be my rest for euer: here will I dwell, for I haue a delight therein.

16 I will bless her vitailes with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordeined a lanterne for mine anoynted.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his Crowne flourish.

Ecce quàm bonum. Psal. 133.

BEhold how good and ioyful a thing it is: brethren to dwel together in vnitie.

2 It is like the precious oyntment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as ỹ dew of Hermon: Which fel vpon ỹ hil of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold (now) praise the Lord: all ye seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the Courts of the house of our God.

3 Lift vp your handes in the Sanctuary: and praise the Lord.

4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate Nomen. Psal. 135.

O Praise the Lord, laude ye the Name of the Lord: praise it, O ye seruants of the Lord.

2 Ye that stand in the house of the Lord: in the Courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises vnto his Name, for it is louely.

4 For why: the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 What-

6 Whatsoeuer the Lord pleased, that did hee in heauen and in earth: and in the sea, and in all deepe places.

7 Hee bringeth foorth the cloudes from the endes of the world: and sendeth foorth lightnings with the raine, bringing the winds out of his treasures.

8 He smote the first borne of Egypt: both of man & beast.

9 Hee hath sent tokens & wonders into the mids of thee, O thou land of Egypt: vpon Pharao and all his seruants.

10 He smote diuers nations: and slew mighty Kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doeth thy memorial, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord yee house of Leui: yee that feare the Lord, praise the Lord.

21 Praised bee the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.

O Giue thanks vnto the Lord, for he is gracious: and his mercie endureth for euer.

2 O giue thanks vnto the God of al gods: for his mercie endureth for euer.

3 O thanke the Lord of all lords: for his mercie endureth for euer.

4 which

4 Which onely doeth great Wonders: for his mercie endureth for euer.

5 Which by his excellent Wisedome made the heauens: for his mercy endureth for euer.

6 Which layde out the earth aboue the Waters: for his mercie endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the starres to gouerne the night: for his mercie endureth for euer.

10 Which smote Egypt With their first borne: for his mercie endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mighty hand and a stretched out arme: for his mercie endureth for euer.

13 Which diuided the red Sea in two parts: for his mercie endureth for euer.

14 And made Israel to goe thorow the middest of it: for his mercy endureth for euer.

15 But as for Pharao and his hoste, he ouerthrew them in the red Sea: for his mercie endureth for euer.

16 Which ledde his people thorow the Wildernesse: for his mercie endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 Yea, and slew mightie Kings: for his mercie endureth for euer.

19 Sehon King of the Amorites: for his mercie endureth for euer.

20 And Og the King of Basan: for his mercie endureth for euer.

21 And gaue away their land for an heritage: for his mercie endureth for euer.

22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.

23 Which

23 Which remembred vs when wee were in trouble: for his mercie endureth for euer.

24 And hath deliuered vs from our enemies: for his mercie endureth for euer.

25 Which giueth food to all flesh: for his mercy endureth for euer.

26 O giue thankes vnto the God of heauen: for his mercy endureth for euer.

27 O giue thankes vnto the Lord of lords: for his mercie endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon wee sate downe & wept: when we remembred (thee) O Sion.

2 As for our harpes, wee hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melodie in our heauinesse: sing vs one of the songs of Sion.

4 How shall we sing the Lords song: in a strange lande?

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I do not remẽber thee, let my tongue cleaue to ẏ roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with misery: yea, happie shall he be that rewardeth thee as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will giue thanks vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.

2 I wil worship toward thy holy Temple, & praise thy Name, because of thy louing kindnesse and trueth: for thou hast magnified thy Name, and thy Word aboue all things.

3 When I called vpon thee, thou heardest mee: and enduedst my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proud, he beholdeth them afarre off.

7 Though I walke in the mids of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue mee.

8 The Lord shal make good his louing kindnes toward me: yea, thy mercie, O Lord, endureth for euer, despise not then the workes of thine owne hands.

Domine probasti. Psal. 139.

Morning prayer.

O Lord, thou hast searched mee out, and knowen me: thou knowest my downe sitting, and mine vprising, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bedde: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and layd thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shal I goe then from thy Spirit: or whither shall I goe then from thy presence?

7 If I clime vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the Sea.

9 Euen there also shall thy hand leade me: and thy right hand shall hold me.

10 If I say, Peraduenture the darknesse shall couer me: then shall my night be turned to day.

11 Yea,

11 Yea, the darkeneſſe is no darkeneſſe with thee, but the night is as cleare as the day: the darkneſſe and light (to thee) are both alike.

12 For my reines are thine: thou haſt couered mee in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my ſoule knoweth right well.

14 My bones are not hid from thee: though I bee made ſecretly, and faſhioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were faſhioned: when as yet there was none of them.

17 How deare are thy counſels vnto me, O God: O how great is the ſumme of them?

18 If I tell them, they are moe in number then the ſand: when I wake vp, I am preſent with thee.

19 Wilt thou not ſlay the wicked, O God: depart from me, ye bloodthirſtie men.

20 For they ſpeake vnrighteouſly againſt thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with thoſe that riſe vp againſt thee?

22 Yea, I hate them right ſore: euen as though they were mine enemies.

23 Trie mee, O God, and ſeeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickedneſſe in me: and leade me in the way euerlaſting.

Eripe me Domine. Pſal. 140.

DEliuer me, O Lord, from the euill man: and preſerue me from the wicked man.

2 Which imagine miſchiefe in their hearts: and ſtirre vp ſtrife all the day long.

3 They haue ſharpened their tongues like a ſerpent: Adders poiſon is vnder their lips.

4 Keepe me, O Lord, from the handes of the vngodly:

preſerue

preſerue mee from the wicked men, which are purpoſed to ouerthrow my goings.

5 The proud haue layd a ſnare for mee, and ſpread a net abroad with cords: yea, and ſet traps in my way.

6 I ſaide vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health: thou haſt couered my head in the day of battell.

8 Let not the vngodly haue his deſire, O Lord: let not his miſchieuous imagination proſper, leſt they be too proude.

9 Let the miſchiefe of their owne lips fall vpon the head of them: that compaſſe me about.

10 Let hot burning coales fal vpon them: let them be caſt into the fire, and into the pit, that they neuer riſe vp againe.

11 A man full of words ſhall not proſper vpon the earth: euill ſhall hunt the wicked perſon to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cauſe of the helpleſſe.

13 The righteous alſo ſhall giue thanks vnto thy Name: and the iuſt ſhall continue in thy ſight.

Domine, clamaui. Pſal 141.

LOrd, I call vpon thee, haſte thee vnto mee: and conſider my voyce, when I cry vnto thee.

2 Let my prayer be ſet forth in thy ſight as the Incenſe: and let the lifting vp of my hands be an euening ſacrifice.

3 Set a watch, O Lord, before my mouth: and keep the doore of my lips.

4 O let not mine heart be inclined to any euill thing: let mee not bee occupied in vngodly workes, with the men that worke wickednes, leſt I eate of ſuch things as pleaſe them.

5 Let the righteous rather ſmite mee friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet againſt their wickedneſſe.

7 Let their Iudges bee ouerthrowen in ſtonie places: that they may heare my words, for they are ſweete.

8 Our bones lie ſcattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 I will sing a new song vnto thee, O God: and sing prai-
ses vnto thee vpon a ten stringed Lute.
10 Thou hast giuen victorie vnto Kings: and hast deliue-
red Dauid thy seruant from the peril of the sword.
11 Saue me, and deliuer me from the hand of strange chil-
dren: whose mouth talketh of vanitie, and their right hand is
a right hand of iniquitie.
12 That our sonnes may growe vp as the yong plants:
and that our daughters may bee as the polished corners of
the Temple.
13 That our garners may bee full and plenteous with all
maner of store: that our sheepe may bring forth thousands
and ten thousands in our streets.
14 That our oxen may be strong to labour, that there bee
no decay: no leading into captiuitie, and no complayning in
our streets.
15 Happie are the people that be in such a case: yea, blessed
are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I will magnifie thee, O God, my King: and I will praise thy
Name for euer and euer.
2 Euery day will I giue thankes vnto thee: and praise
thy Name for euer and euer.
3 Great is the Lord, and marueilous worthy to be prai-
sed: there is no end of his greatnesse.
4 One generation shall praise thy workes vnto another:
and declare thy power.
5 As for me, I will be talking of thy worship: thy glorie,
thy praise, and wonderous workes.
6 So that men shall speake of the might of thy marueil-
lous acts: and I will also tell of thy greatnesse.
7 The memoriall of thine abundant kindenesse shall bee
shewed: and men shall sing of thy righteousnesse.
8 The Lord is gracious and mercifull: long suffering,
and of great goodnesse.
9 The Lord is louing vnto euery man: and his mercie
is ouer all his workes.
10 All thy workes praise thee, O Lord: and thy Saints
giue

giue thankes vnto thee.

11 They shew ẏ glory of thy kingdom: & talk of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all waite vpon thee, O Lord: and thou giuest them their meat in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their cry, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thankes vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

PRaise the Lord, O my soule, while I liue wil I praise the Lord: yea, as long as I haue any being, I wil sing praises vnto my God.

2 O put not your trust in princes, nor in any child of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Iacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the Sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shall be King for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

Euening prayer.

O Praise the Lord, for it is a good thing to sing praises vnto our God: yea, a ioyfull and pleasant thing it is to bee thankefull.

2 The Lord doeth build vp Hierusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisedome is infinite.

6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thankesgiuing: sing praises vpon the harpe vnto our God.

8 Which couereth the heauen with clouds, and prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercie.

12 Praise the Lord, O Hierusalem: praise thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath blessed

blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flowre of wheate.

15 He sendeth forth his Commandement vpon earth: and his word runneth very swiftly.

16 Hee giueth snow like wooll: and scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: hee bloweth with his winde, and the waters flow.

19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 Hee hath not dealt so with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the height.

2 Praise him all yee Angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starres and light.

4 Praise him all ye heauens: and yee waters that bee aboue the heauens.

5 Let them praise the Name of the Lord: for hee spake the word, and they were made, hee commanded, & they were created.

6 He hath made them fast for euer and euer: he hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth: ye dragons & all deepes.

8 Fire and haile, snow and vapours: Winde and storme, fulfilling his word.

9 Mountaines and all hils: fruitful trees, and all Cedars.

10 Beasts and all cattel: wormes, and feathered foules.

11 Kings of the earth, and al people: princes, & all Judges of the world.

12 Yong men and maidens, olde men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise aboue heauen and earth.

13 Hee shall exalt the horne of his people, all his Saints shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal.149.

O Sing vnto the Lord a new song: let the Congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the daunce: let them sing praises vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praises of God bee in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: & to rebuke the people.

8 To binde their kings in chaines: and their nobles with linkes of yron.

9 That they may bee auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal.150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and daunces: praise him vpon the strings and pipe.

5 Praise him vpon the well tuned Cymbals: praise him vpon the lowd Cymbals.

6 Let euery thing that hath breath: praise the Lord.

FINIS

¶ Certaine godly prayers to be vsed for sundry purposes.

¶ A generall confession to be said euery Morning.

O Almighty God our heauenly Father, I confesse and acknowledge, that I am a miserable and a wretched sinner, and haue manifolde wayes most grieuously transgressed thy most godly Commaundements, through wicked thoughts, vngodly lustes, sinfull wordes and deeds, committed in my whole life. In sinne am I borne and conceiued, and there is no goodnesse in mee, in as much as if thou shouldest enter into thy narrow iudgement with mee, iudging mee according vnto the same, I were neuer able to suffer and abide it, but must needs perish and be damned for euer: So little helpe, comfort, or succour is there either in me, or in any other creature. Only this is my comfort (O heauenly Father) that thou diddest not spare thy only deare beloued Sonne, but diddest giue him vp vnto the most bitter, and most vile & slanderous death of the Crosse for me, that he might so pay the ransome for my sinnes, satisfie thy iudgement, stil and pacifie thy wrath, reconcile mee againe vnto thee, & purchase mee thy grace and fauour, and euerlasting life. Wherefore, through the merite of his most bitter death and passion, and through his innocent bloodshedding, I beseech thee, O heauenly Father, that thou wilt vouchsafe to be gracious & merciful vnto me, to forgiue and pardon me all my sinnes, to lighten my heart with thy holy Spirit, to renue, confirme, and strengthen me with a right and perfect faith, and to inflame mee in loue toward thee & my neighbour, that I may henceforth with a willing and glad heart, walke as it becommeth mee in thy most godly Commandements, and so glorifie and praise thee euerlastingly. And also that I may with a free conscience & quiet heart, in all maner of temptations, afflictions, or necessities, & euen in the very pangs of death, cry boldly & merily vnto thee, & say, I beleeue in God the Father almighty, maker of heauen and earth, and in Iesus Christ, &c. But, O Lord

God

God heauenly Father, to comfort my selfe in affliction and temptation with these Articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt bee prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs, And from the very bottome of my heart I cry, and say, Our Father which art in heauen, halowed be thy Name, &c.

¶ A prayer to be said in the Morning.



Mercifull Lord God heauenly Father, I render most high laudes, praise, and thankes vnto thee, that thou hast preserued mee both this night, and all the times and dayes of my life hitherto, vnder thy protection, and hast suffered me to liue vnto this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue mee this day, and the residue of my whole life from henceforth, into thy tuition, ruling and gouerning mee with thy holy Spirit, that all maner of darknesse, of misbeliefe, infidelitie, and of carnall lustes and affections, may bee vtterly chased and driuen out of my heart, and that I may bee iustified and saued both body and soule through a right and perfect faith, and so walke in the light of thy most godly trueth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour. Amen.

¶ An other prayer for Morning.



Almighty and most gracious God, wee heartily thanke thee for the sweete sleepe and comfortable rest which thou hast giuen vs this night: and forasmuch as thou hast cõmanded by thy holy Word that no man should be idle, but all occupied in godly and vertuous exercises, euery man according to his calling: wee most humbly beseech thee, that thine eyes may attend vpon vs, dayly

dayly defend vs, cherish, comfort, and gouerne vs, and all our counsailes, studies, and labours, in such wise, that wee may spend and bestow this day according to thy most holy will, without the hurting of our neighbours, and that we may diligently and warily eschew and auoyd all things that should displease thee, set thee alwayes before our eyes, liue in thy feare, working that which may bee found acceptable before thy diuine Maiestie, through Christ our Lord. Amen.

¶ A prayer for the Euening.

O Most mighty Lord our Father, and God euerlasting, full of pitie and compassion, We acknowledge & confesse that Wee be not worthy to lift vp our eyes to heauen, much lesse to present our selues before thy Maiestie, with confidence that thou wilt heare our prayers and grant our requests, if we consider our owne deseruing. For our consciences do accuse vs, and our sinnes witnesse against vs, & we know that thou art an vpright Iudge, which doest not iustifie the sinners & wicked men, but punishest the faults of such as transgresse thy Commandements. Yet most merciful Father, sith it hath pleased thee to command vs to call on thee in all our troubles and aduersities, promising euen then to helpe vs, when we feele our selues (as it were) swallowed vp of death and desperation: we vtterly renounce all worldly confidence, & flee to thy soueraigne bountie, as our onely stay and refuge, beseeching thee not to call to remembrance our manifold sinnes and wickednes, whereby we cõtinually prouoke thy wrath & indignation against vs, neither our negligence and vnkindnes, which haue neither worthily esteemed, nor in our liues sufficiently expressed the sweet comfort of thy Gospel reuealed vnto vs, but rather to accept the obedience and death of thy Sonne Iesus Christ, who by offring vp his body in sacrifice once for all, hath made sufficient recompence for all our sinnes. Haue mercie therefore vpon vs, O Lord, and forgiue vs our offences. Teach vs by thy holy Spirit, that wee may rightly weigh them, & earnestly repent for the

same: and so much the rather, O Lord, because that the reprobate, and such as thou hast forsaken, cannot praise thee, nor call vpon thy Name: but the repenting heart, the sorrowfull minde, the conscience oppressed, hungring and thirsting for thy grace, shall euer set foorth thy praise and glory. And albeit we be but wormes and dust, yet thou art our Creatour, and we be the worke of thy hands: yea, thou art our Father, and wee thy children: thou art our Shepheard, and wee thy flocke: thou art our Redeemer, and wee thy people whom thou hast bought: thou art our God, and wee thine inheritance. Correct vs not therefore in thine anger, O Lord, neither according to our deserts punish vs, but mercifully chastise vs with a fatherly affection, that al the world may know that at what time soeuer a sinner doeth repent him of his sinne, from the bottome of his heart, thou wilt put away his wickednesse out of thy remembrance, as thou hast promised by thine holy Prophet.

Finally, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordeined him the day to trauaile: Grant, O deare Father, that wee may so take our bodily rest, that our soules may cõtinually watch for the time that our Lord Jesus Christ shall appeare for our deliuerance out of this mortall life, and in the meane season, that wee, not ouercome by any fantasies, dreames, or other temptations, may fully set our minds vpon thee, loue thee, feare thee, and rest in thee: Furthermore, that our sleepe bee not excessiue or ouermuch, after the insatiable desires of our flesh: but onely sufficient to content our weake nature, that wee may bee the better disposed to liue in all godly conuersation, to the glory of thine holy Name, and profit of our brethren. Amen.

¶ A most necessary prayer.

O Lord Jesus Christ, which art the true Sunne of the world, euermore arising, and neuer going downe, which by thy most wholesome appearing and sight, doest bring foorth, preserue, nourish, and refresh all things, as well that are in heauen, as also that are

on earth, We beseech thee mercifully and fauourably to shine into our hearts, that the night and darkenesse of sinnes, and the mists of errors on euery side driuen away, thou brightly shining within our hearts, we may all our life space go without any stumbling or offence, and may decently and seemely walke (as in the day time) being pure and cleane from the workes of darkenesse, and abounding in all good workes which God hath prepared for vs to walke in, Which with the Father and with the holy Ghost, liuest and reignest for euer and euer. Amen.

The prayer of Manasseh King of the Iewes.

O Lord Almightie, God of our fathers, Abraham, Isaac and Jacob, and of their righteous seed, which hast made heauen and earth with all their ornament, which hast bound the Sea by the word of thy Commandement, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot bee borne, and thine angrie threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art ỹ most high Lord, of great compassion, long suffering, & most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised [a] repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may bee saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Jacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto mee that am a sinner, for I haue sinned aboue the number of the sand of the Sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bands, that I cannot

a Thou hast promised that repentance shall bee the way for them to returne to thee.

b He speaketh this in comparison of himselfe and those holy fathers which haue their commendation in the Scriptures, so that in respect of himselfe he calleth their sins nothing, but attributeth vnto them righteousnesse.

cannot lift vp mine head, neither haue I any releafe: For I haue prouoked thy Wrath, and done euill before thee. I did not thy Will, neither kept I thy Commandements. I haue fet vp abominations, and haue multiplied offences. Now therefore I bow the knee of mine heart, befeeching thee of grace. I haue finned, O Lord, I haue finned, and I acknowledge my tranfgreffions: but I humbly befeech thee, forgiue me: O Lord forgiue me, and deftroy me not with my tranfgreffions. Be not angry with mee for euer by referuing euill for mee, neither condemne mee into the lower parts of the earth. For thou art the God, euen the God of them that repent: and in mee thou wilt fhew all thy goodneffe: for thou wilt faue me that am vnworthy, according to thy great mercie: therefore I will praife thee for euer all the dayes of my life. For all the powers of the heauens praife thee, and thine is the glory for euer and euer. Amen.

A prayer conteining the duetie of euery true Chriftian.

O Moft mightie God, mercifull and louing Father, I wretched finner come vnto thee in the Name of thy dearely beloued Sonne Jefus Chrift my onely Sauiour and Redeemer: and I moft humbly befeech thee for his fake to be mercifull vnto mee, and to caft all my finnes out of thy fight & remembrance, through the merits of his bloody death and paffion. Powre vpon me (O Lord) thy holy Spirit of wifedome and grace: gouerne and leade me by thy holy Word, that it may be a lanterne vnto my feete, and a light vnto my fteps. Shew thy mercy vpon me, and lighten the naturall blindnes and darkeneffe of my heart through thy grace, that I may dayly be renewed by the fame fpirit and grace: By the which (O Lord) purge the groffeneffe of my hearing & vnderftanding, that I may profitably read, heare, and vnderftand thy Word and heauenly Will, beleeue, and practife the fame in my life

and

and conuerſation, and euermore holde faſt that bleſſed hope of euerlaſting life.

Mortifie and kill all vice in mee, that my life may expreſſe my faith in thee: mercifully heare the humble ſute of thy ſeruant, and grant me thy peace all my dayes: Graciouſly pardone mine infirmities, and defend me in all dangers of body, goods & name: but moſt chiefly my ſoule againſt all aſſaults, temptations, accuſations, ſubtill baites, and ſleights of that olde enemy of mankinde Satan that roaring Lion, euer ſeeking whom he may deuoure.

And here (O Lord) I proſtrate with moſt humble minde craue of thy diuine Maieſtie, to be mercifull vnto the vniuerſall Church of thy Sonne Chriſt: and eſpecially according to my bounden duetie, beſeech thee for his ſake to bleſſe, ſaue, and defend the principall member thereof, thy ſeruant our moſt deare and Soueraigne Lord King Iames, increaſe in his royall heart true faith, godly zeale, and loue of the ſame: And graunt him victory ouer all his enemies, a long, proſperous and honourable life vpon earth, a bleſſed ende, and life euerlaſting.

Moreouer, O Lord, graunt vnto his Maieſties moſt honourable Counſailours, and euery other member of this thy Church of England, that they and Wee in our ſeuerall callings, may truely, and godly ſerue thee: Plant in our hearts true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: Increaſe in vs true faith and religion: Repleniſh our mindes with all goodneſſe, and of thy great mercie keepe vs in the ſame till the ende of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in proſperitie, perfect patience in aduerſitie, and continuall ioy in the holy Ghoſt.

And laſtly I cõmend vnto thy fatherly protection, all that thou haſt giuen me, as Wife, children and ſeruants: Aide mee, O Lord, that I may gouerne, nouriſh, and bring them vp in thy feare and ſeruice. And forasmuch as in this World I muſt alwayes be at warre and ſtrife, not With one ſort of enemies, but With an infinite number, not onely With fleſh and blood,

but

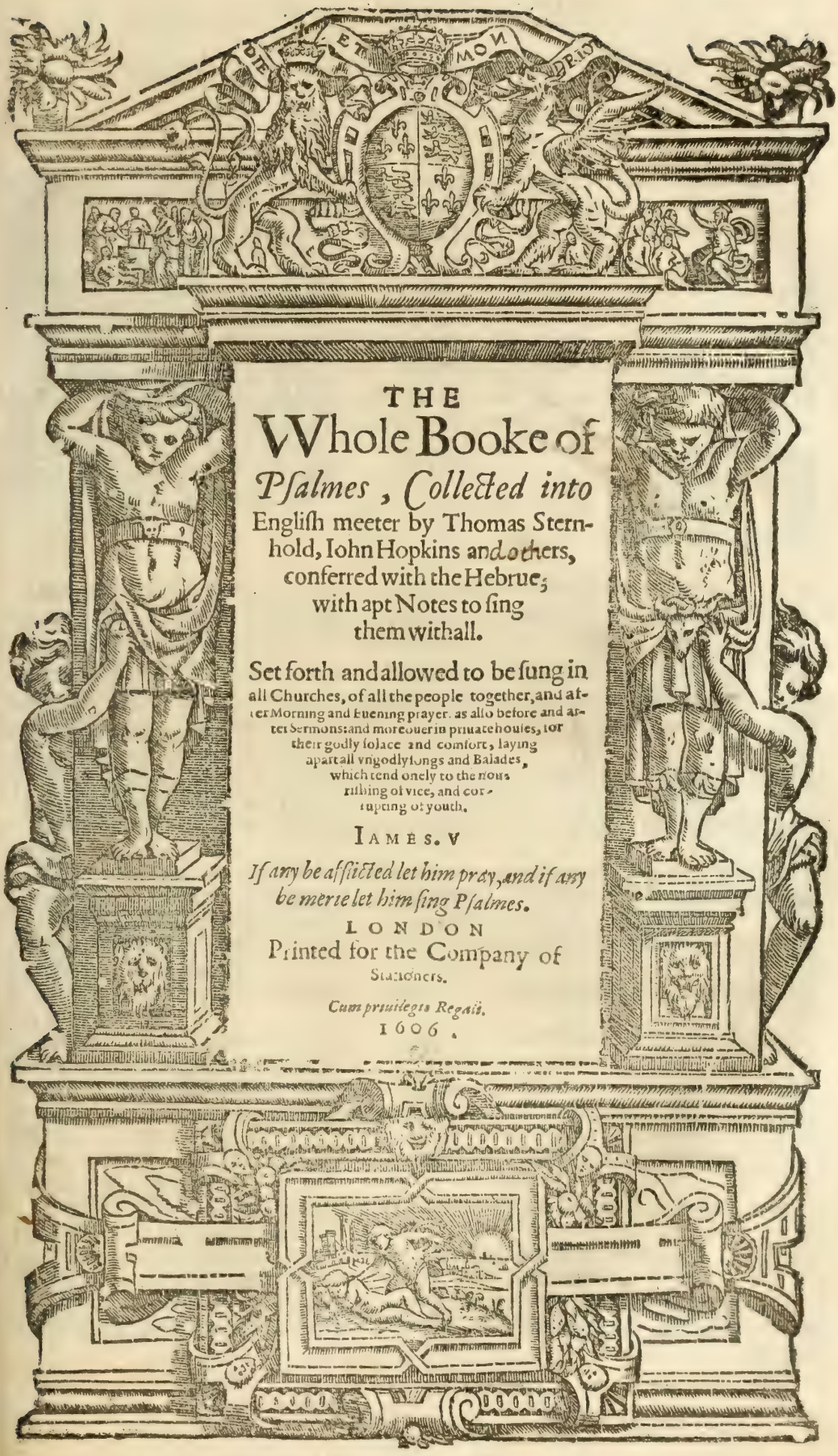
but with the deuil which is the prince of darkenesse, and with wicked men executors of his most damnable will: Graunt me therefore thy grace, that being armed with thy defence, I may stand in the battel with an inuincible constancie against al corruption which I am compassed with on euery side, vntill such time as I hauing ended the combate, which during this life I must sustaine, in the ende I may attaine to thy heauenly rest, which is prepared for mee and all thine Elect, through Christ our Lord and onely Sauiour.

Amen.

¶ Imprinted at London by Robert Barker, Printer to the Kings most Excellent Maiestie.

Anno 1605.

¶ *Cum priuilegio Regiæ Maiestatis.*



THE Whole Booke of *Pſalmes, Collected into* Engliſh meeter by Thomas Sternhold, Iohn Hopkins and others, conferred with the Hebrue; with apt Notes to ſing them withall.

Set forth and allowed to be ſung in all Churches, of all the people together, and after Morning and Euening prayer. as alſo before and after Sermons: and moreouer in priuate houſes, for their godly ſolace and comfort, laying apart all vngodly ſongs and Balades, which tend onely to the nourriſhing of vice, and corrupting of youth.

IAMES. V

If any be afflicted let him pray, and if any be merie let him ſing Pſalmes.

LONDON
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Cum priuilegio Regali.
1606.



A TREATISE MADE BY ATHA-nasius the great, concerning the vse and *vertue of the Psalmes.*



ALL holy Scripture is cartainly the teacher of all vertue and of the true faith: But the Booke of the Psalmes doth expresse after a certaine maner the very state and condition of the Soule. For as hee which entendeth to present himselfe to a King, first will compound with himselfe to set in good order both his gesture and speech, least else hee might bee reputed rude and ignorant: Euen so doth this godly Booke informe all such as bee desirous to leade their life in vertue, and to knowe the life of our Sauiour, which hee led in his conuersation, putting them in minde in the reading thereof, of all their affections and passions whereto their Soule is inclined.

Moreouer, the Psalms informe and teach euery man with diuers instructions, whereby hee may not onely espy the affections and state of his soule, and to win a good pateme and discipline, how hee may please God, but also with what forme of wordes hee may amend himselfe, and how to giue God due thanks, least if he should speake otherwise then were conuenient, hee should fall into impietie by his vnreuerent estimation of God, for wee must all make an account to the Iudge, aswell of our euill deeds, as of our idle words.

IF therefore thou wouldest at any time describe a blessed man, who hee is, and what thing maketh him to be so: thou hast the 1.32.41 112.128. Psalmes.

2 If thou wouldest rebuke the Iewes for their spite they haue to Christ: thou hast the second Psalme.

3 If thine owne familiars pursue thee, and if many rise against thee, say the 3.143. Psalmes.

4 If thus in trouble thou hast called on God, and hast tarried vppon his helpe: and wouldest giue him thankes for that he hath heard thee with his helpe, sing the 4.40. 116. Psalmes.

5 If that thou seest that euill men lay snares for thee, and therefore desirest Gods eares to heare thy prayer, sing the 5. Psalme.

6 If thou feelest Gods dreadfull threates, and seest thy selfe afraide of them, thou mayest say the 6.38.88. Psalms.

7 If any take counsell against thee, as Achitophel did against Dauid, if thou bee admonished thereof: sing the 7. Psalme.

8 If thou in the beholding the grace of our Sauiour spread on euery side, especially for the restoring of mankinde to saluation, and wouldest speake thereof in meditation to God: sing the 8. Psalme.

9 If so againe: thou wilt sing in giuing thankes to God for the prosperous gathering of thy fruites, vse the 8. Psalme.

10 If thou wouldest haue thine aduersarie kept backe, and thy soule saued, trust not in thy selfe, but in the Sonne of God, singing the 9. Psalme.

11 If thou perceiuest God to be wroth with his people, as though hee regarded them nothing, thou hast to pacifie him to complaine thereof, the 10.60.74. Psalmes.

12 If any man would put thee in feare, haue thou thy hope in God, and sing the 11. Psalme.

13 If thou beholdest the pride of many men, and seest malice to abounde, so that there is no

godlineſſe among men, repaire them to God and ſay the 12. Pſalme.

14 If thine aduerſary lye long in waite againſt thee, diſpaire not, as though God had forgotten thee, but call vpon the Lord and ſing the 13.22.61. Pſalmes.

15 If thou heareſt any to blaſpheme God in his prouidence, bee not partaker with them in wickednes, but make haſte to God, and ſay the 14.55. Pſalmes.

16 If thou deſireſt to know who is a Cittizen of heauen, ſing the 15. Pſalme.

17 If thou haſt neede of prayer for ſuch as bee againſt thee, and haue cloſed thy ſoule on euery ſide, ſing the 16. 17. 86. 141. Pſalmes.

18 If thou haſt eſcaped from thine enemies, and art deliuered from them who perſued thee, ſing thou the 18.89. Pſalmes.

19 If thou doeſt wonder at the order of thinges created by God, conſidering the grace of the diuine prouidence, ſing the 19 24. Pſalmes.

20 If thou ſeeſt a man in aduerſitie, comfort him, and pray for him with the 20. Pſalme.

21 If thou perceiueſt thy ſelfe to bee defended and fed by God, and to liue proſperouſly, reioyce therein, and ſing the 23. Pſalme.

22 If thine enemies conſpire againſt thee, lift vp thy ſoule to God, and ſay the 23. Pſalme, and thou ſhalt eſpie them to laboure but in vaine againſt thee.

23 If thine enemies cluſter againſt thee, and goe about with their bloudy hands to deſtroy thee, goe not thou about by mans helpe to reuenge it, for all mens iudgmentes are not truſtie, but deſire God to be iudge, for he alone is Iudge, and ſay the 26.35.43. Pſalmes.

24 If they preſſe more fiercely on thee, though they be in number like an armed hoaſt, feare them not, which thus reiect thee: as though thou were not annointed and elected by God, but ſing the 27. Pſalme.

25 If they be yet ſo impudent that lay waite againſt thee, ſo that it is not lawfull for thee to haue any vocation by them, regard them not, but ſing to God the 28. Pſalme.

26 If thou wilt exhort and prouoke kings and princes, to ſubmit their powers to God, and to regard his honour, ſing the 79. 82. Pſalmes.

27 If thou renew and build thine houſe, both of the ſoule, whereto thou receiueſt God to hoſt, and of thy temporall habitation, ſing the 30. 48. 127. Pſalmes.

28 If thou ſeeſt thy ſelfe had in hate for the truthes ſake of thy friendes and kinſfolke, leaue not off thy purpoſe, nor feare them which bee againſt thee, but thinke on them which followe, and ſing the 31. Pſalme.

26 If thou beholdeſt ſuch as be baptiſed and ſo deliuered from the corruption of their birth, praiſe thou the bountifull grace of God, and ſing the 32. Pſalme.

30 If thou delight to ſing among many, call together righteous men of Godly life, and ſing the 33. Pſalme.

31 If by chaunce thou falleſt among thine enemies, and yet haſt fortunately eſcaped them, if therefore thou wilt giue thankes, call together meeke men, and ſing the 34. Pſalme.

32 If thou ſeeſt wicked men contend among themſelues to doe miſchiefe, thinke not that their nature doth impell them by neceſſitie to worke ſinne againſt their will, as certaine heretikes ſuppoſe, but conſider the Pſalme 36. and thou ſhalt perceiue that they bee to themſelues their owne occaſion of ſinning.

33 If thou ſeeſt how wicked men do much wickedneſſe, and that yet ſimple folke praiſe ſuch, when thou wilt admoniſh any man not to followe them, nor to be like vnto them, becauſe they ſhall bee ſhortly rooted out and deſtroyed: ſpeake to thy ſelfe, and to the other the 37. Pſalme.

34 If thou haſt determed to take heede of thy ſelfe, and ſeeſt thine enemie approch nie thee, as to ſuch the aduerſarie is more prouoked to come with aſſault, and therefore wilt prepare thy ſelfe, ſing the 39. Pſalme.

35 If thou ſeeſt many poore men to begge, and wilt ſhewe pittie to them, thou mayeſt both thy ſelfe, receiue to mercy, and alſo exhort other to doe the ſame, ſaying the 41. Pſalme.

36 If thou haſt a deſire to Godward, and heareſt thine enemies to vpbraide thee, be not troubled, but conſider what fruite of immortalitie riſeth to thee for this deſire, comfort thy ſoule with hope to God, and ſo therein relieuing and aſſwaging the heauineſſe of thy life, ſay the 42. Pſalme.

37 If thou wilt remember Gods benefits which hee did to their fathers, both in their out-going from Egypt, and in the deſert, and how good God was vnto them, but they vnthankfull to him. Thou haſt the 44. 78. 89. 102. 106. 114. 117. Pſalmes.

38 If thou haſt made thy refuge to God, and haſt eſcaped ſuch troubles as was prepared againſt thee, if thou wilt giue thankes and ſhew out his kindneſſe to thee ſing the 46. Pſalme.

39 If thou wilt know how to giue thankes to God, when thou doſt reſort to him with vnderſtanding ſound, ſing the 47. 48. Pſalmes.

40 If thou wilt exhort men to put their truſt in the liuing God, who miniſtreth all things aboundantly to good mens vſe: and blameth the madnes of the world: which ſerueth their God, Mammon ſo inordinately, ſing the 49. Pſalme.

41 If thou wouldeſt call vpon the blind world for their wrong confidence of their bruite ſacrifices and ſhew them what ſacrifice God moſt hath required of them, ſing the 50. Pſalme.

42 If thou haſt ſinned and art conuerted and moued to doe penaunce, deſirous to haue mercy, thou haſt wordes of confeſſion in the 51. Pſalme.

43 If thou haſt ſuffered falſe accuſation before the King, and ſeeſt the diuell to triumph thereof, go aſide and ſay the 52. Pſalme.

44 If they which perſecute thee with accuſations, would betray thee, as the Phariſees did Jeſus and as the aliants did Dauid: diſcomfort not thy ſelfe therewith, but ſing in good hope to God the 45. 69. 57. Pſalmes.

45 If thine aduerſaries which trouble thee, do vpbrayd thee, and that they which ſeeme to be thy friendes ſpeake moſt againſt thee: whereupon if in thy meditation thou art ſomewhat grieued therat, thou maiſt call on God, ſaying the 55. Pſalme.

46 If perſecution come fierce on the, and vnbewares chaunce to enter into the caue where thou hideſt thy ſelfe, feare not, for in this ſtrayte thou ſhal haue expedient wordes both to comfort thee, and put thee in old remembrance with the 57. 142. Pſalmes.

47 If thou wilt confound hypocrites which make glorious ſhewes outwardly, ſpeake their conuerſion with the 58. Pſalme.

48 If thy purſuers commaund thy houſe to be watched, when thou art eſcaped, giue thankes to God, and graue it in the tables of thy heart, for a perpetuall remembrance, and ſay the 59. Pſalme.

49 If thine enemies cruelly aſſault thee, and would catch thy life, offer the ſubiection to God againſt them, and be of good comfort: for the more they rage, the more ſhall God ſubdue them, and ſay the 62. Pſalme.

50 If thou flyeſt perſecution, and getteſt thee into a wilderneſſe, feare thou not, as though thou were there alone, but hauing God nie vnto thee, riſe to him early in the morning, ſinging the 63. Pſalme.

51 If thine enemies would put thee in feare, and neuer ceaſe to lay traynes for thee, and pick all maner of quarrels againſt thee, though they bee very many, giue no place to them, for the darts of babes ſhall be their diſtruction, if thou ſaiſt the 61. 68. 70. 71. Pſalmes.

52 If thou wilt laud God with a Pſalme or Himne. ſing the 65. 66. Pſalmes.

53 If thou aſkeſt mercy of God, ſing the 67. Pſalme,

54 If thou wouldeſt ſing to the Lord, thou haſt what to ſay, in the 96. 98. Pſalms.

55 If thou haſt neede to confeſſe God with thankes, ſing the 71. 75. 92. 108. 111. 118. 136. 138. 195. Pſalmes.

56 If thou ſeeſt wicked men proſper in peace, be not offended thereat, but ſay the 73. Pſalme.

57 If thine enemies haue beſet the waies whither thou fleeſt, and art thereby in greate anguiſh yet in this trouble diſpaire not, but pray, and if thy prayer be heard, giue God thankes and ſay the 77. Pſalme.

58 If they perſeuere ſtill, and defile the houſe of God, kil the elect, and caſt their bodies to the foules of the ayre, feare not their crueltie but ſhew pitie to them which be in ſuch agonie, and ſay the 79. Pſalme.

59 If thou wilt informe any man with the miſterie of the reſurrection, ſing the 81. Pſalme.
60 If thou wilt ſing to the Lord, call togeather Gods ſeruants on the feſtiuall day, and ſing the 81. 95. 134. Pſalmes.
61 If thy aduerſaries flocke togeather on euery ſide, and threate to deſtroy the houſe of God, and make their conſpiracies againſt the religion, let not the number and power trouble thee, for thou haſt an anker of the words of the 83. Pſalme.
62 If thou caſteſt an eye to Gods houſe and to his eternall tabernacles, and haſt a deſire thereto as the Apoſtle had: ſay thou alſo the 84. Pſalme.
93 If Gods wrath be ceaſed, and the captiuity ended, thou haſt cauſe how to giue thanks to God with Dauid, recounting his goodnes to thee and others, with the 76. 85. 116. Pſalmes.
64 If thou wilt rebuke Paynims and heretikes, for that they haue not the knowledge of God in them, thou maieſt haue an vnderſtanding to ſing to God, the 86. 115.
65 If thou wilt ſee and knowe the diſſent that the Catholike Church haue from ſchiſme: and wouldeſt conuert them, or to diſcerne the Church concerning the outward appearance, and formes thereof: thou mayeſt ſay the 87. Pſalme.
66 If thou wouldeſt know how Moſes prayed to God, and in his meditation, recounting the brittle ſtate of mans life, deſired God to direct ſo his ſhort life, that hee might follow wiſdome, reade the 90. Pſalme.
67 If thou wouldeſt comfort thy ſelfe and others in true Religion, and teach them that hope in God, will neuer ſuffer a ſoule to be confounded, but make it bolde without feare, for Gods protection, ſing the 91. Pſalme.
68 If thou wilt ſing on the Sabboth day, thou haſt the 92 Pſalme.
69 If thou wilt ſing on the Sunday in meditation of Gods word, deſiring to be inſtructed therein, whereby thou mayeſt reſt in Gods moſt holy will, and ceaſe from all the workes and doctrines of vaine men, reuolue that notable Pſalme. 119:
70 If thou wilt ſing the ſecond day of the Sabboth, thou haſt the 95. Pſalme.
71 If thou wouldeſt ſing to the Lord, thou haſt what to ſay in the 96. 98. Pſalmes.
72 If thou wilt ſing the fourth day of the Sabboth ſing the Pſalme 94. for then when the Lorde was betrayed, he began to take vengeance on death, and to triumph ouer it: therfore when thou readeſt the Goſpel, wherein thou heareſt the Iewes to take counſell againſt the Lord, and that hee ſtandeth boldly againſt the deuill, then ſing the foreſaid Pſalme.
73 If thou wilt ſing on good Friday, thou haſt a commendation of the Pſalme 93. for then was the houſe of Gods Church builded and groundly founded, though the enemies went about to hinder it: for which cauſe ſing to God the ſongs of triumphant victorie, with the ſaide Pſalme, and with the 98. and 129. Pſalmes.
74 If there bee any captiuitie wherein thy houſe is laid waſte, and yet builded againe, ſing the 96. Pſalme.
75 If the land be vexed with enemies, and after come to any reſt by the power of God, if thou wilt ſing therefore, ſing the 97 Pſalme.
76 If thou conſidereſt the prouidence of God in his gouernance ſo ouer all, and wilt inſtruct any with true faith and obedience, when thou haſt firſt perſwaded them to confeſſe themſelues, ſing the 100. 147. Pſalmes.
77 If thou doeſt acknowledg in God his iudiciall power, & in that in iudgment he mindeth mercy, if thou wilt draw nigh vnto him, thou haſt the wordes of this Pſalme 101. to the end.
78 If for the imbecillitie of thy nature, thou art wearie with the continuall miſeries and griefes of this life, and wouldeſt comfort thy ſelfe, ſing the 102. Pſalme.
79 If thou wilt giue thankes to God, as it is moſt conuenient and due for all his gifts: when thou wilt ſo doe, thou haſt how to reioyce thy ſelfe thereunto, with the 103. and 104. Pſalmes.
80 If thou wilt prayſe God, and alſo know how and for what cauſe, and with what wordes thou mayeſt beſt do it, conſider the 113. 117. 133. 145. 147. 148. 149. 150. Pſalmes.
81 If thou haſt faith to ſuch things as God ſpeaketh, and beleeueſt that which in prayer thou vttereſt: ſay the Pſalme 116. in the ende.
82 If thou feeleſt thy ſelfe to riſe vpward in degrees of well working: as though thou ſaiſt with

Saint

Saint Paule. I forget thoſe things which be behind mee, and ſet mine eyes on theſe things which be before me, thou haſt the 120. Pſalme.

83 If thou beeſt holden in thraldome vnder ſtraying and wandering thoughts, and feeleſt thy ſelfe drawen by them, wherof thou art ſorie, then ſtay thy ſelfe from thenceforth, and tarrie where thou haſt found thy ſelfe in fault, ſet thée downe and mourne thou alſo as the Hebrewe people did and ſay with them, the 137. Pſalme.

84 If thou perceiueſt that temptations be ſent to proue thee, thou oughteſt after ſuch temptations to giue God the thankes, and ſay the 139. Pſalme.

85 If yet thou bee in bondage by thine enemies, and wouldeſt faine bee deliuered, ſay the 140. Pſalme.

86 If thou wouldeſt pray and make ſupplication, ſay the 141.142, 143. Pſalmes.

87 If any tiranous enemie riſe vp againſt the people, feare thou not no more then Dauid did Goliah, but beleeue like Dauid, and ſing the 144: Pſalme.

88 If thou art elect out of lowe degree, ſpecially before other to ſome vocation to ſerue thy brethren, aduance not thy ſelfe too high againſt them in thine owne power, but giue God his glorie, who did chooſe thee, and ſing thou the 145. Pſalme.

89 If thou wilt ſing of obedience praying God with Alleluia, thou haſt the 105, 106.107.111. 112.113.114.115.117.135.136.145.147.148.149.150. Pſalmes

90 If thou wilt ſing ſpecially of our Sauiour Chriſt, thou haſt of him in euery Pſalme, but moſt chiefly in the 25.45.110. Pſalmes.

91 Such Pſalmes as ſhewe his lawfull generation of his father, and his corporall preſence bee the 11.69. Pſalmes.

92 Such as doe prophecie before of his moſt holy croſſe and paſſion, telling how many deceitfull aſſaults he ſuſtained for vs, and how he ſuffered, be the 2.119. Pſalmes.

93 Such as expreſſe the malicious enemies of the Iewes, and the betraying of Iudas, are the 21. 50.55.69.72.109. Pſalmes.

94 Such as diſcribe his agony in his paſſion, death, and ſepulture, be the 22.88. Pſalmes.

95 For his dominion and preſence in the fleſhe, reade the 116. Pſalme.

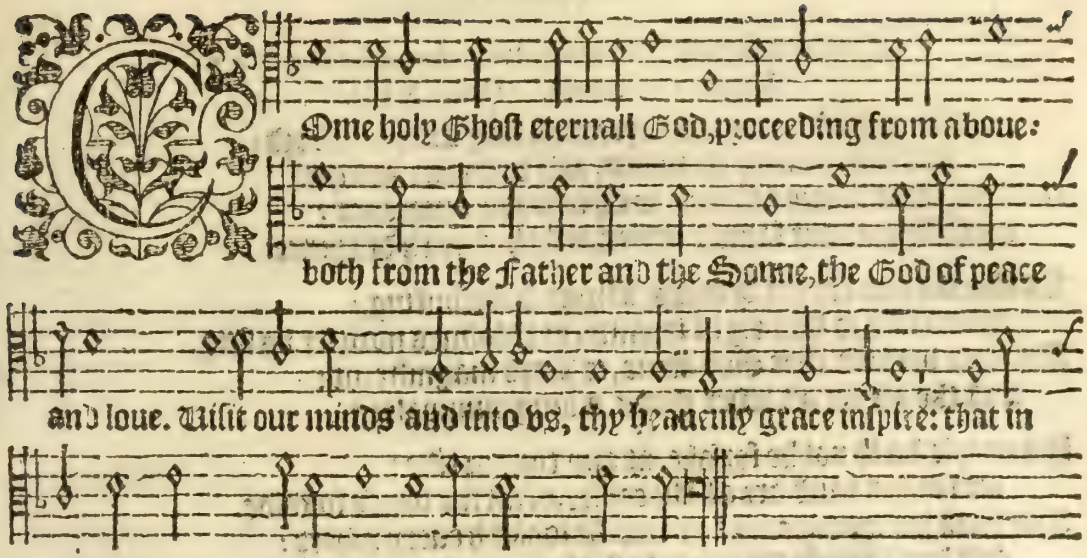
96 Such as ſhewe his glorious reſurrection of bodie, be 44.47 Pſalmes.

97 Such as ſet out his aſcention into heauen, are the 93.96.98.99. Pſalmes.

98 And that he ſitteth on the right hand of his father, the 110. Pſalme maketh manifeſt.

99 Such as ſhewe that he hath authoritie of his Father to iudge, expreſſing his iudiciall power, both in condemning the deuill, and all wicked nations, are the 50.72.82. Pſalmes.

FINIS.



Thou art the very comforter, in all woe and distresse:
the heauenly gift of God most hie, which no tongue can expresse.
The fountaine and the liuely spring, of ioy celestiall:
the fire so bright, the loue so cleare, and vnction spirituall.

Thou in thy gifts art manifold, whereby Christs Church doth stand:
in faithfull hearts writing thy lawe, the finger of Gods hand.
According to thy promise made, thou giuest speech of grace:
that through thy helpe the prayse of God, may stand in euery place.

O holy Ghost into our wits, send downe thy heauenly light:
kindle our heartes with feruent loue, to serue God day and night.
Strength and stablish all our weakenesse, so feeble and so fraile:
that neither flesh, the world, nor deuill, against vs doe preuaile.

Put back our enemies farre from vs, and graunt vs to obtaine:
Peace in our hearts with God and man, without grudge or disdaine.
And graunt (O Lord) that thou being, our leader and our guide:
we may eschew the snares of sinne, and from thee neuer slide.

To vs such plentie of thy grace, good Lord graunt we thee pray:
that thou maist be our comforter, at the last dreadfull day.
Of all strife and dissention, O Lord dissolue the bands:
and make the knots of peace and loue, throughout al Christian lands.

Grant vs (O Lord) through thee to knowe, the Father most of might:
that of his deare beloued Sonne, we may attaine the sight.
And that with perfect faith also, we may acknowledge thee:
the spirit of them both alway, one God in persons three.

Laud and prayse be to the Father, and to the sonne equall:
and to the holy Spirit also, one God coeternall.
And pray wee that the onely Sonne, vouchsafe his Spirit to send:

To all that do professe his name, vnto the worlds end, Amen.

Venite exultemus. Psal. XCV.

O Come and let vs now reioyce, and sing vnto the Lord:
and to our onely Sauiour, also with one accord.
O let vs come before his face, with inward reuerence:
confessing all our former sinnes, and that with diligence.

To thanke him for his benefits, alway distributing:
wherefore to him right ioyfully, in Psalmes now let vs sing.
And that because that God alone, is Lord magnificent:
and eke aboue all other Gods, a king omnipotent.

His people doth not he forsake, at any time or tide:
and in his hand are all the coasts, of all the world so wide.
And with his louing countenance, he looketh euery where:
and doth behold the tops of all, the mountaines farre and neere.

The sea and all that is therein, are his for he them made:
and eke his hand hath fashioned, the earth which doth not fade.
O come therefore and worship him, and downe before him fall:
and let vs weep before the Lord, the which hath made vs all.

He is our God, our Lord and King, and we his people are:
his flocke and sheepe of his pasture, on whome he taketh care:
This day if ye will heare his voyce, yet harden not your heart:
as in the bitter murmuring, when ye were in desert.

Which thing was of their negligence, committed in the time:
of trouble in the wildernes, a great and grieuous crime.
Whereas your fathers tempted me, and tride me euery way:
they proued me and saw my workes, what I could doe or say.

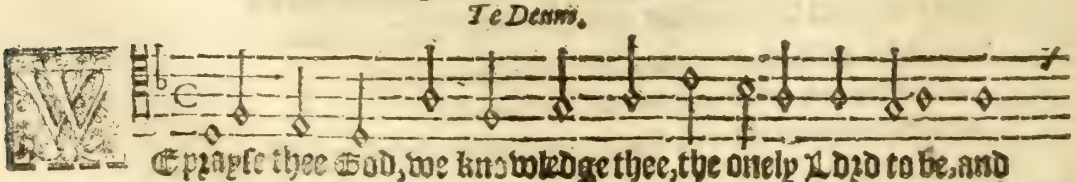
These fortie yeares I haue beene grieued, with all this generation:
and euermore I said they erred, in their imagination.
Wherwith their harts were sore combred, long time and many daies:
wherefore I know assuredly, they haue not knowne my waies.

To whome I in mine anger swore, that they should not be blest:
nor see my ioy celestiall, nor enter in my rest.

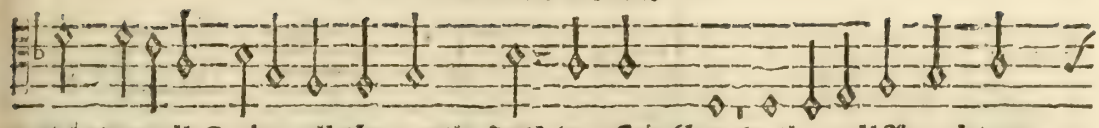
Gloria patri.

All laud and prayse be to the Lord, O that of might art most:
to God the Father and the Sonne, and to the holy Ghost.
As it in the beginning was, for euer heretofore:
as is now at this present time, and shall be euermore.

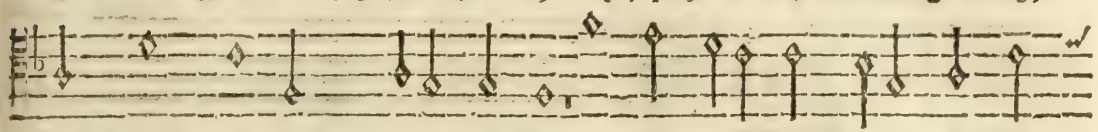
The song of Saint Ambrose, called
Te Deum.



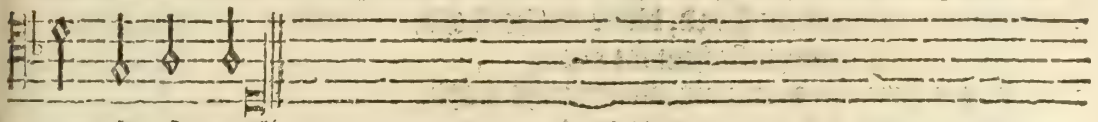
WE prayse thee God, we knowledge thee, the onely Lord to be, and



as eternall Father all, the earth doth worship thee: to thee all Angels cry,



the heauens and all the powers therein, to thee Cherub and Seraphin, to



cry they do not lin.

O holy, holy, holy Lord, of Sabboth Lord the God:
through heauen and earth thy praise is spread, and glory all abroad.
The Apostles glorious company, yeeld prayses vnto thee:
The prophets goodly fellowship, prayse thee continually.

The noble and victorious hoast, of Martyrs sound thy prayse:
The holy Church throughout the world, doth knowledge the alwaies
Father of endles Maiestie, they do acknowledge thee:
Thy Christ, thine honourable true, and onely sonne to be.

The holy Ghost the comforter, of glory thou art king:
O Christ and of the Father art, the sonne euerlasting.
When sinfull mans decay in hand, thou tookest to restore:
To be inclosed in Virgins wombe, thou diddest not abhorre.

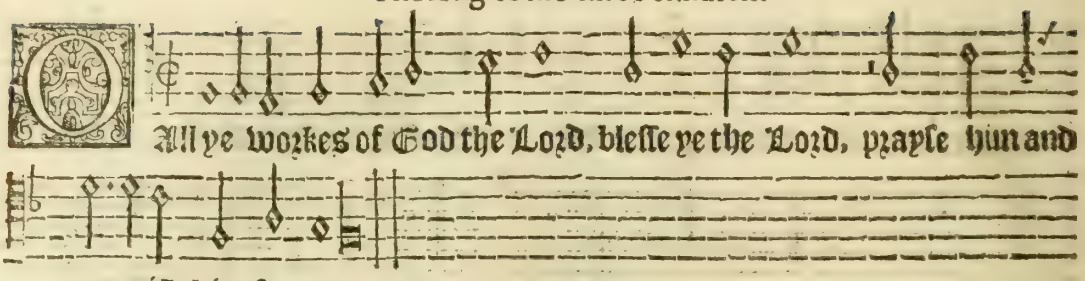
When thou hadst ouercome of death, the sharpe and cruell might:
Thou heauens kingdome didst let ope, to each beleeuing wight.
In glory of the Father thou, doest sit on Gods right hand:
We trust that thou shalt come our iudge, our cause to vnderstand.

Lord helpe thy seruants whome thou hast, bought with thy precious (bloud,
And in eternall glory set, them with thy Saints so good:
O Lord do thou thy people saue, blesse thine inheritance:
Lord gouerne them, and Lord do thou, for euer them aduance.

We magnifie thee day by day, and world without end:
Adore thy holy name O Lord, vouchsafe vs to defend
From sinne this day, Haue mercy Lord, haue mercy on vs all:
And on vs as we trust in thee, Lord let thy mercy fall.

O Lord I haue reposed all, my confidence in thee:
Put to confounding shame therefore, Lord let me neuer be.

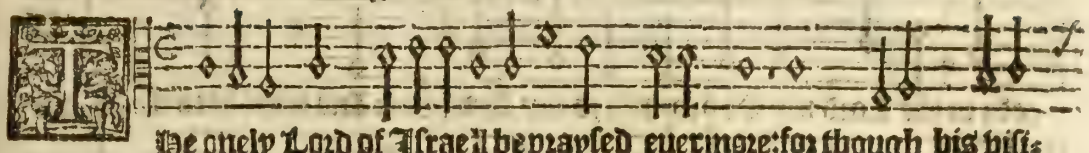
The song of the three Children, praysing God, prouoking *all creatures to doe the same.*



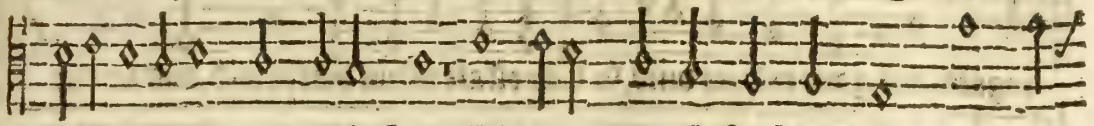
O All ye workes of God the Lord, bleſſe ye the Lord, prayſe him and magnifie him for euer.

2 O ye the angels of the Lord, bleſſe ye the Lord,
prayſe him and magnifie him for euer.
3 O ye the ſtarry heauens hie, bleſſe ye the Lord,
praiſe him and magnifie him for euer.
4 O ye waters aboue the ſkie, bleſſe ye the Lord, &c.
5 O all ye powers of the Lord, bleſſe ye the Lord &c.
6 O ye the ſhining ſun and moone, bleſſe ye the Lord &c.
7 O ye the gliſtring ſtars of heauen, bleſſe ye the Lord, &c.
8 O ye the ſhowres & dropping dew, bleſſe ye the Lord &c:
9 O ye the blowing winds of God, bleſſe ye the Lord, &c.
10 O ye the fire and warming heate, bleſſe ye the Lord, &c.
11 Ye winter and the ſummer tide, bleſſe ye the Lord, &c.
12 O ye the dewes and binding Froſts, bleſſe ye Lord &c.
13 O ye the froſt and chilling cold, bleſſe ye the Lord &c.
14 O ye congeled iſe and ſnow, bleſſe ye the Lord, &c.
15 O ye the nights and light ſome daies, bleſſe ye the Lord, &c.
16 O ye the darkeneſſe and the light, bleſſe ye the Lord, &c.
17 O ye the lightnings and the clouds, bleſſe ye the Lord, &c.
18 O let the earth eke bleſſe the Lord, bleſſe ye the Lord, &c.
19 O ye mountaines and the hils, bleſſe ye the Lord, &c,
20 O all ye greene things on the earth, bleſſe ye the Lord, &c.
21 O ye the euer ſpringing wels, bleſſe ye the Lord, &c.
22 O ye the ſeas, and ye the flouds, bleſſe ye the Lord, &c.
23 whales & all that in the waters moue, bleſſe ye the Lord
24 O all ye flying foules of the aire, bleſſe ye the Lord, &c.
25 O all ye beaſts and cattel eke, bleſſe ye the Lord, &c.
26 O ye the children of mankind, bleſſe ye the Lord, &c.
27 Let Iſrael eke bleſſe the Lord, bleſſe ye the Lord, &c.
28 O ye the prieſtes of God the Lord, bleſſe ye the Lord, &c.
29 O ye the ſeruantes of the Lord, bleſſe ye the Lord &c.
30 Ye ſpirites & ſoules of righteous men, bleſſe ye the Lord, &c.
31 O ye holy and ye meeke of hart, bleſſe ye the Lord, &c.
32 O Ananias bleſſe the Lord, bleſſe thou the Lord.
prayſe him and magnifie him for euer.
33 Azarias bleſſe the Lord, bleſſe thou the Lord,
prayſe him and magnifie him for euer.
34 And Miſael bleſſe thou the Lord, bleſſe thou the Lord,
praiſe him and magnifie him for euer.

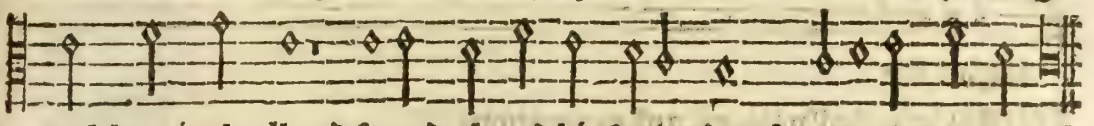
The song of Zacharias, called Benedictus.



THe onely Lord of Israell be praysed euermore: for though his visi-



tation and mercy kept in store: His people now he hath redeemd, that long



hath been in thrall, and spread abroad his sauing health vpon his seruants al.

In Dauids house his seruant true, according to his mind
and also his annoynted king, as we in scripture find.
As by his holy Prophets all, oft times he did declare:
the which were since the world began, his wayes for to prepare,

That we might be deliuered, from those that make debate:
our enemies and from the hands, of all that do vs hate.
The mercy which he promised, our Fathers to fulfill:
and thinke vpon his couenant made, according to his will.

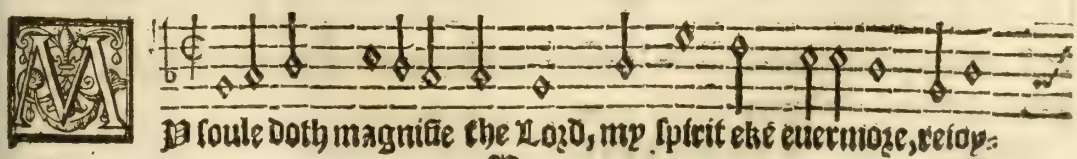
And also to performe the oath, which he before had sworne:
to Abraham our Father deare, for vs that were forlorne.
That he would giue himself for vs, and vs from bondage bring:
out of the hands of all our foes, to serue our heauenly king.

And that without all manner feare, and eke in rigteousnes:
and also for to lead our life, in stedfast holines.
And thou O Child which now art borne, and of the Lord, elect:
shalt be the Prophet of the highest, his wayes for to direct.

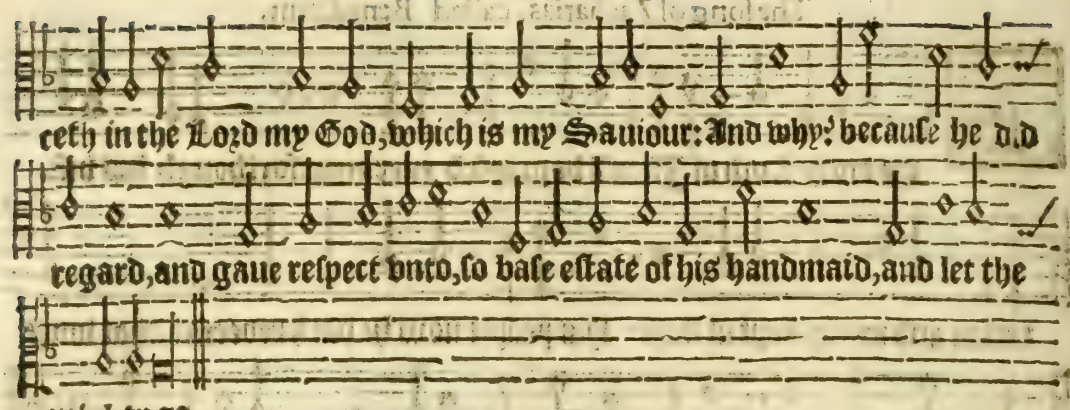
For thou shalt goe before his face, for to prepare his wayes.
and also for to teach his will, and pleasure all the dayes.
To giue them knowledge how that their, saluation is neare:
And that remission of their sins, is through his mercie meere

Whereby the day-spring from on hie, is come vs for to visite:
and those for to illuminate, which doe in darkenesse sit:
To lighten those that shadowed be, with death and eke oppresst:
and also for to guide their feet, the way to peace and rest.

The song of blessed Marie, called Magnificat.



MY soule doth magnifie the Lord, my spirit eke euermore, reioy-



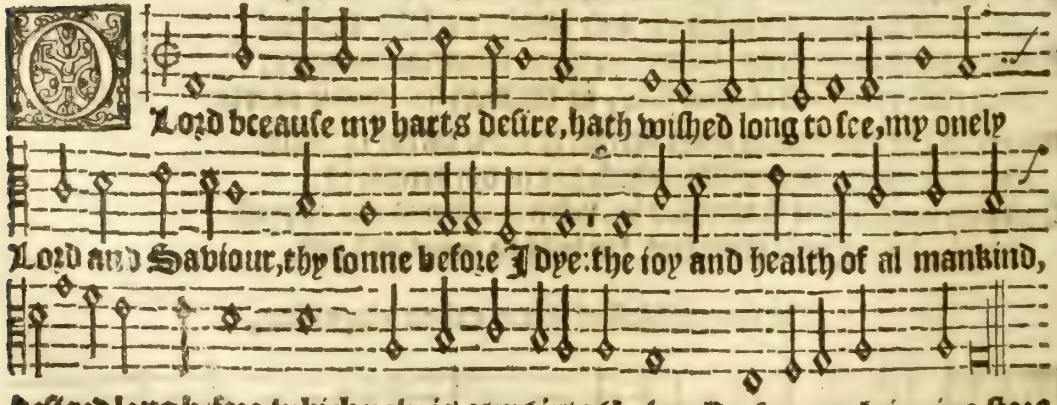
For now behold all nations, and generations all:
from this time forth for euermore, shall me right blessed call.
Because hee hath me magnified, which is the Lord of might:
whose name be euer sanctified, and praysed day and night.

For with his mercy and his grace, all men he doth enflame:
throughout all generations, to such as feare his name.
He shewed strength with his great arme, and made the proud to start
with all imaginations, that they bare in their hart.

He hath put downe the mighty ones, from their supernal seat:
and did exalt the meeke in heart, as he hath thought it meet.
The hungrie he replenished, with all thinges that were good:
And through his power he made the rich, oft times to want their food

And calling to rememberance, his mercy euery deale,
hath holpen vp assistantly, his seruant Israel.
According to his promise made, to Abraham before:
And to his seed successiuely, to stand for euermore.

The Song of Simeon, called Nunc Dimittis.



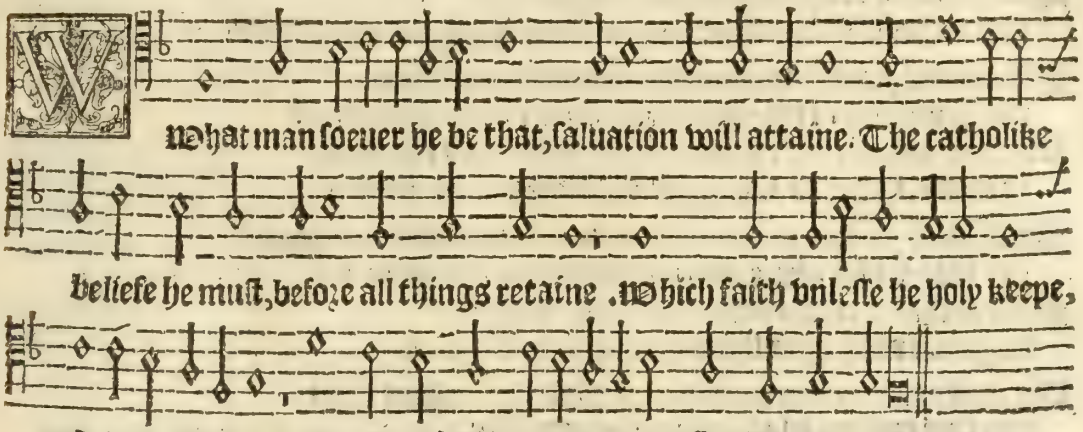
Thou suffrest thy seruant now, in peace for to depart:
according to thy holy word, which lightneth my heart.

Because

Because mine eyes which thou hast made, to giue my body light:
haue now beheld thy sauing health, which is the Lord of might.

Whome thou mercifully hast set, of thine aboundant grace:
in open sight and visible, before all peoples face.
The Gentiles to illuminate, and Sathan ouerquell:
and eke to be the glory of, thy people Israell.

The Simbole or Creede of Athanasius, called *Quicunque vult.*



The Catholike beliefe is this, that God we worship one:
in Trinitie, and Trinity in vnitie alone.
So as we neither do confound, the persons of the three:
nor yet the substance whole of one, in sunder parted be.

One person of the Father is, another of the Sonne:
an other person proper of, the holy Ghost alone.
Of Father, Sonne, and and holy Ghost, but one the Godhead is:
like glory coeternall eke, the Maiestie like wise.

Such as the Father is, such is, the sonne in each degree:
and such also we doe beleue, the holy Ghost to be.
Uncreate is the Father, and vncreate is the sonne:
the holy Ghost vncreate, so vncreate is each one.

Incomprehensible Father is, incomprehensible sonne:
and comprehensible also is, the holy Ghost of none.
The Father is eternall, and the sonne eternall so:
and in like sort eternall is, the holy Ghost also.

And yet though we beleue, that each of these eternall be:
yet there but one eternall is, and not eternals three:
As ne incomprehensible, ne yet vncreate three:
but one incomprehensible, one vncreate hold to be.

Almightie so the Father is, the sonne almightie so:
and in like sort almighty is, the holy Ghost also.

And

And albeit that euery one of these almightie be:
yet there but one almightie is, and not almighties three.

The Father God is, God the sonne God holy Ghost also:
yet are there not three Gods in all, but one God and no moe.
So likewise Lord the Father is, and Lord also the Sonne:
and Lord the holy Ghost, yet are there not three Lords but one.

For as we are compeld to grant, by Christian veritie:
each of the persons by himselfe, both God and Lord to be.
So Catholike religion, forbiddeth vs alway:
that either Gods be three, or that there Lords be three to say.

Of none the Father is, ne made, ne create, nor begot:
the Sonne is of the Father, not create, ne made but got.
The holy Ghost is of them both, the father and the sonne:
ne made, ne create, nor begot, but doth proceede alone.

So we one Father hold not three, one Sonne also not three:
one holy Ghost alone, and not three holy Ghosts to bee.
None in this Trinitie before, nor after other is:
ne greater any then the rest, ne lesser be likewise.

But euery one among themselues, of all the persons three:
together coeternall all, and all coequall be.
So vnity in Trinity, as saide it is before:
and Trinity in vnity, in all things we adore.

Therefore what man soeuer that, saluation will attaine:
this faith touching the Trinity, of force he must retaine:
And needfull to eternall life, it is that euery wight:
of the incarnating of Christ, our Lord belieue aright.

For this the right faith is that we, belieue and eke do know:
that Christ our Lord the Sonne of God, is God and man also:
God of his Fathers substance got, before the world began:
and of his mothers substance borne, in world a very man.

Both perfect God, and perfect man, in one one Jesus Christ:
that doth of reasonable soule, and humaine flesh subsist.
Touching his Godhead, equall with his Father God is he:
touching his manhood lower then, his Father in degree.

Who though he be both very God, and very man also,
yet is he but one Christ alone, and is not persons two.
One not by turning of Godhead, into the flesh of man:
but by taking manhood to God, this being one began.

All one not by confounding of, the substance into one:
but onely by the vnity, that is of one person.
For as the reasonable soule, and flesh but one man is:
so in one person God and man, is but one Christ likewise.

Who suffered for to saue vs all, to hell he did descend:

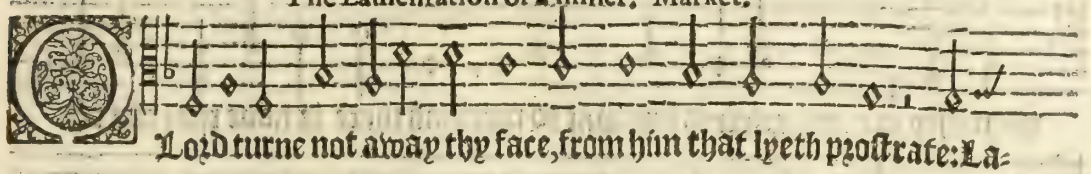
the third day rose againe from death, to heauen he did ascend.
He sits at the right hand of God, the almighty Father there:
from thence to iudge the quicke and dead, againe he shall retyre.

At whose returne all men shall rise, with bodies new restorde:
and of their owne workes they shall giue, account vnto the Lord.
And they into eternall life, shall goe that haue done well:
who haue done ill, shall goe into, eternall fire to dwell.

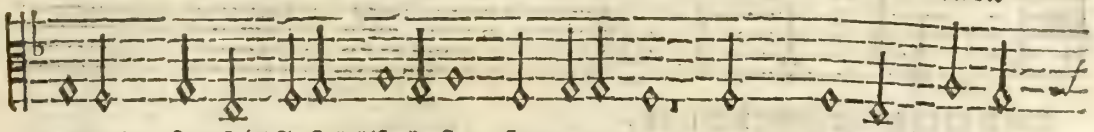
This is the Catholike belieke, who doth not faithfully:
beleeue the same, without all doubt, he saued cannot be.

To Father, Sonne, and holy Ghost, all glory be therefore:
As in beginning was, is now, and shall be euermore.

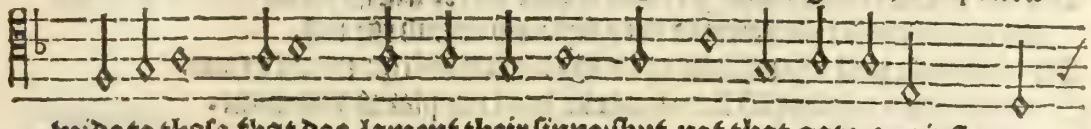
The Lamentation of a sinner. Market.



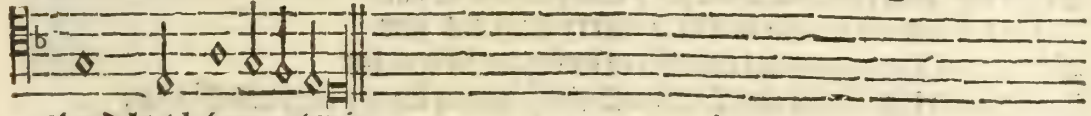
Lord turne not away thy face, from him that lyeth prostrate: La-



menting for his sinfull life, before thy mercy gate. Which gate thou openest



wide to those, that doe lament their sinne: shut not that gate against mee



Lord, but let me enter in.

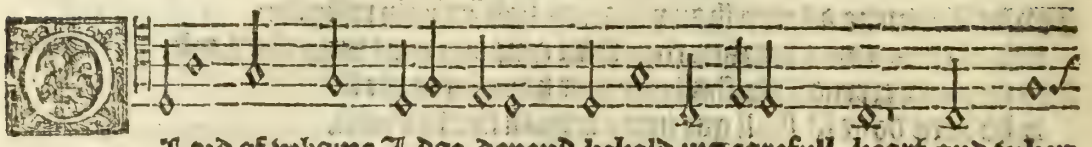
And call me not to mine accounts, how I haue liued here:
for then I know right well (O Lord) how vile I shall appeare.
I neede not to confesse my faults, I am sure thou canst tell:
what I haue beene and what I am, I know thou knowest it well.

O Lord thou knowest what things be past, and eke the things that be:
thou knowest also what is to come, no thing is hid from thee.
Before the heauens & earth were made, thou knowest what things were then.
as all things else that haue beene since, among the sonnes of men
And can the things that I haue done, be hidden from thee then?
nay, nay, thou knowest them all O Lord, where they were done and when.
Wherefore with teares I come to thee, to beg and to intreate:
euen as the child that hath done euill, and feareth to be beate.

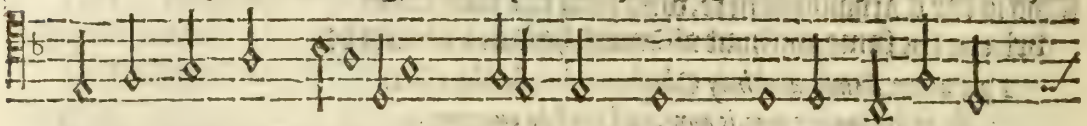
So come I to thy mercie gate, where mercie doth abound:
requiring mercie for my sinne, to heale my deadly wound
O Lord I neede not to repeate, what I do beg or craue:
thou knowest O Lord before I aske, the thing that I would haue.

Mercy good Lord mercy I aſke, this is the totall ſumme:
for mercy Lord is all my ſute, Lord let thy mercy come.

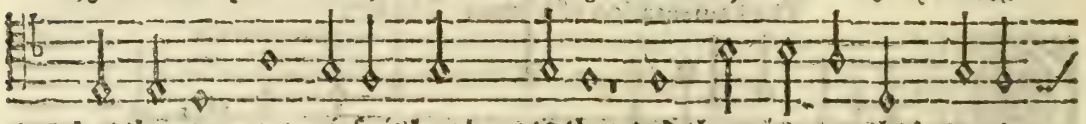
The humble ſute of a Sinner.



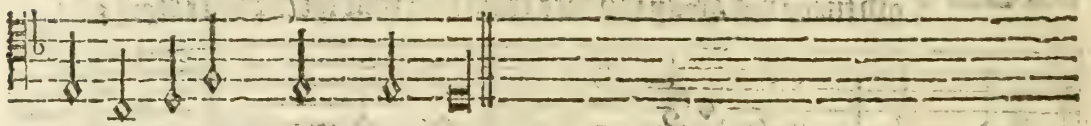
Lord of whome I doe depend, behold my carefull heart, and when



thy will and pleaſure is, releaſe me of my ſmart. Thou ſeeſt my ſorrowes



what they are, my griefe is knowne to thee: and there is none that can re-



moue or take the ſame from me.

But onely thou whoſe aide I craue, whoſe mercy ſtill is preſt:
to eaſe all thoſe that come to thee, for ſuccour and for reſt.
And ſith thou ſeeſt my reſtleſſe eyes, my teares and grieuous grone,
attend vnto my ſute O Lord, marke well my plaint and mone.

For ſinne hath ſo incloſed me, and compaſt me about:
that I am now remedileſſe, if mercy help not out.
For mortall man can not releaſe, or mitigate this paine
but euen thy Chriſt, my Lord and God, which for my ſins was ſlaine.

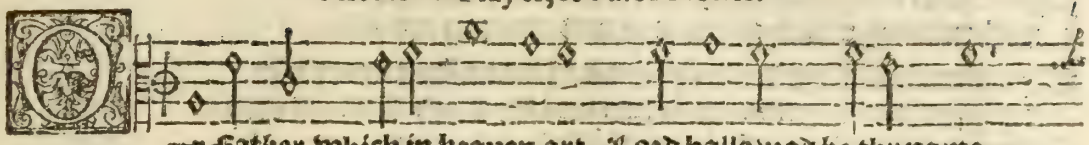
Whoſe bloudy wounds are yet to ſee, though not with mortall eye:
yet doe thy Saints behold them all, and ſo I truſt ſhall I.
Though ſinne doth hinder me a while, when thou ſhalt ſee it good:
I ſhall enioye the ſight of him, and ſee his wounds and bloud.

And as thine Angels and thy Saints, do now behold the ſame:
ſo truſt I to poſſeſſe that place, with them to prayſe thy name.
But whileſt I liue here in this vale, where ſinners do frequent:
aſſiſt me euer with thy grace, my ſinnes ſtill to lament.
Leaſt that I tread in ſinners trace, and giue them my conſent:
to dwell with them in wickedneſſe, whereto nature is bent.
Onely thy grace muſt be my ſtay, leaſt that I fall downe flat:
and being downe then of my ſelfe, cannot recouer that.

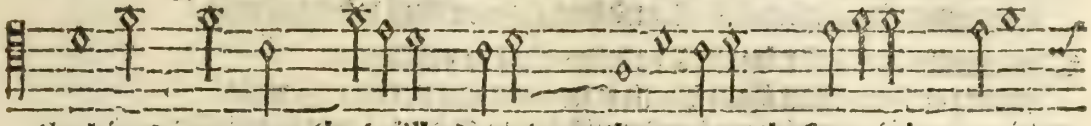
Wherefore this is yet once againe, my ſute and my requeſt:
to grant me pardon for my ſinne, that I in the may reſt.
Then ſhall my heart, my tongue and voyce, be inſtruments of prayſe:
and in thy Church and houſe of Saints, ſing Pſalmes to thee alwayes.

The

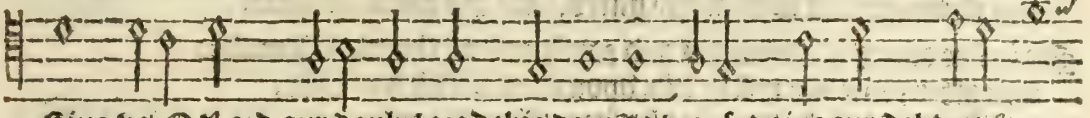
The Lords Prayer, or Pater Noster.



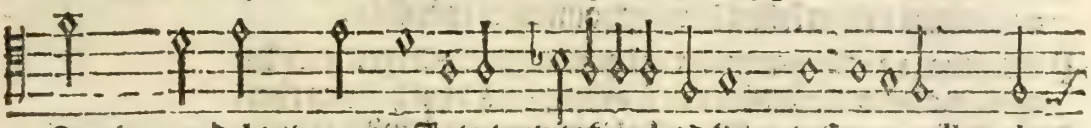
Ur Father which in heauen art, Lord hallowed be thy name:



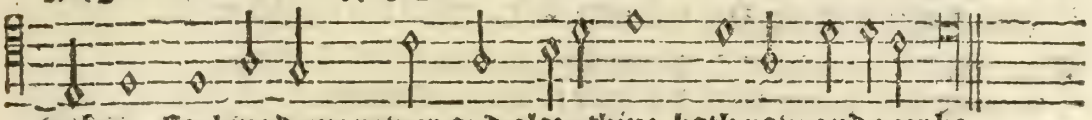
thy kingdome come, thy willbe done in earth, euen as the same in heauen is.



Giue vs, O Lord, our dayly bread this day: As wee forgiue our debters so,



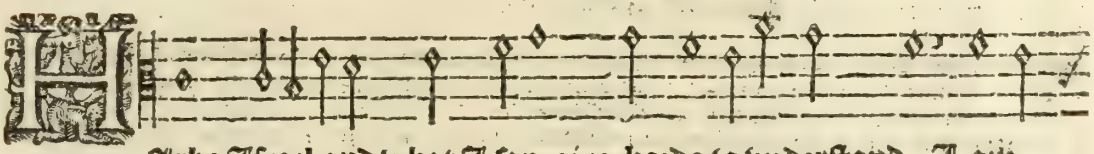
Forgiue our debts we pray: Into temptation lead vs not. From euill make



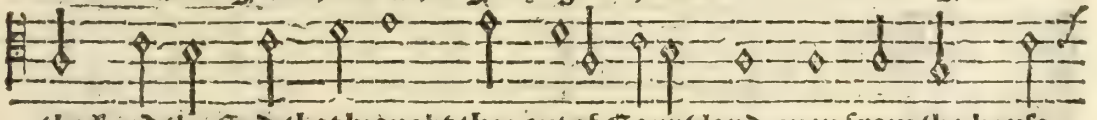
vs free. For kingdome power, and glory thine, both now and euer be.

The X. Commaundements. Audi Israel.

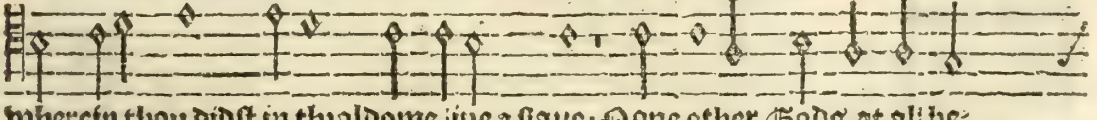
Exodus, xx. N.



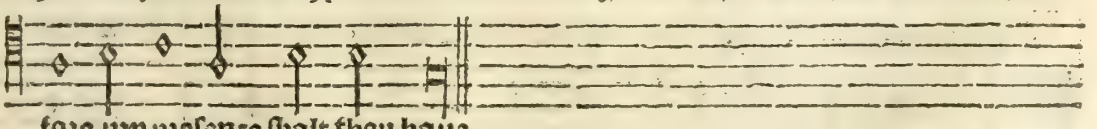
Arke Israel, and what I say, giue heede to vnderstand. I am



the Lord thy God, that brought thee out of Egypt land, euen from the house



wherein thou didst in thraldome liue a slaue: None other Gods at all be-



fore, my presence, shalt thou haue.

Noe maner grauen Image shalt, thou make at all to thee:
nor any figure like by thee, shall counterfaited be.
Of any thing in heauen aboue, nor in the earth below.
nor in the waters beneath the earth, to them thou shalt not bow.
Nor shalt them serue, Thy Lord thy God, a iealous God am I:
that punish parents faults vnto, the third and fourth degree.

Upon their children that me hate, and mercy doe display:
to thousands of such as me loue, and my precepts obay.

The name thou of the Lord thy God, in vaine shalt neuer vse:
for him that takes his name in vaine, the Lord shall not excuse.
Remember that thou holy keepe, the sacred Saboth day:
sixe dayes thou labour shalt, and doe, thy needfull workes alway.

The seuenth day is set by the Lord, thy God to rest vpon:
no worke then shalt thou doe in it, ne thou nor yet thy Sonne.
Thy daughter, seruant, nor handmaid, thine Oxe, nor yet thine Asse:
nor stranger that within thy gates, hath his abiding place.

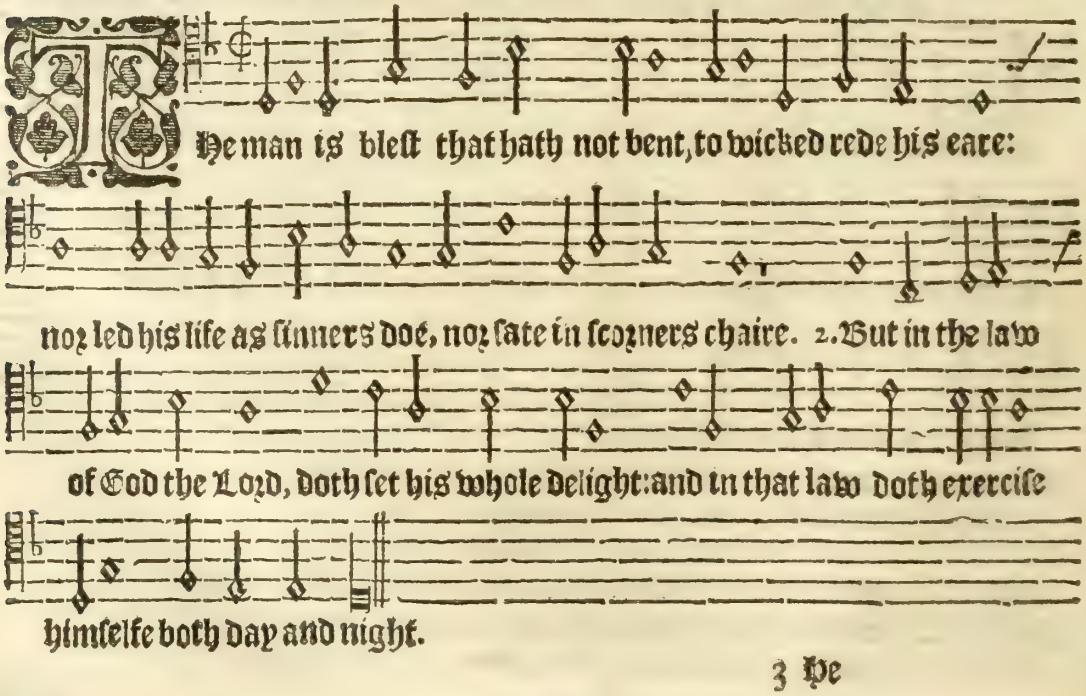
For in sixe dayes God heauen and earth, and all therein did make:
and after those his rest he did, vpon the seuenth day take.
Wherefore he blest the day that he, for resting did ordaine:
and sacred to him selfe a lone, appointed to remaine.

Yeeld honour to thy parents, that, prolongd thy dayes may be:
vpon the land the which the Lord, thy God hath giuen thee.
Thou shalt not murder. Thou shalt not, commit adulterie:
thou shalt not steale, Nor witnesse false, against thy neighbour be.

Thou shalt not couet house, that to, thy neighbour doth belong:
ne couet shalt in hauing of, his wife to doe him wrong.
Nor his man seruant, nor his maide, nor Oxe, nor Asse of his:
nor any other thing that to, thy neighbour proper is.

Beatus vir. I. Psal. T.S.

whether it was Esdras, or any other that gathered the Psalmes into a booke it seemeth he did set this Psalme first in manner of a Preface, to exhort al godly men to study and meditate the heauenly wisedome for the effect hereof is that they be blessed that giue themselues wholy all their life to Gods law, and that the wicked contemners of God, though they seeme for a while fortunate, yet at length shal come to miserable destructiō



3 He

3 He ſhall be like the tree that groweth, faſt by the water ſide:
Which bringeth forth moſt pleaſant fruit, in her due time and tide.
Whoſe leafe ſhall neuer fade nor fall, but flouriſh ſtill and ſtand:
euen ſo all things ſhall proſper well, that this man takes in hand.

4 So ſhall not the vngodly men, they ſhall be nothing ſo:
but as the duſt which from the earth, the wind driues to and fro.
5 Therefore ſhall not the wicked men, in iudgement ſtand vpright:
nor yet the ſinners with the iuſt, ſhall come in place of light.

6 For why? the way of Godly men, vnto the Lord is known:
and eke the way of wicked men, ſhall quite be ouerthrown.

Quare fremuerunt gentes. Pſal. ii. T. S.

Dauid reioyceth that notwithſtanding his enimies rage and worldly power, yet God wil continue his kingdome for euer and aduance it euen to the furmoſt end of the world. And therefore he exhorteth Kinges and rulers, that ſetting vaine glory apart, they would humbly ſubmit themſelues vnder Gods yoke. Herein is ſignified Chriſt and his Kingdome.

Sing this as the firſt Pſalme.

WHy did the Gentiles tumults rayſe, what rage was in their braine:
why did the Jewiſh people muſe, ſeeing all is but vaine.
2 The kings and rulers of the earth, conſpire and are all bent:
Againſt the Lord and Chriſt his ſonne, which he among vs ſent.

3 Shall we be bound to them ſay they, let all their bonds be broke:
and of their doctrine and their law, let vs reiect the yoke.
4 But he that in the heauen dwelleth, their doings will deride:
and make them all as mocking ſtocks, throughout the world ſo wide.

5 For in his wrath the Lord will ſay, to them vpon a day:
and in his fury trouble them, and then the Lord will ſay.
6 I haue annoynted him my king, vpon my holy hill:
I will therefore Lord preach thy lawes, and eke declare thy will.

7 For in this wiſe the Lord himſelfe, did ſay to me I wot:
thou art my deare and onely ſonne, to day I the begot.
8 All people I will giue to thee, as heyres at thy requeſt:
the ends and coaſtes of all the earth, by thee ſhall be poſſeſt.

9 Thou ſhalt them bruſe euen with a mace, as men vnder foot trod:
and as the potters ſhards ſhalt breake, them with an iron rod.
10 Now ye O Kings, and rulers all, be wiſe therefore and learnd:
By whome the matters of the world, be iudged and diſcernd.

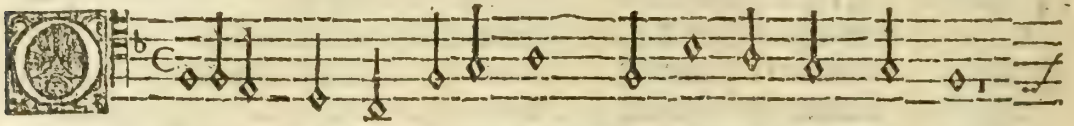
11 See that you ſerue the Lord aboue, in trembling and in feare:
ſee that with reuerence ye reioyce, to him in like maner.
12 See that ye kiſſe and eke imbrace, his bleſſed ſonne I ſay:
Leaſt in his wrath ye ſodainely periſh in the mid way.

13 If once his wrath neuer ſo ſmall, kindle in his breaſt:
Oh then all they that truſt in Chriſt, ſhall happie be and bleſt.

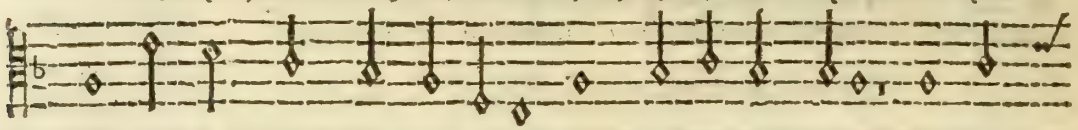
Domine

Dominie quid multiplicati. Pſal. iii. T. S.

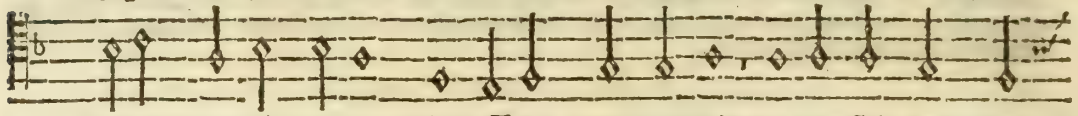
Dauid being perſecuted, and driuen out of his kingdome by his owne ſonne Abſolon, was greatly tormented in mind for his ſinne againſt God: and therefore calleth vpon God and waxeth bold through his promiſes againſt the great terrors of his enemies yea and againſt death it ſelfe, which he ſaw preſent before his eies. Finally he reioyceth for the good ſucceſſe and victory that God gaue him and all the Church ouer his enemies.



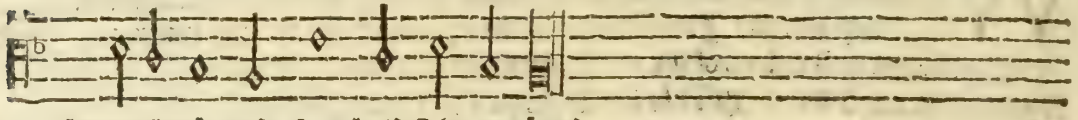
LOrd how are my foes increaſt, which vexe me more and more?



They kill my heart when as they ſay, God can him not reſtore. But thou



O Lord art my defence, when I am hard beſtead, my worſhip and mine



honor both, and thou holdſt vp my head.

4 Then with my voyce vpon the Lord, I did both call and crie:
and he out of his holy hill, did heare me by and by.
5 I laid me downe and quietly, I ſlept and roſe againe:
for why? I know aſſuredly, the Lord will me ſuſtaine.
6 If ten thouſand had hemde me in, I could not be afraid:
for thou art ſtill my Lord my God, my ſauiour and mine aide.
7 Riſe vp therefore, ſaue me my God, for now to thee I call:
for thou haſt broke the cheeks and teeth, of theſe wicked men all.
8 Saluation onely doth belong, to thee O Lord aboue:
thou doſt beſtow vpon thy folke, thy bleſſing and thy loue.

Cum inuocarem, exaudiuit. Pſal. iiii. T. S.

When Saule perſecuted him, he calleth vpon God, truſting moſt aſſuredly in his promiſe, and therefore boldly reproueth his enemies, who by wilfull malice reſiſted his dominion. And finally he preferreth the fauour of God before all worldly treaſures. Let vs likewiſe learne to truſt in Gods promiſes, when we are aſſaied with anie kind of croſſe, and ſo we ſhall neither feare our enemies, nor yet be ouercome with temptations.

Sing this as the firſt Pſalme.

O God that art my righteouſnes, Lord heare me when I call:
thou haſt ſet me at libertie, when I was bound and thrall.
2 Haue mercy Lord therefore on me, and grant me this requeſt:
for vnto thee vnceſſantly, to cry I will not reſt.
3 O mortall men how long will ye, my glory thus diſpiſe:
why wander ye in vanitie, and follow after lies?
4 Know ye that good and godly men, the Lord doth take and chuſe:
And when to him I make my plaint, he doth me not refuſe.

5 Sinne not but stand in awe therefore, examine well your heart:
and in your Chamber quietly, see you your selues conuert.
6 Offer to God the sacrifice, of righteousnes I say:
and looke that in the liuing Lord, you put your trust alway.

7 The greater sort craue worldly goods, and riches do embrace,
but Lord graunt me thy countinance, thy fauour and thy grace.
8 For thou therby shalt make my hart, more ioyfull and more glad:
then they that of their corne and wine, full great encrease haue had.

6 In peace therfore lie downe will I, taking my rest and sleepe:
for thou onely wilt me O Lord, alone in safety keepe.

Verba mea auribus. Psal.v. T.S.

Dauid hauing suffered great calamities, aswell by Doeg and Achitophell Saules flatterers, as by other infinite enemies calleth God for succour, shewing how requisite it is, that God should punish the malitious enuie of his aduersaries. After being assured of prosperous successe, he conceiueth comfort, concluding that when God shall deliuer him, other also shall be partakers of the same mercies.

Sing this as the 3. Psalme

INcline thine eares vnto my words, O Lord my plaint consider:
2 And heare my voyce, my king, my God, to thee I make my prayer
3 Heare me betime Lord tarrie not, for I will haue respect,
my Prayer earely in the Morne, to thee for to direct.

4 And I will trust through patience, in thee my God alone:
thou art not pleased with wickednes, and ill with thee dwels none.
5 And in thy sight shall neuer stand, these furious fooles O Lord:
vaine workers of iniquity, thou hast alwaies abhord.

6 The lyers and the flatterers, thou shalt destroy them than:
and God will hate the bloud-thirsty, and the deceitfull man.
7 Therefore will I come to thy house, trusting vppon thy grace:
and reuerently will worship thee, toward thine holy place.

8 Lord lead me in thy righteousnesse, for to confound my foes:
and eke the way that I shall walke, before my face disclose.
9 For in their mouthes their is no truth, their heart is foule and vain:
10 Their throat an open sepulchre, their tongues do glose and faine.

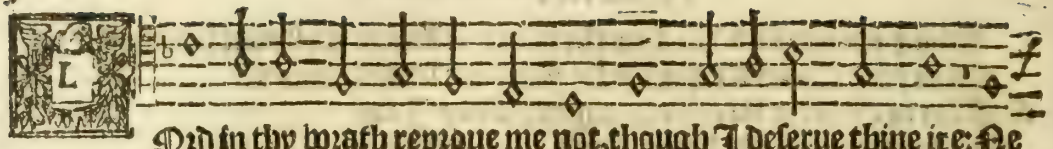
11 Destroy their false conspiracies, that they may come to nought:
12 Subuert them in the ir heapes of sinne, which haue rebellion wrought.
13 But those that put their trust in thee, let them be glad alwaies:
and render thankes for thy defence, and giue thy name the praise.

14 For thou with fauour wilt encrease, the iust and righteous still:
and with thy grace as with a shield defend him from all ill.

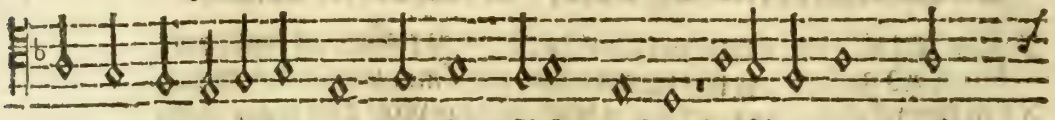
Domine ne in furore tuo. Psal. vi. T.S.

When Dauid for his sins had prouoked Gods wrath, and now felt not only his hand against him but also conceiued the horrors of death exceedingly he desireth forgiuenes, bewailing, that if God tooke him away in his indignatiō, he should lack occasiō to praise him as he was wōt to do, whilst he was amōgst men. Then sodainly feeling Gods mercy, he sharply rebuketh his enemies, which reioyced in his afflictiō

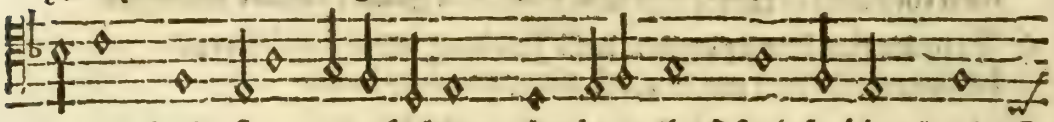
Lord



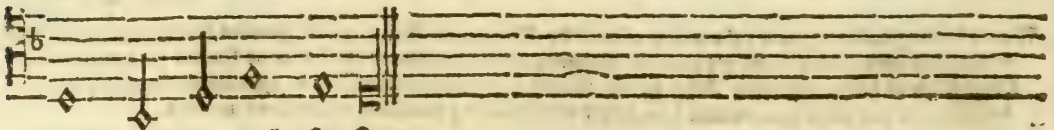
LOrd in thy wrath reproue me not, though I deſerue thine ire: Ne



yet correct me in thy rage, O Lord I thee deſire. For I am weake, there-



fore O Lord of mercy me forbeare, & heale me Lord for why? thou knoweſt



my bones do quake for feare.

3 My ſoule is troubled very ſore, and vexed behemently,
but Lord how long wilt thou delay, to cure my miſery.
4 Lord turne thee to thy wonted grace, my ſeely ſoule vptake:
oh ſaue me not for my deſerts, but for thy mercies ſake.

5 For why? no man among the dead, remembreth thee one whit,
or who ſhall worſhip thee O Lord, in the infernall pit.
6 So grieuous is my plaint and mone, that I wax wondrous faint,
all the night long I waſh my bed, with teares of my complaint.

7 My ſight is dim and wareth old, with anguiſh of my heart:
for feare of thoſe that be my foes, and would my ſoule ſubuert.
8 But now away from me all ye, that worke iniquity:
for why? the Lord hath heard the voyce, of my complaint and crie.

9 He heard not onely the requeſt, and prayer of my heart,
but it receiued at my hand, and tooke it in good part.
And now my foes that vexed me, the Lord will ſoone defame:
and ſodainly confound them all, to their rebuke and ſhame.

Domine Deus meus in te ſperaui. Pſal. vii. T. S.

Dauid being falſly accuſed by Chus, one of Saules kinſmen calleth to God to be his defender to whom he commendeth his innocency. Firſt, ſhewing that his conſcience did not accuſe him of any euill towardes Saul. Next, that it touched Goos glory to award ſentẽce againſt the wicked, and ſo entring into the cõſideratiõ of Gods mercies & promiſes, he waxeth bold & derideth the vain ẽterpriſes of his enemies, threatning that it ſhall fal on their own necks that which they haue purpoſed for others.

Sing this as the third Pſalme.

O Lord my God I put my truſt, and confidence in thee:
Saue me from them that me purſue, and eke deliuer me.
Leaſt like a Lion he me teare, and rend in peeces ſmall:
whileſt there is none to ſuccour me, and rid me out of thral.
3 O Lord my God if I haue done, the thing that is not right:

or elſe if I be found in fault, or guilty in thy ſight.
4 Or to my friend rewarded ill, or left him in diſtreſſe:
which me purſued moſt cruelly, and hated me cauſles.

5 Then let my foes purſue my ſoule, and eke my life downe thruſt:
vnto the earth and alſo lay, mine honour in the duſt.
6 Start vp O Lord, now in thy wrath, and put my foes to paine:
performe thy kingdome promiſed, to me which wrong ſuſtaine

7 Then ſhall great nations come to thee, and know thee by this thing
if thou declare for loue of them, thy ſelfe as Lord and king.
8 And thou that art of all men iudge, O Lord now iudge thou me
according to my righteouſnes, and mine integrity.

The ſecond part.

9 Lord ceaſe the hate of wicked men, and be the iuſt mans guide:
10 by whome the ſecrets of all hearts, are ſerched and diſcride.
11 I take my helpe to come of God, in all my griefe and ſmart:
that doth preſerue all thoſe that be, of pure and perfect heart.

12 The iuſt man and the wicked both, God iudgeth by his power:
ſo that he feeleth his mighty hand, euen euery day and houre.
13 Except he change his mind I die, for euen as he ſhould ſmite:
he whets his ſword, his bow he bends, aiming where he may hit.

14 And doth prepare his mortall darts, his arrowes keen and ſharpe:
from them that do me perſecute, whiles he doth miſchiefe warpe.
15. But loe though he in trauell be, of his diueliſh forecaſt:
and of his miſchiefe once conceiude, yet bringes forth nought at laſt

16 He digs a ditch and delues it deepe, in hope to hurt his brother:
but he ſhall fall into the pit, that he digd vp for other.
17 Thus wrong returneth to the hurt, of him in whom it bred:
and all the miſchiefe that he wrought, ſhall fall vpon his head.
18 I will giue thanks to God therefore, that iudgeth righteouſly:
and with a ſong will prayſe the name, of him that is moſt hie.

Domine Deus noſter. Pſal. viii. T. S.

The Prophet conſidering the excellent liberalitie, and fatherly prouidence of God towards man, whome hee made as it were a God ouer all his workes: doth not onely giue great thanks, but is aſtonied with the admiration of the ſame, as one nothing able to compaſſe ſuch great mercies, and ſo endeth.

Sing this as the 3. pſalme.

O God our Lord how wonderfull, are thy works euery where:
whoſe fame ſurmounts in dignitie, aboue the heauens cleare.
2 Euen by the mouths of ſucking babes, thou wilt confound thy foes:
for in theſe babes thy might is ſeene, thy graces they diſcloſe.

3 And when I ſee the heauens high, the works of thine owne hand:
the Sunne, the Moone, and all the ſtarres, in order as they ſtand.
4 What thing is man Lord thinke I then, that thou doſt him remember:
or what is mans poſteritie, that thou doeſt him conſider.

5 For thou haſt made him little leſſe, then angels in degree:
and thou haſt crowned him alſo, with glory and dignity.
6 Thou haſt preferd him to be Lord, of all thy workes of wonder:
and at his feet haſt ſet all thinges, that he ſhould keepe them vnder.
7 As ſheepe and neate, and all beaſts elſe, that in the fields doe feed:
8 Foules of the aire, fiſh in the ſea, and all that therein breed.
9 Therefore muſt I ſay once againe, O God that art our Lord:
how famous and how wonderfull, are thy works through the world?

Confitebor tibi Domine. Pſal. ix. T. S.

After he had giuen thanks to God for the ſundrie victories that he ſent him againſt his enemies, and alſo proued by manifold experience, how ready God was at hand in all his troubles he being now likewiſe in danger of new enemies Deſireth God to help him, according to his want, and deſtroy the malicious arrogance of his aduerſaries.

Sing this as the 3. Pſalme.

WIth heart and mouth vnto the Lord, will I ſing laud and prayſe:
and ſpeake of all thy wondrous works, and them declare alwaies.
2 I wil be glad and much reioyce, in thee O God moſt hie:
and make my ſongs extoll thy name, aboue the ſtarry ſkie.
3 For that my foes are driuen backe, and turned vnto flight:
they fall downe flat and are deſtroyd, by thy great force and might.
4 Thou haſt reuenged all my wrong, my griefe and all my grudge:
thou doſt with iuſtice heare my cauſe, moſt like a righteous iudge.
5 Thou doſt rebuke the heathen folke, and wicked ſo confound:
that afterward the memory, of them cannot be found:
6 My foes thou haſt made good diſpatch, and all their townes deſtroyd:
thou haſt their fame with them defacde, through all the world ſo wide.
7 Know thou that he which is a boue, for euer more ſhall raigne:
and in the ſeat of equitie, true iudgement will maintaine.
8 With iuſtice he will keepe and guide, the world and euery wight:
and ſo will yeeld with equitie, to euery man his right.
9 He is protector of the poore, what time they be oppreſt:
he is in all aduerſitie, their refuge and their reſt.
10 All they that know thy holy name, therefore ſhall truſt in thee:
for thou forſakeſt not their ſute, in their neceſſitie.
11 Sing Pſalmes therefore vnto the Lord, that dwelleth in Sion hil
publiſh among all nations, his noble acts and will.
12 For he is mindfull of the bloud, of thoſe that be oppreſt:
forgetting not the afflicted, heart that ſeekes to him for reſt.

The ſecond part.

13 Haue mercy Lord on me poore wretch, whoſe enemies ſtil remaine:
which from the gates of death are wont, to raiſe me vp againe.
14 In Sion that I may ſet forth, thy prayſe with heart and voyce:
and that in thy ſaluation Lord, my ſoule might ſtill reioyce.
15 The heathen ſticke faſt in the pit, that they themſelues prepard:
and in the net that they did ſet, their own feet faſt are ſnarde.

5 But for the great complaint and crie, of poore and men oppreſt:
arise will I (now saith the Lord) and them restore to rest.
6 Gods word is like to siluer pure, that from the earth is tride:
and hath no lesse then seuen times, in fire beene purified.

7 Now since thy promise is to help, Lord keep thy promise then:
and saue vs now and euermore, from this ill kind of men.
8 For now the wicked world is full, of mischiefes manifold:
when vanitie with mortall men, so highly is extold.

Vsquequo Domine. Pſal. xiii. T. S.

Dauid as it were ouercome with sundry and new affections, fleeth to God, as his onely refuge: and so at length being incouraged through Gods promises, he conceiueth most sure confidence against the terreame horrors of death.

Sing this as the 3. Pſalme.

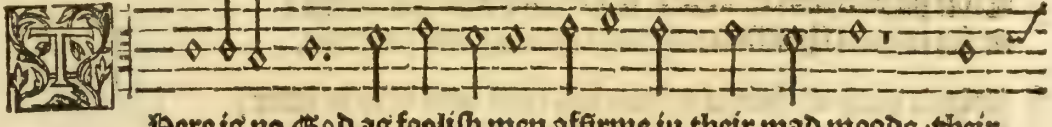
HOw long wilt thou forget me Lord, shal I neuer be remembred?
how long wilt thou thy visage hide, as though thou were offended?
2 In heart and mind how long shall I, with care tormented be?
how long eke shall my deadly foes, thus triumph ouer me?

3 Behold me now (my Lord) my God, and heare me sore oppreſt:
lighten mine eyes least that I sleepe, as one by death possest:
4 Least thus mine enemie say to me, behold he doth preuaile:
least they also that hate my soule, reioyce to see me quaile.

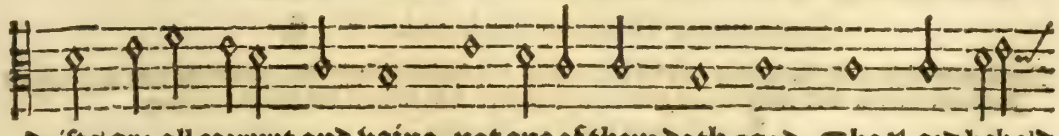
5 But for thy mercies and goodnesse, my hope shall neuer start:
in thy relieſe and sauing health, right glad shall be my hart.
6 I will giue thankes vnto the Lord, and praises to him sing:
because he hath heard my request, and granted my wishing.

Dixit inſipiens. Pſal. xiiii. T. S.

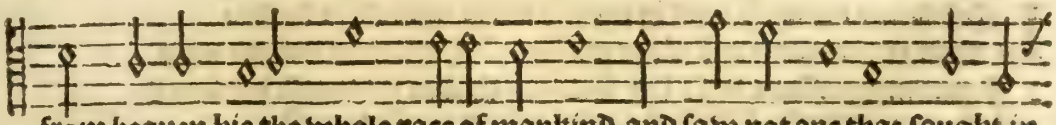
He describeth the peruerse nature of men, which were so growne to licentiousnesse, that God was brought to vtter contempt, for the which thing although he was greatly grieued, yet being persuaded that God wold send some present remedie, he comforteth himselfe and others.



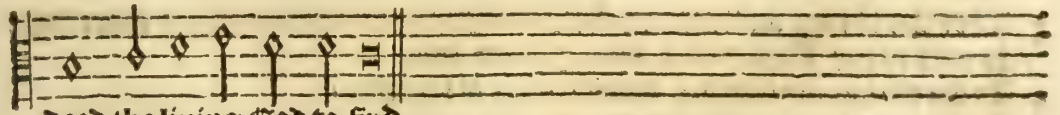
Here is no God as foolish men affirme in their mad moode: their



drifts are all corrupt and vaine, not one of them doth good. The Lord beheld



from heauen hie the whole race of mankind, and saw not one that sought in



deed the liuing God to find.

3 They went all wide and were corrupt, and truely there was none,
that in the world did any good, I ſay there was not one.
4 Is all their iudgement ſo farre loſt, that all worke miſchiefe ſtill:
eating my people euen as bread, not one to ſeeke Gods will?

5 When they thus rage then ſodainly, great feare on them ſhall fall:
for God doth loue the righteous men, and will maintaine them all.
6 Be mocke the doings of the poore, to their reproch and ſhame:
becauſe they put their truſt in God and call vpon his name.

7 But who ſhall giue thy people health, and when wilt thou fulfill:
the promiſe made to Iſrael, from out of Sion hill?
8 Euen when thou ſhalt reſtore againe, ſuch as were captiues lad:
then Iacob ſhall therein reioyce, and Iſrael ſhall be glad.

Domine quis habitat. Pſal. xv. T. S.

This Pſalme teacheth on what condition God did chuſe the Iewes for his peculiar people, and wherefore he placed his temple among them, which was to the intent, that they by liuing vprightly and godly might witneſſe that they were his ſpeciall and holy people.

Sing this as the 3. Pſalme.

O Lord within thy tabernacle, who ſhall inhabite ſtill:
or whom wilt thou receiue to dwell, in thy moſt holy hill?
2 The man whoſe life is vncorrupt, whoſe workes are iuſt and ſtrait:
whoſe hart doth think the very truth, whoſe tongue ſpeakes no deceit.

3 Nor to his neighbour doth none ill, in bodie, goods or name:
nor willingly doth moue falſe tales, which might impaire the ſame.
4 That in his hart regardeth not, malicious wicked men:
but thoſe that loue and feare the Lord, he maketh much of them.

5 His oath and all his promiſes, that keepeth faithfully:
although he make his couenant ſo, that he doth loſe thereby.
9 That putteth not to vſurie, his money and his coyne:
ne for to hurt the innocent, doth bribe or elſe purloine.

7 Who ſo doth all things as you ſee, that here is to be done:
ſhall neuer perish in this world, nor in the world to come.

Conſerua me Domine. Pſal. xvi. T. S.

Dauid prayeth to God for ſuccour, not for his workes, but for his fathers ſake, proteſting that he hateth all Idolatrie, taking God onely for his comfort and fidelity, who ſuffreth his to lacke nothing.

Sing this as the 14. Pſalme.

L Ord keepe me for I truſt in thee, and do confeſſe in deede:
thou art my God and of my goods, O Lord thou haſt no need.
2 I giue my goodnes vnto thy Saints, that in the world doe dwell:
and namely to thy faithfull flocke, in vertue that excell.

3 They ſhall heape ſorrowes on their heades, which runne as they were mad:
to offer to the Idoll Gods, alas it is too bad.
4 As for the bloudy ſacrifice, and offrings of that ſort:
I will not touch nor yet thereof, my lips ſhall make report.

5 But for the great complaint and crie, of poore and men oppreſt:
arise will I, now saith the Lord, and them restore to rest.
6 Gods word is like to siluer pure, that from the earth is tride:
and hath no lesse then seuen times, in fire beene puryfide.

7 Now since thy promise is to helpe, Lord keepe thy promise then:
and saue vs now and euermore, from this ill kind of men.
8 For now the wicked world is full, of mischiefs manifold:
when vanity with worldly men, so highly is extold.

Vsquequo Domine. Pſal. xiiii. T.S

Dauid as it were ouercome with sundrie and new afflictions, fleeth to God, as his onely refuge, and so at length being encouraged through Gods promises, he conceiueth most sure confidence against the extreame horrors of death.

Sing this as the 3. Pſalme,
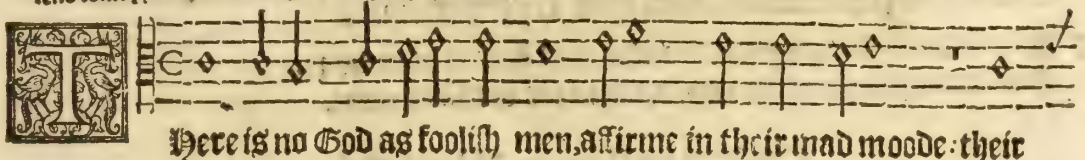
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how long wilt thou thy visage hide, as though thou were offended?
2 In heart and mind how long shall I, with care tormented be?
how long else shall my deadly foe, thus triumph ouer me?

3 Behold me now, my Lord my God, and heare me sore oppreſt:
lighten mine eyes least that I sleepe as one by death possest.
4 Least thus mine enemie say to me, behold I doe preuaile:
least they also that hate my soule, reioyce to see me quaile.

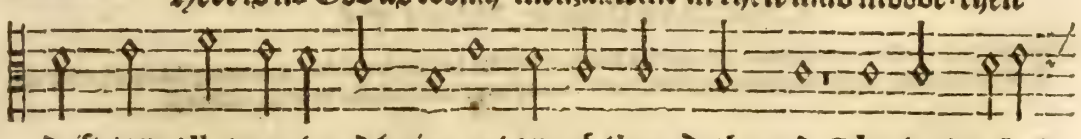
5 But for thy mercies and goodnes, my hope shall neuer start:
in thy relefe and sauing health, right glad shall be my heart.
6 I will giue thanks vnto the Lord, and prayses to him sing:
beause he hath heard my request, and granted my wishing.

Dixit insipiens. Pſal. xiii. T.S.

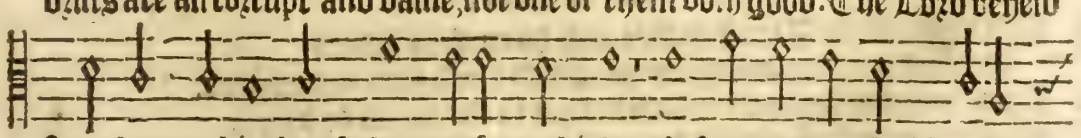
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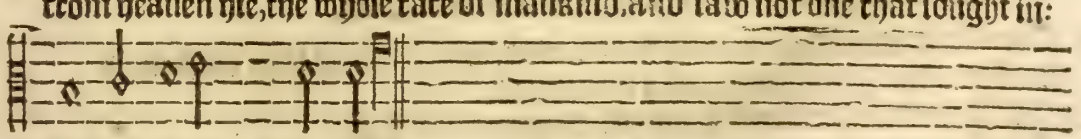
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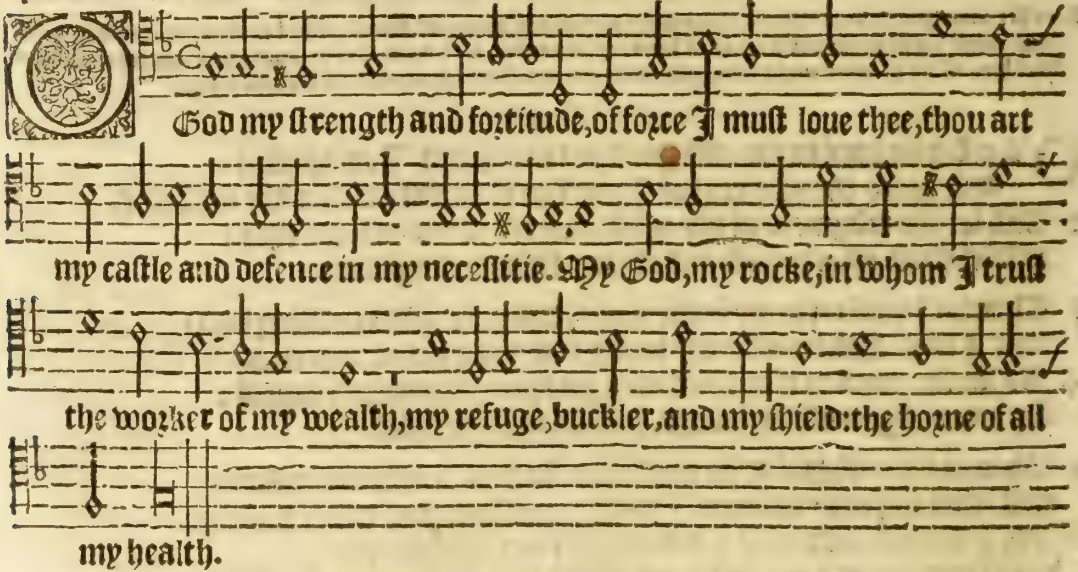
13 Up Lord with haste preuent my foe, and cast him at thy feet:
saue thou my soule from the ill man, and with the sword him smite.
14 Deliuer me Lord by thy power, out of these tyrants hands:
which now so long time raigned haue, and kept vs in their bands.

15 I meane from worldly men to whom, all worldly goods are rife:
that haue no hope nor part of ioy, but in this present life.
Thou of thy store their bellies fill, with pleasures to their mind:
their children haue enough and leaue, to theirs the rest behind.

16 But I shall with pure conscience, behold thy gratious face:
so when I wake I shall be full, with thine image and grace.

Diligam te Domine. Psal. xviii. T.S.

This Psalme is the first beginning of Dauids saluation and thanksgiuing into the entring into his kingdome wherein hee extolleth and prayseth most highlie the meruellous mercies and grace of God, who hath both preserued and defended him: he setteth foorth the Image of Christes kingdome, painted in his kingdome that the faithfull may bee assured, that Christ shall alwaies conquere and ouercome by the vnspeakeable power of his Father, though all the whole world should say there against.



3 When I sing laud vnto the Lord, most worthy to be serued:
then from my foes I am right sure, that I shall be preserued.
4 The pangs of death did compas mee, and bound me euery where:
the flowing waues of wickednesse, did put me in great feare.

5 The slie and subtle snares of hell, were round about me set:
and for my death there was prepard, a deadly trapping net.
6 I thus beset with paine and griefe, did pray to God for grace:
and he forthwith did heare my plaint, out of his holy place.

7 Such is his power that in his wrath, he made the earth to quake:
yea the foundation of the mount, of Balan far to shake.
8 And from his nostrils came a smoake, when kindled was his ire:
and from his mouth came kindled coales, of hote consuming fire.

9 The Lord discended from aboue, and bowde the heauens hie:
and vnderneath his feet he cast, the darknes of the skie.

5 For why? the portion is, of mine inheritance:
and thou art he that doeſt maintaine, my rent, my lot, my chance.
6 The place wherein my lot did fall, in beautie did excell:
mine heritage aſſignde to me doth pleaſe me wondrous well.

7 I thanke the Lord that cauſed me, to vnderſtand the right:
for by his meanes my ſecrete thoughts, do teach me euerie night.
8 I ſet the Lord ſtill in my ſight, and truſt him ouer all:
for he doth ſtand on my right hand, therefore I ſhall not fall.

9 Wherefore my hart and tongue alſo, doth both reioyce together:
my fleſh and bodie reſt in hope, when I this thing conſider.
10 Thou wilt not leaue my ſoule in graue, for Lord thou loueſt me:
nor yet wilt giue thine holy one, corruption for to ſee.

11 But wilt teach me the way to life, for all treaſures and ſtore:
of perfect ioy are in thy face, and power for euermore.

Exaudi Domine iuſtitiam meam. Pſal. xvii.

Here he complaineth vnto God of the cruell pride and arrogancie of Saule and the reſt of his enemies, who thus raged without any cauſe giuen of his part therefore hee deſireth God to reuenge his innocencie, and deliuer him. This Pſalme ought diligently to be noted of ſuch as receyue euill for well doing.

Sing this as the 3. Pſalme.

O Lord giue eare to my iuſt cauſe, attend when I complaine,
and heare the prayer that I put forth, with lips that do not faine.
2 And let the iudgement of my cauſe, proceed alwaies from thee:
and let thine eyes behold and cleare, this my ſimplicitie.

3 Thou haſt well tride me in the night, and yet couldeſt nothing find,
that I haue ſpoken with my tongue, that was not in my mind.
4 As from the workes of wicked men, and pathes peruerſe and ill:
for loue of thy moſt holy word, I haue refrained ſtill.

5 Then in thy pathes that be moſt pure, ſtay me (Lord) and preſerue:
that from the way wherein I walke, my ſteps may neuer ſwerue.
6 For I do call to thee, O Lord, ſurely thou wilt me aide:
then heare my prayer & way right well the words that I haue ſaid.

7 O thou the Sauiour of all them, that put their truſt in thee:
declare thy ſtrength on them that ſpurne againſt thy maieſtie.
8 O keepe me Lord as thou wouldſt keepe the apple of thine eye?
and vnder couert of thy wings defend me ſecretly.

The ſecond part.

9 From wicked men that trouble me, and dayly me annoy:
and from my foes that go about, my ſoule for to deſtroy.
10 Which wallow in their worldly wealth, ſo full and eke ſo fat,
that in their pride they do not ſpare, to ſpeake they care not what.

11 They lie in waite where we ſhould paſſe, with craft me to confound:
and muſing miſchiefe in their minds, to caſt me to the ground.
12 Much like a Lyon greedily, that would his pray imbrace:
or lurking like a Lions whelpe, within ſome ſecrete place.

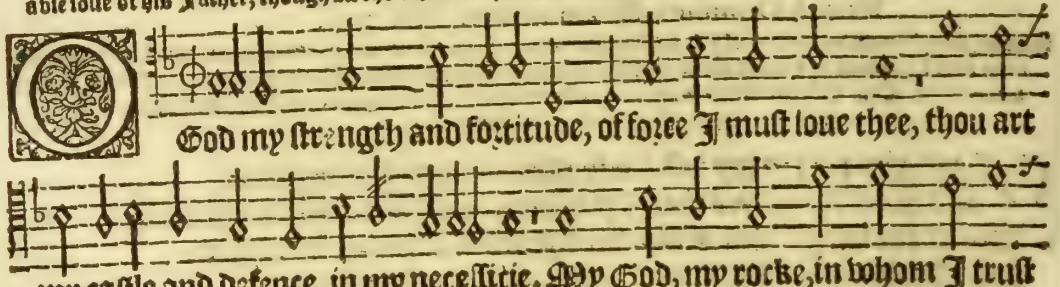
13 Vp Lord with hast preuent my foe, and cast him at thy feet:
saue thou my soule from the ill man, and with the sword him smite.
14 Deliuer me Lord by thy power, out of these tyrants handes:
which now so long time raigned haue, and kept vs in their bands.

15 I meane from worldly men to whom, all worldly goods are rife:
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Thou of thy store their bellies fill, with pleasures to their mind:
their children haue enough and leaue, to theirs the rest behind.

16 But I shall with pure conscience, behold thy gracious face:
so when I wake I shall be full with thine image and grace.

Diligam te Domine. Psal. xviij. T. S.

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8 And from his nostrels came a smoke, when kindled was his ire:
and from his mouth came kindled coales, of hot consuming fire.

9 The Lord descended from aboue, and bowd the heauens hie:
and vnderneath his feet he cast, the darknesse of the skie.

Cœli enarrant. Psal. xix. T. S.

He moueth the faithfull to glorifie God by the workemanship, proportion, and ornaments of the heauens: and by the law, wherein God is reuealed familiarly to his chosen people.

Sing this as the 14. Psalme.

THe heauens and the firmament, do wondrously declare:
the glory of God omnipotent, his workes and what they are.
2 The wondrous workes of God appeare, by euery dayes successe:
the nights likewise which their race run, the selfe same thing expresse.
3 There is no language, tongue or speech, where their sound is not heard:
in all the earth and coasts thereof, their knowledge is conferd.
4 In them the Lord made for the Sunne, a place of great renowne:
who like a bridegroome ready trimd, doth from his chamber come:
5 And as a valiant Champion, who for to get a prise:
with ioy doth hast to take in hand, some noble enterprise.
6 And all the skie from end to end, he compasseth about:
nothing can hide it from his heat, but he will find it out.
7 How perfect is the law of God, how is his couenant sure:
conuerting soules, and making wise, the simple and obscure.
8 Just are the Lords commaundements, and glad both hart and minde:
his precepts pure and giueth light, to eyes that be full blind.
9 The feare of God is excellent, and doth endure for euer:
the iudgments of the Lord are true, and righteous altogether:
10 And more to be imbraced alwaies, then fined gold I say:
the hony and the hony combe, are not so sweete as they.
11 By them thy seruant is forwarned, to haue God in regard:
and in performance of the same, there shall be great reward.
12 But Lord what earthly man doth know, the errors of his life?
then cleanse my soule from secret sins, which are in me most rife.
13 And keepe me that presumptuous sins, preuaile not ouer me:
and then shall I be innocent, and great offences flie.
14 Accept my mouth and eke my heart, my words and thoughts eachone:
for my redeemer and my strength, O Lord thou art alone.

Exaudiat te Dominus. Psal. xx. T. S.

The people pray to God to heare their king and receiue his sacrifice, which he offered before he went to battell against the Ammonites, declaring that the heathen put their trust in horses, but they trust onely in his name. Wherefore they shall fall, but the king and his people shall stand.

Sing this as the 14. Psalme.

IN trouble and aduersity, the Lord God heare thee still:
the maiestie of Jacobs God, defend thee from all ill.
2 And send thee from his holy place, his helpe at euery need:
and so in Sion stablish thee, and make thee strong indeed.
3 Remembring well the sacrifice, that now to him is done:
and so receiue right thankfully, thy burnt offrings each one.

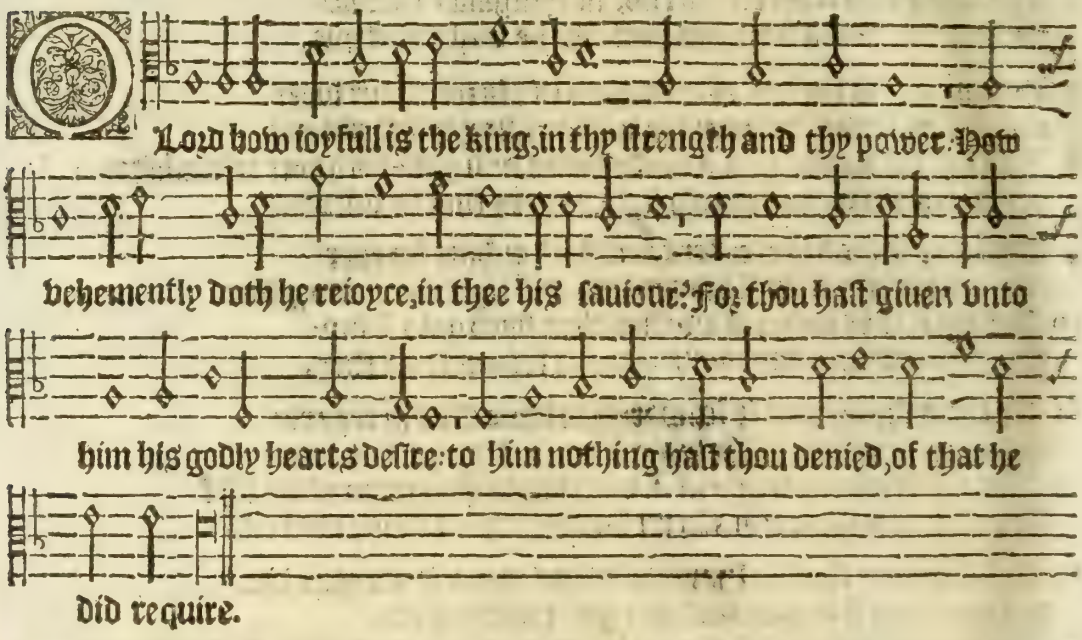
4 Accoꝛding to thy hearts deſire, the Lord graunt vnto thee:
And all thy counſell and deuiſe, full well performe may he.

5 We ſhall reioyce, when thou vs ſaueſt, and our banners diſplay:
vnto the Lord which thy requeſtes, fulfilled hath alway.
6 The Lord will his annointed ſaue, I know well by his grace:
and ſend him health by his right hand, out of his holy place.

7 In chariots ſome put confidence, and ſome in hoꝛſes truſt:
but we remember God our Lord, that keepeth promiſe iuſt.
8 They fall downe flat but we do riſe, and ſtand vp ſtedfaſtly:
now ſaue and helpe vs Lord and king, on thee when we do cry.

Domine in virtute, Pſal. xxi. T. S.

Dauid in the perſon of the people, prayſeth God for the victorie giuen them, againſt the Syrians and Ammonites, 1. Sam. 12. Wherein he was crowned with the crowne of the king of Ammon, 2. Sam. 12. and indued with the manifold bleſſings of God.



3 Thou didſt preuent him with thy gifts, and bleſſings manifold:
and thou haſt ſet vpon his head, a crowne of perfect gold.
4 and when he aſked life of thee, thereof thou madeſt him ſure:
to haue long life, yea ſuch a life, as euer ſhall endure.

5 Great is his glory by thy helpe, thy benefite and aide:
great woꝛſhip and great honour both, thou haſt vpon him laid.
6 Thou wilt giue him felicity, that neuer ſhall decay:
and with thy cherefull countenance, wilt comfoꝛt him alway.

7 For why? the king doth ſtrongly truſt, in god for to preuayle:
therefoꝛe his goodnes and his grace, will not that he ſhall quaile
8 But let thine enemies feele thy foꝛce, and thoſe that thee withſtand:
and out thy foes and let them feele, the power of thy right hand.

9 And

9 And like an ouen burne them Lord, in fierie flame and fume:
thine anger ſhall deſtroy them all, and fire ſhall them conſume.
10 And thou wilt root out of the earth, their fruit that ſhould increaſe:
and from the number of the folke, their ſeed ſhall end and ceaſe.

11 For why? much miſchiefe did they muſe, againſt thy holy name:
yet did they faile and had no power, for to performe the ſame.
12 But as a marke thou ſhalt them ſet, in a moſt open place:
and charge thy bowſtrings readily, againſt thine enemies face.

13 Be thou exalted Lord therefore, in thy ſtrength euery houre:
ſo ſhall wee ſing right ſolemnly, praying thy might and power.

Deus Deus meus. Pſal. xxii. T. S.

Dauid complaineth himſelf to be brought into ſuch extremities, that he is like a deſperate man, and paſt al hope after declareth whereof, he recouereth himſelfe from the bottomleſſe pit of temptations. And vnder his owne perſon he ſetteth forth the figure of Chriſt, whom he did foreſee in the ſpirit of prophesie. So this Pſalme after two ſorts doth declare that Prophesie of Eſay, he was taken forth of priſon and iudgment.

Sing this as the 21. Pſalme.

O God my God wherefore doeſt thou, forſake me vtterly:
and helpeſt not when I do make, my great complaint and cry?
2 To thee my God euen all day long, I do both crie and call:
I ceaſe not all the night and yet, thou heareſt not at all.

3 Euen thou that in thy Sanctuary, and holy place doſt dwell:
thou art the comfort and the ioy, and glorie of Iſraell.
4 And he in whome our fathers all, had all their hope for euer:
and when they put their truſt in thee, ſo doſt thou them deliuer.

5 They were deliuered euer when, they called on thy name:
and for the faith they had in thee, they were not put to ſhame.
6 But I am now become a worme, more like then any man:
an outcaſt whom the people ſcorne, with all the ſpite they can.

7 And me deſpiſe as they behold, me walking on the way:
they grin, they mow, they nod their heads, and in this wiſe they ſay.
8 This man did glorie in the Lord, his fauour and his loue:
let him redeeme and helpe him now, his power if he will proue.

9 But Lord out of my mothers wombe, I came by thy requeſt:
thou didſt preſerue me ſtill in hope, while I did ſucke her breſt.
10 I was committed from my birth, with thee to haue abod:
ſince I was in my mothers wombe, thou haſt beene aye my God.

The ſecond part.

11 Then Lord depart not now from me, in this my preſent griefe:
ſince I haue none to be my helpe, my ſuccour and reliefe.
12 So many buls do compaſſe me, that be full ſtrong of head:
yea buls ſo fat as though they had, in Baſan field beene fed.

13 They gape vpon me greedily, as though they would me ſlay:
much like a Lyon roaring out, and ramping for his pray.

14 But I drop downe like water shed, my ioynts in sunder breake:
my heart doth in my body melt, like waxe against the heate.

15 And like a potsheard drieth my strength, my tongue it cleaueth fast:
vnto my iawes, and I am brought, to dust of death at last.
16 And many doggs do compasse me, and wicked counsell eke:
conspire against me cursedly, they pierce my hands and feet.

17 I was tormented so, that I might all my bones haue told:
yet still vpon me they doe looke, and still they me behold.
18 My garments they deuided eke, in partes among them all:
and for my coate they did cast lots, to whome it might befall.

19 Therefore I pray thee be not farre, from me at my great need:
but rather sith thou art my strength, to helpe me Lord make speed.
20 And from the sword Lord saue my soule, by thy might and thy power:
and keepe my soule thy darling deare, from dogs that would deuour.

21 And from the Lyons mouth that would, me all in sunder shiuer:
and from the hornes of Unicornes, Lord safely me deliuer.
22 And I shall to my brethren all, thy Maiestie record,
and in thy Church shall prayse the name, of thee the liuing Lord.

The third part.

23 All ye that feare him prayse the Lord, thou Jacob honour him:
and all ye seed of Israell, with reuerence worship him.
24 For he despiseth not the poore, he turneth not away
his countenance when they doe call, but graunteth to their crie.

25 Among the flocke that feare the Lord, I will therefore proclaime
thy prayse and eke thy promise made, forsetting forth thy name.
26 The poore shall eate and be sufficed, and those that doe their deuer
to know the Lord shall prayse his name, their hearts shall liue for euer.

27 All coasts of earth shall prayse the Lord, and turne to him for grace:
the heathen folke shall worship him, before his blessed face.
28 The kingdome of the heathen folke, the Lord shall haue therefore:
and he shall be their gouernour, and King for euermore.

29 The rich man of his godly gifts, shall feed and taste also:
and in his presence worship him, and bow their knees full low.
30 And all that shall goe downe to dust, of life by him must fast:
my seed shall serue and prayse his name, while any world shall last.

31 My seed shall plainly shew to them, that shall be borne hereafter:
his iustice and his righteousnes, and all his workes of wonder.

Dominus regit me. Psal. xxiii. W. W.

Because the Prophet had proued the great mercies of God at diuers times, and in sundrie manners hee gathereth a certaine assurance, fully perswading himselfe, that God will continue the verie same goodnes towards him for euer.

Sing this as the 21. Psalme.

THe Lord is onely my support, and he that doth me feed:
how can I then lacke any thing, whereof I stand in need?

2 He doth me fold in coates moſt ſafe, the tender graſſe faſt by:
and after driues me to the ſtreames, which runne moſt pleaſantly.

3 And when I feele my ſelfe neere loſt, then doth he me home take:
conducting me in his right pathes, euen for his owne names ſake.
4 And though I were euen at deaths doze, yet would I feare none ill.
for with thy rod and ſhepheards crooke, I am comforted ſtill.

5 Thou haſt my table richly deckt, in diſpight of my foe:
thou haſt my head with balme refreſht, my cup doth ouerflow.
6 And finally while breath doth laſt, thy grace doth me defend:
and in the houſe of God will I, my life for euer ſpend.

An other by Thomas Sternehold.

MY ſhepheard is the liuing Lord, nothing therefore I need:
in paſtures faire with waters calme, he ſet me for to feed.
2 He did conuert and glad my ſoule, and brought my mind in frame:
to walke in pathes of righteouſneſſe, for his moſt holy name.

3 Yet though I walke in vale of death, yet will I feare none ill:
thy rod, thy ſtaffe doth comfort me, and thou art with me ſtill.
4 And in the preſence of my foes, my table thou ſhalt ſpred:
thou ſhalt (O Lord) fill full my cup, and eke annoint my head.

5 Through all my life thy fauour is, ſo frankly ſhewed to mee:
that in thy houſe for euermore, my dwelling place ſhall bee.

Domini eſt terra. Pſal. xxiiii. I. H.

Becauſe the grace of God was then to bee vttered in the temples more glorious then before it had beene in the tabernacle, Dauid giueth it a moſt glorious title, and with exclamation ſetteth forth the honour thereof, ſtirreth vs to the conſideration of the eternall manſion prepared for vs in the heauens, whereof this was a ſhadow and figure.

Sing this as the 21. Pſalme.

THe earth is all the Lords, with all her ſtore and furniture:
yea his is all the world, and all that therein do endure.
2 For he hath faſtly founded it, aboue the ſea to ſtand:
and laid alow the liqued flouds, to flow beneath the land.

3 For who is he (O Lord) that ſhall aſcend into thy hill:
or paſſe into thy holy place, there to continue ſtill?
4 Whoſe hands are harmeles, & whoſe hart, no ſpot there doth defile
his ſoule not ſet on vanitie, who hath not ſworne to guile.

5 Him that is ſuch a one the Lord, ſhall place in bliſſfull plight:
and God his God and Sauiour, ſhall yeeld to him his right:
6 This is the broode of trauellors, in ſeeking of his grace:
as Iacob did the Iſralites, in that time of his race.

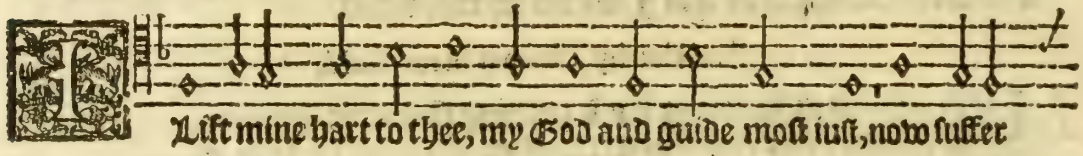
7 Ye Princes open your gates, ſtand open the euerlaſting gate:
for there ſhall enter in thereby, the King of glorious ſtate.

8 What is the king of glorious ſtate? the ſtrong and mightie Lord:
the mightie Lord in battels ſtout, and triall of the ſword.

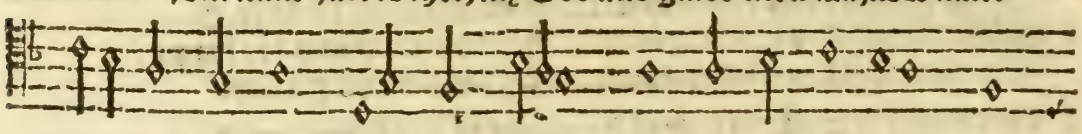
9 Ye Princes open your gates, ſtand open the euerlaſting gate:
for there ſhall enter in thereby, the king of glorious ſtate.
10 What is the king of glorious ſtate? the Lord of hoſtes he is:
the kingdome of the royaltie, of glorious ſtate is his.

Ad te Domine leuaui. Pſal. xxv. T. S.

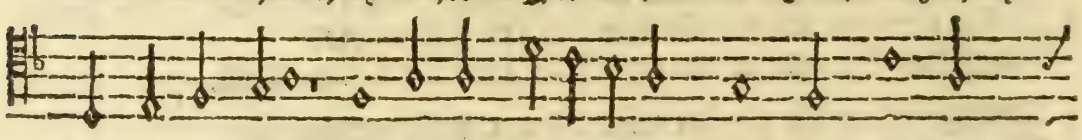
The Prophet touched with the conſideration of his ſinnes, and alſo grieued with the cruell malice of his enemies, prayeth to God moſt fervently to haue his ſinnes forgiuen, eſpecially ſuch as hee had committed in his youth. He beginneth euery verſe according to the Hebrew letters, two or three excepted.



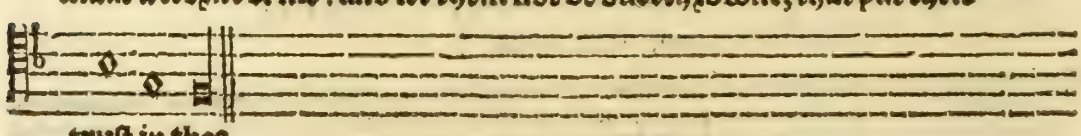
Lift mine hart to thee, my God and guide moſt iuſt, now ſuffer



me to take no ſhame, for in thee do I truſt. Let not my foes reioyce, nor



make a ſcorne of me: and let them not be ouerthrowne, that put their



truſt in thee.

3 But ſhame ſhall them befall, which harme them wrongfully:
therefore thy pathes and thy right waies, vnto me Lord diſcrie.
4 Direct me in thy truth, and teach me I thee pray:
thou art my God and Sauiour, on thee I waite alway.

5 Thy mercies manifold, I pray thee Lord remember:
and eke thy pittie plentifull, for they haue beene for euer.
6 Remember not the faultes, and frailtie of my youth:
remember not how ignorant I haue been of thy truth.

7 Nor after my deſerts, let me thy mercy finde:
but of thine one benignitie, Lord haue me in thy mind.
8 His mercy is full ſweet, his truth a perfect guide:
therefore the Lord will ſinners teach, and ſuch as goe aſide.

9 The humble he will teach, his precepts for to keepe:
he will direct in all his waies, the lowly and the meeke.

10 For all the waies of God, are truth and mercy both:
to them that keepe his Teſtament, the witneſſe of his truth.

The ſecond part.

11 Now for thy holy name, O Lord I thee intreat:
to graunt me pardon for my ſinne, for it is wondrous great.
12 Who ſo doth feare the Lord, the Lord doth him direct,
to lead his life in ſuch a way, as he doth beſt accept.

13 His ſoule ſhall euermore, in goodneſſe dwell and ſtand:
his ſeed and his poſteritie, inherit ſhall the land.
14 All thoſe that feare the Lord, know his ſecret intent:
and vnto them he doth declare, his will and Teſtament.

15 Mine eyes and eke mine heart, to him I will aduance:
that pluckt my feet out of the ſnare, of ſinne and ignorance.
16 With mercy me behold, to thee I make my mone:
for I am poore and deſolate, and comfortleſſe alone.

17 The troubles of my heart, are multiplied indeed
bring me out of this miſery, neceſſitie and need.
18 Behold my pouertie, mine anguiſh and my paine:
remit my ſinne and mine offence, and make me cleane againe.

19 O Lord behold my foes, how they doe ſtill increaſe:
purſuing me with deadly hate, that faine would liue in peace.
20 Preſerue and keepe my ſoule, and eke deliuer mee:
and let me not be ouerthrowne, becauſe I truſt in thee.

21 Let my ſimple purenes, me from mine enemies ſhend:
Becauſe I looke as one of thine, that thou ſhouldſt me defend.
22 Deliuer Lord thy folke, and ſend them ſome reliefe:
I meane thy choſen Iſraell, from all their paine and griefe.

Iudica me Domine. Pſal. xxvi. T. S.

Dauid inuriouſly oppreſſed and helpleſſe, yet aſſured of his integritie to Saul, calleth God to defend him cauſeleſſly afflicted. Then he deſireth to be in the company of the faithfull, in the congregation of God, whence he was baniſhed by Saul, promiſing godly life, open praiſes, thankeſgiuing and ſacrifice for his deliuerance.

Sing this as the 14. Pſalme.

LOrd be my Iudge and thou ſhalt ſee, my pathes are right and plaine:
I truſt in God and hope that hee, will ſtrength me to remaine.
2 Proue me my God I thee deſire, my waies to ſearch and trie:
as men doe proue their gold with fire, my reines and heart eſpie.

3 Thy goodneſſe layd before my face, I durſt behold alwaies:
for of thy truth I tread the trace, and will doe all my dayes.
4 I doe not luſt to haunt or vſe, with men whoſe deeds are vaine:
to come in houſe I doe refuſe, with the deceitfull traine.

5 I much abhorre the wicked ſort, their deeds I doe deſpiſe:
I doe not once to them reſort, that hurtfull things deuiſe.
6 My hands I waſh and doe proceede, in workes that walke vpright:
then to thine Altar I make ſpeede, to offer there in ſight.

7 That I may ſpeake and preach the praiſe, that doth belong to thee:
and ſo declare how wondrous waies, thou haſt beene good to mee.
8 O Lord thy houſe I loue moſt deare, to me it doth excell:
I haue delight and would be neare, whereas thy grace doth dwell.

9 O ſhut not vp my ſoule with them, in ſinne that take their fill:
nor yet my life among thoſe men, that ſeeke much bloud to ſpill.
10 Whoſe hands are heapt with craft and guile, their life thereof is full:
and their right hand with wrench and wile, for bribes do plucke and pull.

11 But I in righteouſneſſe entend, my time and dayes to ſerue:
haue mercy Lord and me defend, ſo that I doe not ſwerue.
12 My foote is ſtaid for all aſſaies, it ſtandeth well and right:
wherefore to God I will giue praiſe, in all the peoples ſight.

Dominus illuminatio. Pſal. xxvii. T. S.

Dauid deliuered from great perils, giueth thanks: wherein we ſee his conſtant faith againſt the aſſaults of all enemies, & the end why he deſireth to liue and to be deliuered. Then he exhorteth to faith and to attend vpon the Lord.

Sing this as the 18. Pſalme.

THe Lord is both my helpe and light, ſhall men make me diſmaid:
ſith God doth giue me ſtrength and might, why ſhould I be afraid:
2 While that my foes with all their ſtrength, begin with me to braule:
and thinke to eate me vp at length, themſelues haue caught the fall.

3 Though they in campe againſt me lie, my heart is not afraid:
in battell pight if they will trie, I truſt in God for ayde.
4 One thing of God I doe require, that he would not denie:
For which I pray and will deſire, till he to me apply.

5 That I within his holy place, my life throughout may dwell:
to ſee the beutie of his face and view his Temple well.
6 In time of dread he ſhall me hide, within his place moſt pure:
and keepe me ſecret by his ſide, as on a rocke moſt ſure.

7 At length I know the Lords good grace, ſhall make me ſtrong and ſtout:
my foes to foyle and cleane deface, that compaſſe me about.
8 Therefore within his houſe will I, giue ſacrifice and praiſe:
with Pſalmes and ſongs I will apply, to laud the Lord alwaies.

The ſecond part.

9 Lord heare the voyce of my requeſt, for which to thee I call:
haue mercie Lord on me oppreſt, and ſend me helpe withall.
10 My heart doth knowledge vnto thee, I ſue to haue thy grace:
then ſeeke my face ſayeſt thou to mee, Lord I will ſeeke thy face.

11 In wrath turne not thy face away, nor ſuffer me to ſlide:

thou

thou art my helpe ſtill to this day, be ſtill my god and guide.
12 My parents both their ſonne forſooke, and caſt me off at large:
and then the Lord himſelfe yet tooke, of me the cure and charge.
13 Teach me O God the way to thee, and lead me on forth right:
for feare of ſuch as watch for me, to trap me if they might.
14 Do not betake me to the will, of them that be my foes:
for they ſurmiſe againſt me ſtill, falſe witneſſe to depoſe.
15 My heart would faint but that in me, this hope is fixed faſt:
the Lords good grace ſhall it ſee, in life that aye ſhall laſt.
16 Truſt ſtill in God whoſe whole thou art, his will abide thou muſt:
and he ſhall eaſe and ſtrength thy heart, if thou in him do truſt.

Ad te Domine clamabo. Pſal. xxviii. T. S.

Being in great feare and penſiuenes to ſee God diſhonoured by the wicked men, he deſireth to be rid of them and crieth for vengeance againſt them, and at length aſſured himſelfe that God hath heard his prayer, to whoſe tuition he commendeth all the faithfull.

Sing this as the 21. Pſalme.

Thou art O Lord my ſtrength and ſtay, the ſuccour which I craue:
neglect me not leaſt I be like, to them that go to graue.
2 The voyce of thy ſuppliant heare, that vnto the doth crie:
when I lift vp my hands vnto, thy holy Arke moſt hie.
3 Repute me not among the ſort, of wicked and peruert:
That ſpeake right faire vnto their friends, & thinke full ill in heart
4 According to their handie worke, as they deſerue indeed.
and after their inuentions, let them receiue their meed.
5 For they regard nothing Gods works, his law ne yet his lore:
therefore will he them and their ſeed, deſtroy for euer more.
6 To render thanks vnto the Lord, how great a cauſe haue I:
my voyce, my prayer, and my complaint, that heard ſo willingly.
7 He is my ſhield and fortitude, my buckler in deſtreſſe:
my hope, my helpe, my hearts reliefe, my ſong ſhall him confeſſe.
8 He is our ſtrength and our defence, our enemies to reſiſt:
the health and the ſaluation, of his elect by Chriſt.
9 Thy people and thine heritage, Lord bleſſe, guide and preſerue:
increaſe thē Lord, & rule their hearts, that they may neuer ſwerue.

Afferte Domino. Pſal. xxix. I. H.

An excellent Pſalme, wherein the Prophet exhorteth the very Princes and Rulers of the world, which otherwiſe for the moſt part thinke there is no God, at the leaſt to feare him for the thunders and tempeſts, for feare whereof all creatures tremble. And though thereby God threatneth ſinners, yet is he alwaies mercifull to his, and moueth them thereby to prayſe his name.

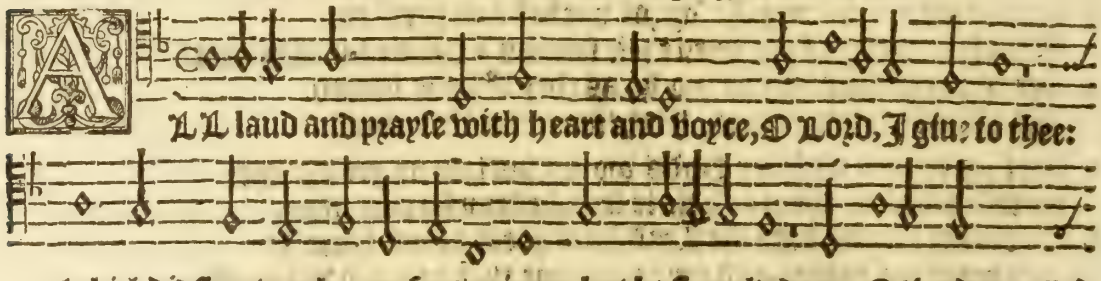
Sing this as the 30. Pſalme.

Giue to the Lord ye Potentates, ye rulers of the world:
giue ye all prayſe, honour and ſtrength, vnto the liuing Lord.
2 Giue honour to his holy name, and honour him alone:
worſhip him in his maieſtie, within his holy throne.

3 His voyce doth rule the waters all, euen as him selfe doth please:
he doth prepare the thunderclaps, and gouernes all the seas:
4 The voyce of God is of great force, and wondrous excellent:
it is most mightie in effect, and most magnificent.
5 The voyce of God doth rent and breake, the Cedar trees so long:
the Cedar trees of Libanus, which are most hie and strong.
6 And makes them leape like as a Calfe, or else the Unicorne.
not onely trees but mountaines great, wheron the trees are borne.
7 His voyce deuideth flames of fire, and shakes the wildernesse:
8 It makes the desert quake for feare, that called is Cades.
9 It makes the Hindes for feare to calue, and makes the couert plaine:
then in his Temple euery man, his glory doth proclaime.
10 The Lord was set aboue the flouds, ruling the raging sea.
so shall he raigne as Lord and King, for euer and for aye.
11 The Lord will giue his people power, in vertue to encrease:
the Lord will blesse his chosen folke, with euerlasting peace.

Exaltabo te Domine. Psal. xxx. T. S.

When Dauid should haue dedicated his house to the Lord, he fell so extreame sicke, that he was without all hope of life, and therefore after recouerie he rendreth thanks to God, exhorting others to the like, and to learne by his example, that God is rather mercifull than seuere and rigorous towards his children, and also that the fall from prosperitie is sodaine. This done he returneth to prayer promising to praise God for euer.



3 Of thy good-will thou hast cald back, my soule from hell to saue:
thou didst reuiue when strength did lack, and kept mee from the graue.
4 Sing prayse yee Saints that proue and see, the goodnes of the Lord:
in memorie of his Maiestie, reioyce with one accord.
5 For why? his anger but a space, doth last and slacke againe:
but in his fauour and his grace, alwaies doth life remaine.
6 Though gripes of greife, and pangs full sore, shall lodge with vs all night.

the Lord to ioy ſhall vs reſtore, before the day be light.

6 When I enioyde the world at will, thus would I boaſt and ſay:
tuſh I am ſure to feele none ill, this wealth ſhall not decay.
7 For thou (O Lord) of thy good grace, hadſt ſent me ſtrength & aid:
but when thou turndſt away thy face, my mind was ſore diſmaid.

8 Wherefore againe yet did I crie, to thee O Lord of might:
my God with plaints I did apply, and praid both day and night.
9 What gaine is in my bloud, ſaid I, if death deſtroy my dayes:
doth duſt declare thy maieſty, or yet thy truth doth praiſe?

10 Wherefore my God ſome pittie take, O Lord I thee deſire:
do not this ſimple ſoule forſake, of helpe I thee require.
11 Then didſt thou turne my griefe and woe, vnto a chearefull boyce:
the mourning weed thou tookeſt me fro, and madeſt me to reioyce.

12 Wherefore my ſoule vnceſſantly, ſhall ſing vnto thy prayſe:
my Lord my God to thee will I, giue laud and thanks alwayes.

In te Domine ſperaui. Pſal. xxxi. I. H.

Dauid deliuered from ſome great danger in the deſert of Maon, or elſe where, firſt he rehearſeth what meditation he had by the power of faith, when death was before his eyes, his enemies being ready to take him: then he adioyneth the fauour of God alwaies to be ready to thoſe that feare him. Finally he exhorte th all the faithfull to truſt in him, and to loue God, becauſe he preſerueth and ſtrengtheneth them, as they may ſee by his example.

Sing this as the 18 *Pſalme*,

O Lord I put my truſt in thee, let nothing worke me ſhame:
as thou art iuſt deliuer me, and ſet me quite from blame.
2 Heare me (O Lord) and that anone, to helpe me make good ſpeede:
be thou my rocke and houſe of ſtone, my fence in time of neede.

3 For why? as ſtones thy ſtrength is tride, thou art my fort and tower:
for thy names ſake be thou my guide, and lead me in thy power.
4 Plucke forth my feete out of the ſnare, which they for me haue laid:
thou art my ſtrength and all my care, is for thy might and aide.

5 Into thy hands Lord I commit, my ſpirit which is thy due:
for why? thou haſt redeemed it, (O Lord) thou God moſt true.
6 I hate ſuch folke as will not part, from things that be abhord:
when they on trifles ſet their hart, my truſt is in the Lord.

7 For I will in thy mercy ioy, I ſee it doth excell:
thou ſeeſt whē ought would me annoy, & knoweſt my ſoule ful wel.
8 Thou haſt not left me in their hand, that would me ouer charge:
but thou haſt ſet me out of band, to walke abroad at large.

The ſecond part.

9 Great griefe (O Lord) doth me aſſaile, ſome pittie on me take:
mine eyes waxe dim, my ſight doth faile, my wombe for wo doth ake.
10 My life is worne for griefe and paine, my yeares for woe is paſt:
my ſtrength is gone, & through diſdaine, my bones corrupt & waſt.

11 Among

11 Among my foes I am a ſcorne, my friends are all diſmaid:
my neighbours and my kinſmen borne, to ſee me are afraide.
12 As men once deade are out of mind, ſo am I now forgot:
as ſmall effect in me they find, as in a broken pot.

13 I heard the brags of all the rout, their threats my mind did fray:
how they conſpirde and went about to take my life away.
14 But Lord I truſt in thee for aide, not to be ouertrod:
For I confeſſe and ſtill haue ſaid, thou art my Lord and God.

15 The length of all my life and age, O Lord is in thy hand:
defend me from the wrath and rage, of them that me withſtand.
16 Come thy ſeruant Lord expreſſe, and ſhew thy ioyfull face:
and ſaue me Lord for, thy goodneſſe, thy mercy and thy grace.

The third part.

17 Lord let me not be put to blame, for that on thee I call:
but let the wicked beare their ſhame, and in the graue to fall.
18 Oh how great good haſt thou in ſtore, laid vp full ſafe for them:
that feare and truſt in thee therefore, before the ſonnes of men.

19 Thy preſence ſhal thē fence & guide, from all proud brags & wrongs
within thy place thou ſhalt them hide from all the ſtrife of tongues.
20 Thanks to the Lord that hath declarde, on me his grace ſo farre:
me to defend with watch and ward, as in a towne of warre.

21 Thus did I ſay both day and night, when I was ſore oppreſt:
loe I was cleane caſt out of ſight, yet heardſt thou my requeſt.
22 Ye Saintes loue ye the Lord I ſay, the faithfull he doth guide,
and to the proud he will repay, according to their pride.

23 Be ſtrong and God will ſtay your hart, behold and haue a luſt:
for ſure the Lord will take your part ſith ye on him do truſt.

Beati quorum remiſſa ſunt. Pſal. xxxii. T. S.

Dauid puniſhed with grieuous ſickneſſe for his ſinnes, counteth them happie to whom God doth not impute their tranſegreſſions, and after that he had confeſſed his ſinnes and obtained pardon, he exhorteth the wicked men to liue godly, and the good to reioyce.

The man is bleſt whoſe wickedneſſe, the Lord hath cleane remitted:
and he whoſe ſinne and wretchedneſſe, is hid and alſo couered.
2 And bleſt is he to whom the Lord imputeth not his ſinne:
which in his hart hath hide no guile, nor fraud is found therein.

3 For whileſt that I kept cloſe my ſinne, in ſilence and conſtraint:
my bones did weare and waſt away, with dayly mone and plaint.
4 For night and day thy hand on me, ſo grieuous was and ſmart:
that all my bloud and humors moiſt, to drineſſe did conuert.

5 I did therefore confeſſe my fault, and all my ſinnes diſcouer:
then thou (O Lord) didſt me forgiue, and all my ſinnes paſſe ouer.
6 The humble man ſhall pray therefore, and ſeeke thee in due time:
ſo that the floods of waters great, ſhall haue no power on him.

7 When

7 When trouble and aduerſitie, do compaſſe me about:
thou art my refuge and my ioy, and thou doſt rid me out.
8 Come hither and I ſhall thee teach, how thou ſhalt walke aright:
and will the guide as I my ſelfe, haue learnd by proofe and ſight.
9 Be not ſo rude and ignorant, as is the horſe and mule:
whoſe mouth without a reine or bit, from harme thou canſt not rule.
10 The wicked man ſhall manifold, ſorrowes and griefes ſuſtaine:
but vnto him that truſtes in God, his goodnes ſhall remaine.
11 Be merrie therefore in the Lord, ye iuſt lift vp your voyce:
and ye of pure and perfect heart, be glad and eke reioyce.

Exultate iuſti in Domino. Pſal. xxxiii. I. H.

He exhorteth good men to prayſe God, for that he hath not onely created all things, & by his prouidence gouerneth the ſame, but alſo is faithful in his promiſes: he vnderſtands mans heart & ſcattereth the counſell of the wicked, ſo that no man can be preſerued by any creature or mans ſtrength, but they that put their confidence in his mercy, ſhall be preſerued from all aduerſitie.

Sing this as the 30. Pſalme.

YE righteous in the Lord reioyce it is a ſeemely ſight:
that vpright men with thankfull voyce, ſhould prayſe the God of might:
2 Prayſe ye the Lord with harpe and ſong in Pſalmes & pleaſant things:
with Lute and inſtrument among that ſoundeth with ten ſtrings.
3 Sing to the Lord a ſong moſt new, with courage giue him prayſe,
4 For why? his word is euer true, his workes and all his waies.
5 To iudgement, equitie and right, he hath a great good will:
and with his giftes he doth delight, the earth throughout to fill.
6 For by the word of God alone, the heauens all were wrought:
their hoſtes and powers euerichone, his breath to paſſe hath brought.
7 The waters great gathred hath he, on heapes within the ſhore:
and hid them in the depth to be, as in a houſe of ſtore.
8 All men on earth both leaſt and moſt, feare God and keepe his law,
ye that inhabite in each coaſt, dread him and ſtand in awe.
9 What he commaunded wrought it was, at once with preſent ſpeed:
what he doth will is brought to paſſe, with full effect indeed.
10 The counſell of the nations rude, the Lord doth driue to nought,
he doth defeate the multitude, of their deuiſe and thought.
11 But his decrees continue ſtill, they neuer ſlacke nor ſwage:
the motions of his minde and will, take place in euery age.

The ſecond part.

12 And bleſt are they to whome the Lord as God and guide is knowne,
whome he doth chuſe of meere accord, to take them as his owne:
13 The Lord from heauen caſt his ſight, on men mortall by birth:
14 Conſidering from his ſeat of might, the dwellers of the earth.
15 The Lord I ſay whoſe hand hath wrought, mans heart and doth it frame:
for he alone doth know the thought, and working of the ſame.

16 A king that truſteth in his hoaſt, ſhall nought preuaile at length:
the man that of his might doth boaſt, ſhall fall for all his ſtrength:

17 The troups of horſmen eke ſhal faile, their ſturdy ſteeds ſhal ſterue:
the ſtrength of horſe ſhall not preuaile, the rider to preſerue.
18 But loe the eyes of God entend, and watch to aide the iuſt:
with ſuch as feare him to offend, and on his goodnes truſt.

19 That he of death and all diſtreſſe, may ſet their ſoules from dread:
And if that dearth the land oppreſſe, in hunger them to feed.
20 Wherefore our ſoule doth ſtill depend, on God our ſtrength & ſtay:
he is the ſhield vs to defend, and driue all darts away.

21 Our ſoule in God hath ioy and game, reioycing in his might:
for why? in his moſt holy name, we hope and haue delight:
22 Therefore let thy goodnes O Lord, ſtill preſent with vs bee:
as we alwaies with one accord, do onely truſt in thee.

Benedicam Domino. Pſal. xxxiiii. T. S.

After Dauid had eſcaped Achis, according as it is written in the 1. Sam. 21. whom in this title he calleth Abimelech (which was a generall name to the kings of the Philiſtines) he prayeth God for his deliuerance, exhorting all others by his example to truſt in God, to feare and ſerue him, who defendeth the godly with Angels, and vtterly deſtroyeth the wicked in their ſinnes.

Sing this as the 30. Pſalme.

I will giue laud and honour both, vnto the Lord alwayes:
and eke my mouth for euermore, ſhall ſpeake vnto his prayſe.
2 I do delight to laud the Lord, in ſoule and eke in voyce:
that humble men and mortified, may heare and ſo reioyce.

3 Therefore ſee that ye magnifie, with me the liuing Lord:
and let vs now exalt his name, together with one accord.
4 For I my ſelfe beſought the Lord, he anſwerde me againe:
and me deliuered incontinent, from all my feare and paine.

5 Who ſo they be that him behold, ſhall ſee his light moſt cleare:
their countenance ſhall not be daſht, they need it not to feare.
6 This ſeely wretch for ſome relieſe, vnto the Lord did call:
who did him heare without delay, and rid him out of thrall.

7 The Angell of the Lord doth pitch, his tents in euery place:
to ſaue all ſuch as feare the Lord, that nothing them deface.
8 Taſte and conſider well therefore, that God is good and iuſt:
O happie man that maketh him, his onely ſtay and truſt.

9 Feare ye the Lord his holy ones, aboue all earthly thing:
for they that feare the liuing Lord, are ſure to lacke nothing.
10 The Lyons ſhall be hunger-bit, and pinde with famine much:
but as for them that feare the Lord, no lacke ſhall be to ſuch.

The ſecond part.

11 Come neare therefore my children deare, & to my words giue eare:
I ſhall you teach the perfect way, how you the Lord ſhould feare.

12 Who

12 Who is that man that would liue long, and lead a blessed life?
13 See thou refraine thy tongue and lips, from all deceit and strife.

14 Turne backe thy face from doing ill, and doe the godly deed:
enquire for peace and quietnes, and follow it with speed.
15 For why? the eyes of God aboue, vpon the iust are bent:
his eares likewise do heare the plaint, of the poore innocent.

19 But he doth frowne and bend his browes, vpon the wicked traine:
and cut away the memorie, that should of them remaine.
17 But when the iust doe call and crie, the Lord doth heare them so:
that out of paine and miserie, forthwith he lets them go.

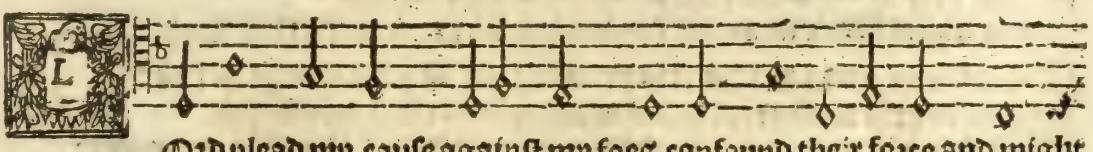
18 The Lord is kind and straight at hand, to such as be contrite:
he saues also the sorrowfull, the meeke and poore in spirite.
19 Full many be the miseries, that righteous men do suffer:
but out of all aduersities, the Lord doth them deliuer.

20 The Lord doth so preserue and keepe, his very bones alway:
that not so much as one of them, doth perish or decay.
21 The sinne shall slay the wicked man, which he himselfe hath wrought:
and such as hate the righteous man, shall soone be brought to nought.

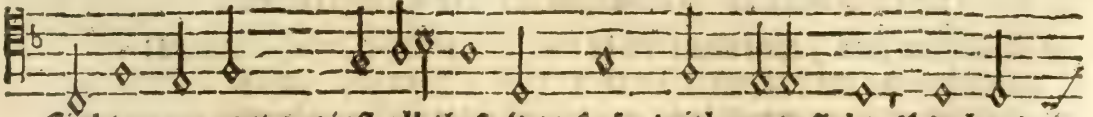
22 But they that serue the liuing Lord, the Lord doth saue them sound:
and who that put their trust in him, nothing shall them confound.

Iudica Domine. Psal. xxxv. I. H.

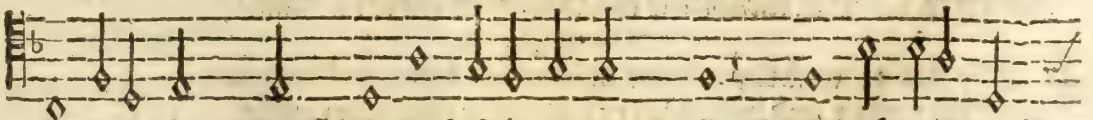
So long as Saul was enemie to Dauid all that had any authoritie vnder him, to flatter their king, did also most cruelly persecute Dauid. against whom, he prayeth God to plead and reuenge his cause, that they may be taken in their nets and snares which they laid for him and his innocencie to be declared, & that the innocent which taketh part with him, may reioyce and praise the name of the Lord, that thus deliuereth his seruant. and so he promiseth to speake forth the iustice of the Lord and to magnifie his name all the dayes of his life.



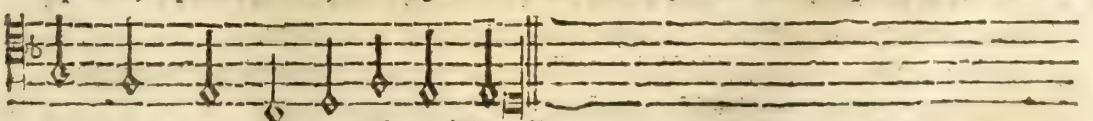
LOrd plead my cause against my foes, confound their force and might



Fight on my part against all those, that seeke with me to fight. Lay hand



vpon the speare and shield, thy selfe in armour dresse: stand vp for me, and



fight the field, to helpe me from distresse.

3 Gird on thy sword and stop the way, mine enemies to withstand:
but thou vnto my soule dost say, loe I thy helpe at hand.
4 Confound them with rebuke and blame, that seeke my soule to spill:
let them turne backe and flee with shame, that thinke to worke me ill.
5 Let them disperse and flee abroad, as winde doth driue the dust:
and that the Angell of our God, their might away may thrust.
6 Let all their waies be void of light, and slippery like to fall:
and send thine Angell with thy might, to persecute them all.
7 For why? without my fault they haue, in secret set their grin:
and for no cause haue digde a caue, to take my soule therein.
8 When they thinke least and haue no care O Lord destroy them all:
let them be trapt in their owne snare, and in their mischiefe fall.
9 And let my soule my heart and voyce, in God haue ioy and wealth:
that in the Lord I may reioyce, and in his sauing health.
10 And then my bones shall speake and say, my parts shall all agree:
O Lord though they do seeme full gay, what man is like to thee.

The second part.

11 Thou doest defend the weake from them, that are both stout and strong:
and rid the poore from wicked men that spoile and do them wrong.
12 My cruell foes against me rise, to witnesse things vntrue:
and to accuse me they deuise, of that I neuer knew.
13 Where I to them did owe good will, they quit me with disdaine:
that they should pay my good with ill, my soule doth sore complaine.
14 When they were sicke I mourned therefore, and clad my selfe in sacke:
with fasting I did faint therefore, to pray I was not slacke.
15 As they had beene my brethren deare, I did my selfe behaue:
as one that maketh woefull cheare, about his mothers graue.
16 But they at my disease did ioy, and gather on a rout:
yea abiect slaues at me did toy, with mocks and cheeks full stout.
17 The belly Gods and flattering traine, that all good things deride:
at me do grin with great disdaine, and plucke their mouth aside.
18 Lord when wilt thou amend this geare, why dost thou stay and pause:
oh rid my soule mine onely deare, out of these Lyons clawes:
19 And then will I giue thankes to thee, before thy Church alwaies:
and whereas most of people be, there will I shew thy prayse.
20 Let not my foes preuaile on me, which hate me for no fault:
nor yet to winke or turne their eye, that causelesse me assault.

The third part.

21 Of peace no word they thinke or say, their talke is all vntrue:
they still consult and would betray, all those that peace ensue.
22 With open mouth they run at me, they gape, they laugh, they fire:
well well say they, our eye doth see, the thing that we desire.
23 But Lord thou seest what waies they take, cease not this geare to mend:
be not farre off nor me forsake, as men that faile their friend.

24 Awake

24 Awake, ariſe, and ſtirre abroade, defend me in my right:
reuenge my cauſe my Lord my God, and aide me with thy might:

25 According to thy righteouſneſſe, my Lord God ſet me free:
and let them not their pride expreſſe, nor triumph ouer mee.
26 Let not their hartes reioyce and crie, there there, this geare goeth trim:
nor giue them cauſe to ſay on hie, we haue our will on him.

27 Confound them with rebuke and ſhame, that ioy when I do mourne:
and pay them home with ſpight and blame, that brag at me with ſcorne.
28 Let them be glad and eke reioyce, which loue mine vpright way:
and they all times with heart and voice, ſhall prayſe the Lord and ſay.

29 Great is the Lord and doth excell, for why he doth delight:
to ſee his ſeruants proſper well, that is his pleaſant ſight.
30 Wherefore my tongue I will apply, thy righteouſneſſe to prayſe:
vnto the Lord my God will I, ſing laud and thankes alwaies.

Dixit iniuſtus. Pſal. xxxvi. I. H.

Dauid grieuouſly vexed by the wicked, doth complaine of their malice and wickednes. Then hee turneth to conſider the vnſpeakeable goodnes of God towards all creatures, but eſpecially towards his children that by faith thereof he may bee comforted and aſſured of his deliuerance by the ordinary courſe of Gods worke, who in the end deſtroyeth the wicked, and ſaueth the iuſt.

Sing this as the 35. Pſalme.

THe wicked with his workes vniuſt, doth thus perſwade his heart:
that of the Lord he hath no truſt, his feare is ſet apart.
2 Yet doth he ioy in his eſtate to walke as he began:
ſo long till he deſerue the hate, of God and eke of man.

3 His words are wicked vile and naught, his tongue no truth doth tell:
yet at no hand will he be taught, which way he may doe well.
4 When he ſhould ſleepe then doth he muſe, his miſchiefe to fulfill:
no wicked waies doth he refuſe, nor nothing that is ill.

5 But Lord thy goodneſſe doth aſcend, aboue the heauens hie:
ſo doth thy truth it ſelfe extend, vnto the cloudy ſkie.
6 Much more than hils ſo high and ſteepe, thy iuſtice is expreſt:
thy iudgments like to ſeas moſt deepe, thou ſaueſt both man and beaſt.

7 Thy mercy is aboue all things, O God it doth excell:
in truſt whereof as in thy wings, the ſonnes of men ſhall dwell:
8 Within thy houſe they ſhall be fed, with plentie at their will:
of all delights they ſhall be ſped, and take therof their fill.

9 For why? the well of life ſo pure, doth ouerflow from thee:
and in thy light we are full ſure, the laſting life to ſee.
10 For ſuch as thee deſire and know, let not thy grace depart:
thy righteouſnes declare and ſhew, to men of vpright heart.

11 Let not the proud on me preuaile, O Lord of thy good grace:
nor let the wicked me aſſaile, to throw me out of place.

12 But they in their deuiſe ſhall fall, that wicked workes maintaine:
they ſhall be ouerthrowne withall, and neuer riſe againe.

Noli æmulari. Pſal. xxxvii. W. W.

Becauſe the godly ſhould not wonder to ſee the wicked men proſper in this world: the Prophet ſheweth that all things ſhall be granted according to their hearts deſire, to them that loue and feare God, and they that doe the contrary, although they ſeeme to flouriſh for a time, ſhall at length periſh.

Sing this as the 35. Pſalme.

GRudge not to ſee the wicked men, in wealth to flouriſh ſtill:
nor yet enuie ſuch as to ill, haue bent and ſet their will.
2 For as greene graſſe and flouriſhing hearbes, are cut and wither away:
ſo ſhall their great proſperitie, ſoone paſſe, fade and decay.

3 Truſt thou therefore in God alone, to doe well giue thy mind:
ſo ſhalt thou haue the land as thine, and there ſure food ſhalt find.
4 In God ſet all thy harts delight, and looke what thou wouldſt haue:
or elſe canſt wiſh in all the world, thou needſt it not to craue.

5 Caſt both thy ſelfe and thine affaires, on God with perfect truſt:
and thou ſhalt ſee wit patience, the effect both pure and iuſt.
6 Thy perfect life and godly name, he will cleare as the light:
ſo that the Sun euen at noone dayes, ſhall not ſhine halfe ſo bright.

7 Be ſtill therefore and ſtedfaſtly, on God ſee thou wait then:
not ſhrinking for the proſperous ſtate, of lewd and wicked men.
8 Shake of deſpight, enuy and hate, at leaſt in any wiſe:
their wicked ſteps auoid and flee, and follow not their guiſe.

9 For euery wicked man will God, deſtroy both more and leſſe:
but ſuch as truſt in God are ſure, the land for to poſſeſſe.
10 Watch but a while and thou ſhalt ſee, no more the wicked traine:
no not ſo much as houſe or place, where once he did remaine.

The ſecond part.

11 But mercifull and humble men, enioy ſhall ſea and land:
in reſt and peace they ſhall reioyce, for nought ſhall them withſtand.
12 The lewd men and malitious, againſt the iuſt conſpire:
they gnaſh their teeth at him as men, which doe his bane deſire.

13 But while that lewd men thus do thinke, the Lord laughs them to ſcorne:
for why? he ſeeth their terme approach, when they ſhall ſigh and mourne.
14 The wicked haue their ſword out-drawne, their bow eke haue they bent:
to ouerthrow and kill the poore, as he the right way went.

15 But the ſame ſword ſhall pierce their hearts, which was to kill the iuſt:
likewiſe the bow ſhall breake to ſhiuers, wherein they put their truſt.
16 Doubtles the iuſt mans poore eſtate, is better a great deale more:
then all theſe lewd and worldly mens, rich pompe and heaped ſtore.

17 For be their power neuer ſo ſtrong, God will it ouerthrow:
where contrarie he doth preſerue, the humble men and low.
18 He ſeeth by his great prouidence, the good mans trade and way.
and will giue them inheritance, which neuer ſhall decay.

19 They

19 They ſhall not be diſcouraged, when ſome are hard beſted:
when other ſhall bee hungerbit, they ſhall be clad and fed.
20 For whoſoeuer wicked is and enemie to the Lord:
ſhall quaile, yea melt as lambs greaſe, or ſmoake that flieth abroad.

The third part.

21 Behold the wicked borroweth much, and neuer payeth againe:
whereas the iuſt by liberall gifts, makes many glad and faine.
22 For they whom God doth bleſſe ſhall haue the land for heritage:
and they whom he doth curſe likewiſe, ſhall periſh in his rage.
23 The Lord the iuſt mans waies doth guide, & giues him good ſucceſſe:
to euery thing he takes in hand, he ſendeth good addreſſe.
24 Though that he fall yet is he ſure, not vtterly to quaile:
becauſe the Lord out ſtretcheth his hand, at need and doth not faile.
25 I haue beene yong and now am olde, yet did I neuer ſee:
the iuſt man left, or yet his ſeed, to begge for miſerie.
26 But giues alwaies moſt liberally, and lends whereas is need:
his children and poſteritie, receiue of God their meed.
27 Flie vice therefore and wickednes, and vertue do embrace:
ſo God ſhall grant thee long to haue, in earth a dwelling place.
28 For God that loueth equitie, and ſhewes to his ſuch grace:
that he preſerues them euermore, but ſtroyes the wicked race.
29 Whereas the good and godly men, inherite ſhall the land:
hauing as Lords all things therein, in their owne power and hand.
30 The iuſt mans mouth doth euer ſpeake, of matters wiſe and hie:
his tongue doth talke to edifie, with truth and equitie.
31 For in his heart the law of God, his Lord doth ſtill abide:
ſo that where euer he goes or walkes, his foote can neuer ſlide.
32 The wicked like a rauening Wolfe, the iuſt man doth beſet:
by all meanes ſeeking him to kill, if he fall in his net.

The fourth part.

33 Though he ſhould fall into his hands, yet God would ſuccour ſend:
though men againſt him ſentence giue, God will him yet defend.
34 Wait thou on God and keepe his way, he ſhall preſerue thee then:
the earth to rule and thou ſhalt ſee, deſtroyde theſe wicked men.
35 The wicked haue I ſeene moſt ſtrong, and placed in high degree:
flouriſhing in all wealth and ſtore, as doth the lawrell tree.
36 But ſuddenly he paſſed away, and loe he was quite gone: (one.
then I him ſought but could ſcarſe find, the place where dwelt ſuch
37 Marke and behold the perfect man, how God doth him increaſe:
for the iuſt man ſhall haue at length, great ioy with reſt and peace.
38 As for tranſgreſſors woe to them, diſtroyed they ſhall all be:
God will cut off their budding race, and rich poſteritie.
39 But the ſaluation of the iuſt, doth come from God aboue:
who in their trouble lends them aide, of his meere grace and loue.

40 God doth them helpe, ſaue and deliuer, from lewd men and vniuſt:
And ſtill will ſaue them whilſt that they, in him do put their truſt.

Domine ne in furore. Pſal. xxxviii. I. H.

Dauid lying ſicke of ſome grieuous diſeaſe, acknowledgeth himſelfe to be chaſtiſed of the Lord for his ſinnes, & therefore prayeth God to turne away his wrath, he vttereth the greatnes of his grieſe by many wordes & circumſtances, as wounded with arrowes of Gods ire, forſaken of his friends, and euil intreated of his enemies, but in the end with firme confidence, he commendeth his cauſe to God, and hopeth for ſpeedie helpe at his hand.

Sing this as the 30. Pſalme.

PVt me not to rebuke O Lord, in thy prouoked ire:
ne in thy heauie wrath O Lord, correct me I deſire.
2 Thine arrowes do ſticke faſt in me, thy hand doth preſſe me ſore:
3 And in my fleſh no health at all, appeareth any more

And all this is by reaſon of, thy wrath that I am in:
nor any reſt is in my bones, by reaſon of my ſinne.
4 For loe my wicked doings Lord, aboue my head are gone:
a greater load then I can beare, they lie me ſore vpon.

5 My wounds ſtinke and are feſtred ſore, as loathſome is to ſee:
which all through mine owne fooliſhnes, betideth vnto mee.
6 And I in carefull wiſe am brought, in trouble and diſtreſſe:
that I go wailing all the day, my dolefull heauineſſe.

7 My loines are fild with ſore diſeaſe my fleſh hath no whole part:
8 I feeble and am broken ſore, I roare for griefe of heart.
9 Thou knoweſt Lord my deſire, my grones are open in thy ſight:
10 My heart doth pant, my ſtrength hath faild, my eies haue loſt their light:

11 My louers and my wonted friends, ſtand looking on my woe:
and eke my kinſmen farre away, are me departed fro.
12 They that did ſeeke my life laid ſnares, & they that ſought the way:
to do me hurt ſpake lies and thought, on treaſon all the day.

The ſecond part

13 But as a deafe man I became, that can not heare at all:
14 And as one dumbe that opens not, his mouth to ſpeake withall.
15 For all my confidence O Lord, is wholy ſet on thee:
16 O Lord, thou Lord that art my God, thou ſhalt giue eare to mee.

This did I craue that they my foes, triumph not ouer mee:
17 For when my foot did ſlip, then they, did ioy my ſoule to ſee.
And truly I poore wretch am ſet, in place a wofull wight:
and eke my dolefull heauines, is euer in thy ſight.

18 For while that I my wickednes, in humble wiſe confeſſe:
and while I for my ſinfull deeds, my ſorrowes do expreſſe:
19 My foes do ſtill remaine aliue, and mightie are alſo:
and they that hate me wrongfully, in number hugely grow.

20 They ſtand againſt me that my good, with euill do repay:

becauſe

becauſe that good and honeſt things, I do enſue alway.
21 Forſake me not O Lord my God, be thou not farre away:
22 Haſt me to helpe my Lord my God, my ſafety and my ſtay.

Dixi cuſtodiam. Pſal. xxxix. I. H.

Dauid vttereth with what griefe and bitternes of minde he was driuen to theſe outragious complaints of his infirmities, for he confeſſeth that when he had determined ſilence that hee braſt forth yet into words, that he would not, through the greatnes of his griefe. Then he rehearſeth certaine requeſtes, which taſte of infirmity of man, and mixeth them with many prayers, but all to ſhew a minde wonderfully troubled, that it may plainly appeare, how he did ſtriue mightily againſt death and deſperation.

Sing this as the 35. Pſalme.

1 I Said I will looke to my waies, for feare I ſhould go wrong:
I will take heede all times that I offend not in my tongue.
2 As with a bit I will keepe faſt, my mouth with force and might:
not once to whiſper all the while, the wicked are in ſight.
3 I held my tongue and ſpake no word, but kept me cloſe and ſtill:
yea from good talke I did refraine, but ſore againſt my will. (doubt:
4 My heart wart hote within my breaſt, with muſing thought and
which did increaſe and ſtirre the fire, at laſt theſe words braſt out.
5 Lord number out my life and daies, which yet I haue not paſt.
ſo that I may be certified, how long my life ſhall laſt.
6 Lord thou haſt pointed out my life, in length much like a ſpan:
mine age is nothing vnto thee, ſo vaine is euerie man.
7 Man walketh like a ſhade, and doth in vaine himſelfe annoy:
in getting goods and cannot tell, who ſhall the ſame enioy.
8 Now Lord ſith things this wiſe do frame, what helpe do I deſire:
of truth my helpe doth hang on thee, I nothing elſe require.

The ſecond part.

9 From al the ſinnes that I haue done, Lord quite me out of hand:
and make me not a ſcorne to fooles, that nothing vnderſtand.
10 I was as dumb and to complaine, no trouble might me moue,
becauſe I know it was thy worke, my patience for to proue.
11 Lord take from me thy ſcourge and plague, I can them not withſtand:
I faint and pine away for feare, of thy moſt heauie hand.
12 When thou for ſinne didſt man rebuke, he wareth wo and wan:
as doth a cloth that mothes haue fret, ſo vaine a thing is man.
13 Lord heare my ſute, and giue good heed, regard my teares that fall:
I ſoiourne like a ſtranger here, as did my fathers all.
14 Oh ſpare a little giue me ſpace, my ſtrength for to reſtore:
before I goe away from hence, and ſhall be ſeene no more.

Expectans expectaui. Pſal. xl. I. H.

Dauid deliuered from great danger, doth magnifie and praiſe the grace of God for his deliuerance, and commendeth his prouidence towards all mankind. Then doth hee promiſe to giue himſelfe wholy to gods ſeruice, and ſo declare how God is truly worſhipped. Afterward giueth thanks and praiſeth God, hauing complained of his enemies, with good courage, he calleth for aide and ſuccour.

Sing this as the 35 Pſalme.

I waited long and ſought the Lord, and patiently did beare:
at length to me he did accord, my voyce and crie to heare.
2 He pluckt me from that lake ſo deepe, out of the mire & clay:
and on a rocke he ſet my foote, and he did guide my way.
3 To me he taught a Pſalme of prayſe, which I muſt ſhew abroad:
and ſing new ſongs of thanks alwaies, vnto the Lord our God.
4 When all the folke theſe things ſhall ſee, as people much afraid:
then they vnto the Lord will flie, and truſt vpon his aide.
5 O bleſt is hee whoſe hope and heart, doth in the Lord remaine:
that with the proud doth take no part, nor ſuch as lie and faine.
6 For Lord my God thy wondrous deeds, in greatnes farre do paſſe:
thy fauour towards vs exceeds, all things that euer was.
7 When I entend and do deuiſe, thy works abroad to ſhow:
to ſuch a reckoning they do riſe, thereof no end I know.
8 but offerings thou delighſt not in, I knowe thy whole deſire:
with ſacrifice to purge his ſinne, thou doeſt no man require.
9 Meat offerings and ſacrifice thou wouldſt not haue at all:
but thou O Lord haſt open made, mine eares to heare withall.
10 But then ſaid I, behold and looke, I come a meane to bee:
for in the volume of thy boke, thus it is ſaid of mee.
11 That I O God ſhould do thy minde, which thing doth like me wel:
for in my heart thy law I finde, faſt placed there to dwell.
12 Thy iuſtice and thy righteouſnes, in great reſorts I tell:
behold my tongue no time doth ceaſe, O Lord thou knoweſt full wel.

The ſecond part.

13 I haue not hid within my breaſt, thy goodnes as by ſtealth:
but I declare and haue expreſt, thy truth and ſauing health.
14 I kept not cloſe thy louing mind, that no man ſhould it know:
the truſt that in thy truth I finde, to all the Church I ſhow.

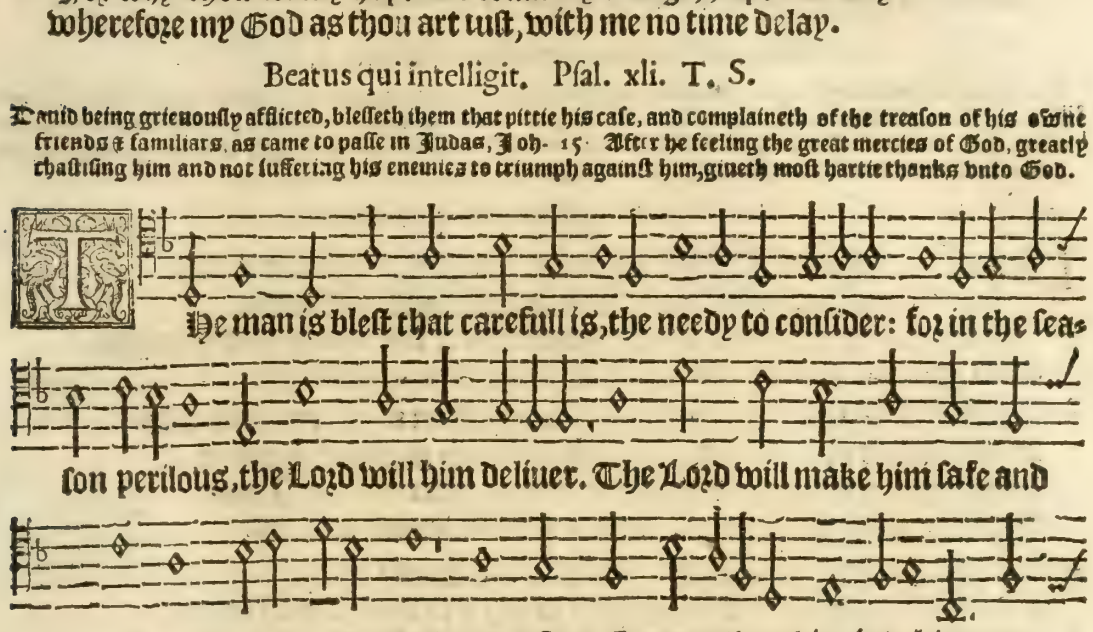
For I with miſchiefes many one, am ſore beſet about:
my ſinnes increaſe and ſo come on, I cannot ſpie them out.
15 For why in number they exceed, the haires vpon my head:
my heart doth faint for very dread, that I am almoſt dead.

16 With ſpeed ſend helpe and let me free, O Lord I thee require:
make haſt with aide to ſuccour me, O Lord at my deſire,
17 Let them ſuſtaine rebuke and ſhame, that ſeeke my ſoule to ſpill:
driue backe my foes and them defame, that wiſh and would me ill.
18 For their ill feats do them diſcrie, that would defame my name:
alwaies at me they raile and crie, fie on him, fie for ſhame.
19 Let them in thee haue ioy and wealth, that ſeeke to thee alwaies:
that thoſe that loue thy ſauing health, may ſay to God be prayſe.

26 But as for me I am but poore, oppreſt and brought full low:
yet thou O Lord wilt me reſtore, to health full well I know.
21 For why: thou art my hope and truſt, my refuge, helpe and ſtay:
wherefore my God as thou art iuſt, with me no time delay.

Beatus qui intelligit. Pſal. xli. T. S.

Dauid being grieuouſly afflicted, bleſſeth them that pitie his caſe, and complaineth of the treaſon of his owne friends & familiars, as came to paſſe in Iudas, Ioh. 15. After he feeling the great mercies of God, greatly chaſtiſing him and not ſuffering his enemies to triumph againſt him, giueth moſt hartie thanks vnto God.



THe man is bleſt that carefull is, the needy to conſider: for in the ſea-
ſon perilous, the Lord will him deliuer. The Lord will make him ſafe and
ſound and happie in the land: And he will not deliuer him, into his ene-
mies hand.

3 And in his bed when he lyeth ſicke, the Lord will him reſtore:
and thou O Lord wilt turne to health, his ſickneſs and his ſore.
4 Then in my ſickneſs thus ſay I, haue mercy Lord on me:
and heale my ſoule which is full woe, that I offended thee.

5 Mine enemies wiſht me ill in heart, and thus of mee did ſay:
when ſhall he die that all his name, may baniſh quite away.
6 And when they come to viſite me, they aſke if I doe well:
but in their hearts miſchife they hatch, and to their mates it tell.

7 They bite their lips & whiſper ſo, as though they would me charme:
and caſt their fetches how to trap, me with ſome mortall harme.
8 Some grieuous ſinne hath brought him to, this ſickneſs ſay they plaine:
he is ſo low that without doubt, riſe can he not againe.

9 The man alſo that I did truſt, with me did vſe deceit:
who at my table eate my bread, the ſame for me laid wait.
10 Haue mercy Lord on me therefore, and let me be preſerued:
that I may render vnto them, the things they haue deſerued.

11 By this I know aſſuredly, to be beloued of thee:
when that mine enemies haue no cauſe, to triumph ouer me.
12 But in my right thou haſt me kept, and maintained alwaies:

and

and in thy preſence place aſſignd, where I ſhall dwell for aye.

13 The Lord the God of Iſraell, be prayſed euermore:
euen ſo be it Lord will I ſay, euen ſo be it therefore.

Quemadmodum deſiderat Pſal. xlii. I. H.

The Prophet grieuouſly complaineth that being letted by his perſecutors, he could not be preſent in the congregation of Gods people, proteſting that although he was ſeparate in bodie from them yet his heart was thether affectioned. And laſt of all he ſheweth that he was not ſo farre ouercome with thoſe ſorrowes and thoughtes, but that he continually put his confidence in the Lord.

Sing this as the 35. Pſalme.

LIke as the Hart doth breath and bray, the welſprings to obtaine:
ſo doth my ſoule deſire alway, with thee Lord to remaine.

2 My ſoule doth thirſt and would draw neare, the liuing God of might:
oh when ſhall I come and appeare, in preſence of his light.

3 The teares all times are my repaſt, which from myne eyes did ſlide:
when wicked men crie out ſo faſt, where now is God thy guide.

4 Alas what griefe is this to thinke, what freedome once I had:
therefore my ſoule as at pits brinke, is moſt heauie and ſad.

When I did march in good aray, furniſhed with my traine:
vnto the temple was our way, with ſongs and hearts moſt faine.

5 My ſoule why art thou ſad alwaies, and freeſt thus in my breſt:
truſt ſtill in God for him to prayſe, I hold it alwayes beſt:

By him I haue ſuccour at need, againſt all paine and griefe:
he is my God which with all ſpeed, will haſt to ſend reliefe,

6 And thus my ſoule within me Lord, doth faint and thinke vpon:
the land of Iordan and record, the little hill Hermon.

The ſecond part.

7 One griefe another in doth call, as clouds burſt out their boyce:
the floods of euill that do fall, runne ouer me with noice:

8 Yet I by day felt his goodnes, and helpe at all aſſayes:
likewiſe by night I did not ceaſe, the liuing God to prayſe.

9 I am perſwaded thus to ſay, to him with pure pretence:
O Lord thou art my guide and ſtay, my rocke and my defence.

Why doe I then in penſiuenes, hanging the head thus walke:
while that mine enemies me oppreſſe, and vexe me with their talke.

10 For why? they vexe mine inward parts, with pangs to be abhord:
when they crie out with ſtubborne hearts, where is thy God thy Lord.

11 So ſoone why doſt thou faint and quaile, my ſoule with paine oppreſt:
with thoughts why doſt thy ſelfe aſſaile, ſo ſore within my breaſt?

12 Truſt in the Lord thy God alwaies, and thou the time ſhalt ſee:
to giue him thanks with laud and prayſe, for healthy reſtord to thee.

Iudica me Deus. Pſal. xliii. T. S.

He prayeth to be deliuered from them which conſpire with Abſolon, to the end he might ioyfully prayſe God in his holy congregation.

Sing this as the 35 pſalme.

IUdge and reuenge my cauſe O Lord, from them that euill be:
from wicked and deceitfull men, O Lord deliuer me.

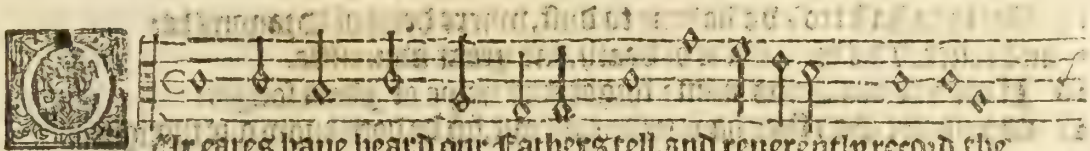
2 For of my ſtrength thou art my God, why putſt thou me thee fro?
and why walke I ſo heauily, oppreſſed with my foe:

3 Send out thy light and eke thy truth, and lead me with thy Grace:
which may conduct me to thy hill, and to thy dwelling place.
4 Then ſhall I to the Altar go, of God my ioy and cheare:
and on my Harpe giue thanks to thee, O God my God moſt deare.

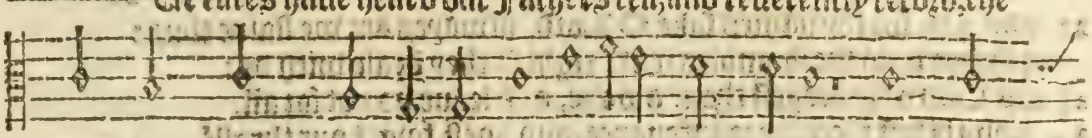
5 Why art thou then ſo ſad my ſoule, and fretſt thus in my breſt.
ſtill truſt in God for him to prayſe, I hold it alwaies beſt.
By him I haue deliuerance, againſt all paine and griefe:
he is my God which doth alwaies, at need ſend me reliefe.

Deus auribus noſtris: Pſal. xliiii. T. S.

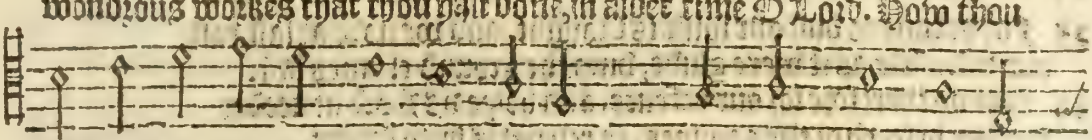
A moſt earneſt prayer made in the name of the faithfull in which are afflicted by the enemies, for ſaſt ſtanding the quarrell of Gods word, according to the expoſition of Saint Paul Rom. 8.



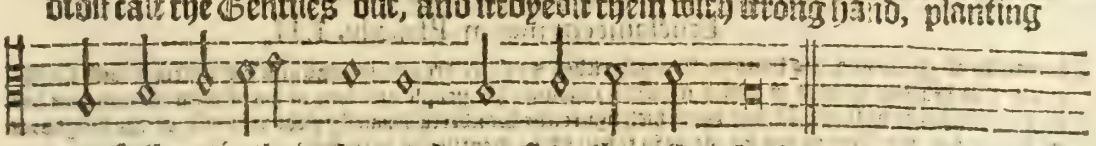
Our eares haue heard our Fathers tell, and reuerently record, the



wondrous workes that thou haſt done, in elder time O Lord. How thou



didſt caſt the Gentiles out, and ſtroyedſt them with ſtrong hand, planting



our fathers in their place, and gaueſt to them their land.

3 They conquered not by ſword nor ſtrength, the land of thy behеſt:
But by thy hand, thy arme and grace, becauſe thou loueſt them beſt.
4 Thou art my king O God that holpe, Jacob in ſundrie wiſe:
5 Led with thy power, we threw downe ſuch, as did againſt vs riſe.

6 I truſted not in bow ne ſword, they could not ſaue me ſound:
thou kept ſt vs from our enemies rage, thou didſt our foes confound.
7 and ſtill we boaſt of thee our God, and prayſe thy holy name:
8 Yet now thou goeſt not with our hoaſt, but leaueſt vs to ſhame.

9 Thou madeſt vs flee before our foes, and ſo were ouertrod:
our enemies robd & ſpoyld our goods, when we were ſparſt abroad.
10 Thou haſt vs giuen to our foes, as ſheepe for to be ſlaine:
among the heathen euery where, ſcattred we do remaine.

12 Thy people thou hast sold like slaues, and as a thing of nought:
for profit none thou hadst thereby, no gaine at all was sought.
13 And to our neighbours thou hast made, of vs a laughing stocke.
and those that round about vs dwell, at vs do grin and mocke.

The second part.

14 Thus wee serue for none other vse, but for a common talke:
they mocke, they scorne, and nod their heads, where euer they go or
15 I am ashamed continually, to heare these wicked men: (walke.
yea so I blush that all my face, with red is couered then.

16 For why? we heare such slaunderous words, such false reports & lies
that death it was to see their wrongs, their threatnings and their
17 For al this we forget not thee, nor yet thy couenant breake: (cries.
18 We turne not backe our hearts frō thee, nor yet thy pathes forsake.

19 Yet thou hast trod vs downe to dust, where dens of Dragons be:
and couered vs with shade of death, and great aduersitie.
20 If we had our Gods name forgot, and helpe of Idols sought:
21 would not God then haue tride this out, for he doth know our thought.

22 nay, nay, for thy names sake O Lord, alwayes are we slaine thus:
as sheepe vnto the shambles sent, right so they deale with vs:
23 Vp Lord why sleepest thou? awake, and leaue vs not for all.
24 why hidest thou thy countenance, and doest forget our thrall?

25 For downe to dust our soule is brought, and we now at last cast:
our bellie like as it were glude, vnto the ground cleaues fast.
26 Rise vp therefore for our defence, and helpe vs Lord at neede:
we thee beseech of thy goodnes, to releue vs with speede.

Eructauit cor meum Psal. xlv. I. H.

The maiesty of Salomon, his honour, strength, riches & power are praysed, and also his marriage with the Egyptian an heathen woman is blessed, if she can renounce her people, and loue of her Countrie, and giue her selfe wholy to her husband. Vnder the which figure, the wonderfull maiesty & the encrease of the kingdome of Christ, and the Church his spouse now taken of the Gentiles is described.

Sing this as the 26. Psalme.

My heart doth take in hand, some godly song to sing:
the prayse that I shall shew therein, pertaineth to the king.
2 My tongue shall be as quicke, his honour to indite:
as is the pen of any Scribe, that vseth fast to writ.

3 O fayrest of all men, thy speach is pleasant pure:
for God hath blessed thee with giftes, for euer to endure.
4 About thee gird thy sword, O Prince of might elect:
with honour, glory and renowne, thy person pure is decked.

5 Goe forth with godly speede, in meekenes, truth and right:
and thy right hand shall thee instruct, in workes of dreadfull might.
6 Thine arrowes sharp and keene, their harts so sore shall sting:
that folke shall fall and kneele to thee, yea all thy foes O king.

7 Thy

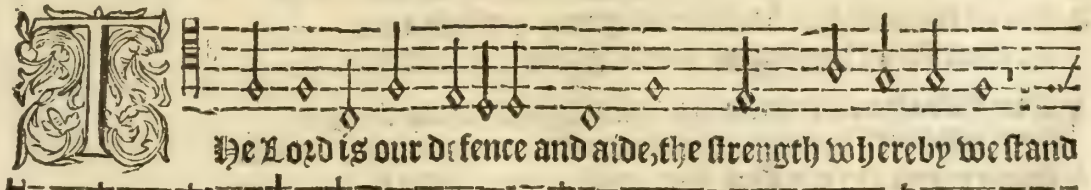
7 Thy royall ſeat O Lord, for euer ſhall remaine:
because the ſcepter of thy Realme, doth right equitie maintaine.
8 Because thou loueſt the right, and doſt the ill deteſt:
God euen thy God hath nounted thee, with ioy aboue the reſt.
9 With Myrre and ſauours ſweet, thy clothes are all beſpread:
when thou doſt from thy pallace paſſe, therein to make thee glad.
10 Kings daughters do attend, in fine and rich aray.
at thy right hand the Queene doth ſtand, in gold & garments gay.

The ſecond part.

11 O daughter take good heede, incline and giue good eare:
thou muſt forget thy kindred all, and fathers houſe moſt deare.
12 Then ſhall the king deſire, thy beauty faire and trim:
for why? he is the Lord thy God, and thou muſt worſhip him.
13 The daughters then of Tyre, with gifts full rich to ſee:
and all the wealthie of the land, ſhall make their ſute to thee.
14 The daughter of the king, is glorious to behold:
within her cloſet ſhe doth ſit, all deckt in beaten gold.
15 In robes well wrought with needle, and many a pleaſant thing:
with Virgins faire on her to waite, ſhe commeth to the king.
16 Thus are they brought with ioy, and mirth on euery ſide:
into the pallace of the king, and there they do abide.
17 In ſtead of parents left, O Queene the change ſo ſtands:
thou ſhalt haue ſonnes whom thou maiſt ſet, as princes in all lands.
18 Wherefore thy holy name, all ages ſhall record:
the people ſhall giue thanks to thee, for euermore O Lord.

Deus noſter refugium. Pſal. xlvii. I. H.

A ſong of thankeſgiuing for the deliuerance of Jeruſalem, after Senacherib with his armie was driuen away or ſome other like ſodaine & marueilous deliuerance by the mightie hand of God, whereby the Prophet commending his great benefit, doth exhort the faithfull to giue themſelues wholy into the hands of God, doubting nothing but that vnder his protection they ſhall be ſafe againſt all the aſſaults of their enemies.



3 No though the waues doe rage full ſore, that all the banks it ſpils:
and though it ouerflow the ſhore, and beate down mighty hils:
4 For one faire ſtoud doth ſend abroad, his pleaſant ſtreames apace:
to freſh the Citty of our God, and waſh his holy place.

5 In midſt of her the Lord doth dwell, ſhe can no whit decay:
all thinges againſt her that rebell, the Lord will truely ſtay.
6 The heathen flocke, the kingdomes feare, the people make a noyſe:
the earth doth melt and not appeare, when God puts forth his voice
7 The Lord of hoſtes doth take our part, to vs he hath an eye:
our hope of health with all our heart, on Jacobs God doth lie.
8 Come heare and ſee with mind and thought, the working of our God
what wõders he himſelfe hath wrought, throughout the earth abroad

9 By him all wars are hulht and gone, which countries did conſpire:
their bowes he brake and ſpeares eachone, their chariots brent with
10 Leaue off therefore ſaith he & know, I am a God moſt ſtout: (fire.
among the heathen high and low, and all the earth throughout.

11 The Lord of hoſtes doth vs defend, he is our ſtrength and tower:
on Jacobs God we do depend, and on his mighty power.

Omnes gentes: pſal. xlvii. I.H.

The Prophet exhorteth all people to the worſhip of the true and everlaſting God, commendeth the mercies of God towardes the poſterity of Jacob, and propheſieth of the kingdom of Chriſt, in the time of the goſpell.

Sing this as the 45. Pſalme.

YE people all with one accord, clap handes and eke reioyce:
be glad and ſing vnto the Lord, with ſweete and pleaſant voice.
2 For high the Lord and dreadfull is, with wonders manifold:
a mighty King he is truely, in all the earth extold.

3 The people he ſhall make to be, vnto our bondage thrall:
and vnderneath our feet he ſhall, the nations make to fall.
4 For vs the heritage he chooſe, which we poſſeſſe alone:
the flouriſhing worſhip of Jacob, his well beloued one.

5 Our God aſcended vp on hie, with ioy and pleaſant noyſe:
the Lord goeth vp aboue the skie, with trumpets royall voyce.
6 Sing prayſes to our God ſing prayſe, ſing prayſes to our King:
for God is King of all the earth, all skilfull prayſes ſing.

7 God on the heathen raignes and ſits, vpon his holy throne:
the Princes of the people haue, them ioyned euery one.
8 To Abrahams people for our God, which is exalted hie:
as with a buckler doth defend, the earth continually.

Magnus Dominus, pſal. xlviii. I.H.

A notable deliuerance of Jeruſalem from the handes of many kinges is mentioned, for the which thankes are giuen to God, and the eſtate of that Citty is prayſed, that hath God ſo preſent at all times ready to defend them: this pſalme ſeemeth to be made in the time of Achaz, Joſaphat, Aſa, or Ezechia, for in their times chiefly was the Citty by forraine Princes aſſaulted.

Sing

Sing this as the 46. Pſalme.

GReat is the Lord and with great prayſe, to be advanced ſtill
within the Cittie of our Lord, vpon his holy hill.
2 Mount Sion is a pleaſant place, it gladdeth all the land:
the Citty of the mighty king, on her north ſide doth ſtand.

3 Within the Pallaces thereof, God is a refuge knowne,
for loe the kings are gathered, and together eke were gone.
4 But when they did behold it ſo, they wondred and they were:
aſtonied much and ſuddenly, were driuen backe with feare.

5 Great terror there on them did fall, for verie woe they crie:
as doth a woman when ſhe ſhall, goe trauell by and by.
6 As thou the Eaſterne wind the ſhips, vpon the ſea doeſt breake:
ſo they were ſtaid and euen as, we hard our Fathers ſpeake.

7 So in the Citty of the Lord, we ſaw as it was told:
yea in the Citie which our Lord, for euer will vphold.
8 O Lord we wait and do attend, on thy good helpe and grace:
for which we do all times attend, within thy holy place.

9 O Lord according to thy name, forever is thy prayſe:
and thy right hand O Lord is full, of righteouſnes alwaies.
10 Let for thy iudgements Sion hill, fulfilled be with ioyes:
and eke of Juda grant O Lord, the daughter to reioyce.

11 Goe walke about all Sion hill, yea round about her goe:
and tell the towers that thereupon, are builded on a row.
12 And marke you well the bulwarks all, behold her towers there:
that ye may tell thereof to them, that after ſhall be here.

13 For this God is our God, our God for euermore is he:
yea and vnto the death alſo, our guider ſhall he be.

Audite hæc omnes. Pſal. xlix. I. H.

The holy Ghoſt calleth all men to the conſideration of mans life ſhewing them not to be moſt happie, that are moſt wealthie, and therefore not to be feared: but contrariwiſe he lifteth vp our minds to conſider how all things are ruled by Gods prouidence: who as he iudgeth theſe worldly miſeries to euerlaſting torments, ſo doth he preſerue his, and will reward them in the day of the reſurrection. 1. Theſſ. 1.

Sing this as the 45. Pſalme.

ALL people hearken and giue eare, to that that I ſhall tell:
2 Both hie and low, both rich and poore, that in the world do dwell.
3 For why? my mouth ſhall make diſcourſe, of many things right wiſe:
in vnderſtanding ſhall my heart, his ſtudie exerciſe.

4 I will incline mine eares to know, the parables ſo darke:
and open all my doubtfull ſpeech, in meeter on my Harpe.
5 Why ſhould I feare afflictions, or any carefull toyle:
or elſe my foes which at my heeles, are preſt my life to ſpoyle.

6 For as for ſuch as riches haue, wherein their truſt is moſt:
and they which of their treaſures great, themſelues do brag and boaſt.

7 There is not one of them that can, his brothers death redeeme:
or that can giue a price to God, ſufficient for him.

8 It is too great a price to pay, none can thereto attaine:
9 Or that he might his life prolong, or not in graue remaine.
10 They ſee wiſe men as well as fooles, ſubiect vnto deathes handes,
and being dead, ſtrangers poſſeſſe, their goods, their rents, their lands:

11 Their care is to build houſes faire, and ſo determine ſure:
to make their name right great in earth, for euer to endure.
12 Yet ſhal no man alwayes enioy, high honour, wealth and reſt:
but ſhal at length taſte of deathes cup, as wel as the brute beaſt.

The ſecond part.

13 And though they trie their fooliſh thoughtes, to be moſt lewde and vaine:
their children yet approue their talke, and in like ſinne remaine.
14 As ſheepe into the folde are brought, ſo ſhall they into graue,
Death ſhall them eate, and in that day, the iuſt ſhall Lordſhip haue.

15 Their image and their royal port, ſhal fade and quite decay,
when as from houſe to pit they paſſe, with woe and weale-away.
16 But God will ſurely preſerue me, from death and endleſſe paine:
becauſe hee wil of his good grace, my ſoule receiue againe.

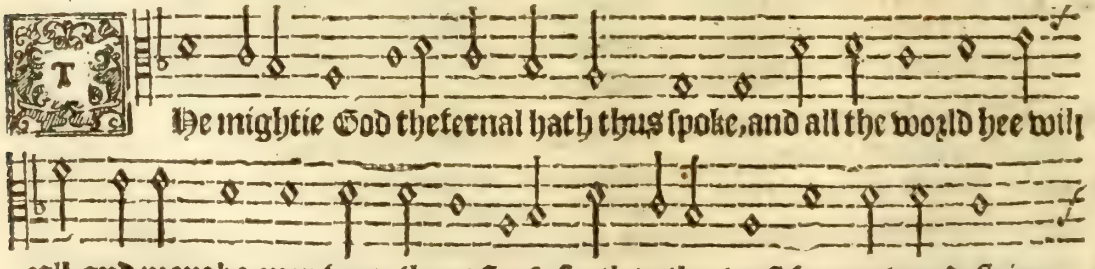
17 If any man ware wondrous rich, feare not I ſay therefore:
although the glorie of his houſe, encreaſeth more and more.
18 For when he dyeth of all theſe thinges, nothing ſhall he receiue:
his glorie will not follow him, his pompe will take her leaue.

19 Yet in this life he takes himſelfe, the happieſt vnder Sunne:
and others likewiſe flatter him, ſaying al is wel done.
20 And preſuppoſe he liue as long, as did his fathers old:
yet muſt he needs at length giue place, and be brought to deathes fold.

21 This man to honour God hath cald, yet doth he not conſider:
but like brute beaſtes ſo doth he liue, which turne to duſt and powder.

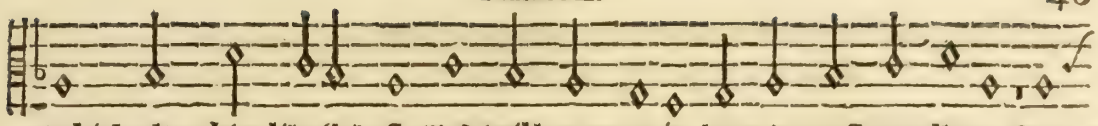
Deus Deorum. pſal. L. W. W

He propheſieth how God will call all nations by the Goſpell, and require no other ſacrifices of his people, but confeſſion of his benefites and thankſgiuing, and how he deteſteth all ſuch as ſeem zealous of ceremonies, and not of the pure word of God onely.

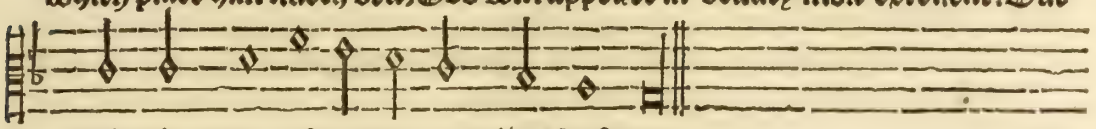


THe mightie God the eternal hath thus ſpoke, and all the world hee will
call and prouoke, euen from the eaſt & ſo forth to the weſt from toward Sion

which



which place him liketh beſt, God will appeare in beauty moſt excellent. Our



God will come, before that long time be ſpent.

3 Deuouring fire ſhall goe before his face,
a great tempeſt ſhall round about him trace:
4 Then ſhall he call the earth and heauens bright:
to iudge the folke with equitie and right:
5 Saying, go to, and now my Saints aſſemble,
my peace they keepe, their giftes do not diſſemble.

6 The heauens ſhall declare his righteouſnes:
for God is iudge of all thinges, more and leſſe.
7 Heare my people, for I will now reueale:
liſt Iſrael, I will thee nought conceale:
8 Thy God thy God am I, and will not blame thee:
forgiuing not all manner offcings to mee.

9 I haue no neede to take of thee at all:
Goates out of thy fold, or calfe out of thy ſtall.
10 For all the beaſtes are mine within the woods:
on thouſand hils, cattell are mine owne goods.
11 I know for mine, al birdes that are on mountaines:
all beaſtes are mine, which haunt the fieldes & fountains.

12 Hungrie if I were, I would not thee it tell:
for all is mine that in the world doth dwell.
13 Eate I the fleſh of great Buls or Bullocks?
or drinke the bloud of Goates or of the flockes?
14 Offer to God praiſe and hearty thanksgiuing,
and pay thy vowes vnto God euerliuing.

15 Call vpon me when troubled thou ſhalt be:
then will I helpe, and thou ſhalt honour me.
16 To the wicked, thus ſaith the eternall God:
why doſt thou preach my lawes and heſtes abroad.
17 Seeing thou haſt, them with thy mouth abuſed:
and hateſt to be, by diſcipline reformed.

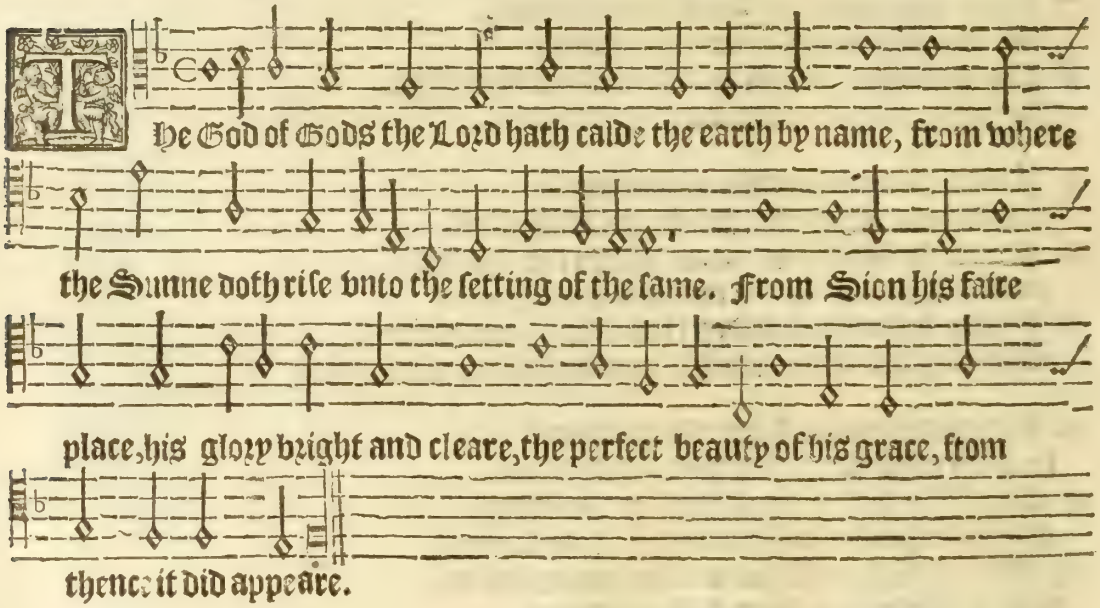
My wordes I ſay, thou doeſt reiect and hate,
18 If that thou ſee a thiefe, as with thy mate.
Thou runſt with him, and ſo your pray do ſeeke:
thou art all one with baudes and ruffians eke.

19 Thou giueſt thy ſelfe to backbite and to ſlaunder,
and how thy tongue deceiueth, it is a wonder.

20 Thou ſitteſt muſing thy brother how to blame:
and how to put, thy mothers ſonne to ſhame.
21 Theſe thinges thou didſt, and whilſt I held my tongue:
thou didſt me iudge, becauſe I ſtaid ſo long.
Like to thy ſelfe, yet though I kept long ſilence,
once ſhalt thou feele, of thy wrongs iuſt recompence.

22 Conſider this ye that forget the Lord,
and feare not when he threateneth with his word.
Leaſt without helpe I ſpoyle you as a pray.
23 But he that thankes offereth prayſeth me aye:
Sayeth the Lord God, and he that walketh this trace
I will him teach, Gods ſauing health to embrace.

Another of the ſame by I. H



3 Our God ſhall come in haſte, to ſpeake he ſhall not doubt:
before him ſhall the fire waſte, and tempeſt round about.
4 The heauens from on hie, the earth below likewiſe:
he will call forth to iudge and trie, his folke he doth deuiſe.

5 Bring forth my Saintes (ſaith he,) my faithful flock ſo deare:
which are in bond and league with me, my law to loue and feare.
6 And when theſe thinges are tride, the heauens ſhall record:
that God is iuſt and all muſt bide, the iudgement of the Lord.

7 My people O giue heede, Iſrael to thee I crie:
I am thy God thy helpe at need, thou canſt it not denie:

8 I doe not ſay to thee, thy ſacrifice is ſlacke:
thou offereſt dayly vnto me, much more then I do lacke.

9 Thinkeſt thou that I doe need, thy cattell young and old,
or elſe ſo much deſire to feed, on Goates out of thy fold.
10 May all the beaſtes are mine, in woods that eate their fils:
and thouſands more of neate and kine, that runne wilde on the hils.

The ſecond part.

11 The birds that build on high, in hils and out of ſight:
and beaſtes that in the field doe lie, are ſubiect to my might.
12 Then though I hungred ſore, what neede I ought of thine:
ſith that the earth with her great ſtore, of all therein is mine.

13 To buls fleſh haue I mind, to eate it doſt thou thinke?
or ſuch a ſweetenes doe I finde, the bloud of Goates to drinke?
14 Giue to the Lord his prayſe, with thankes to him apply:
and ſee thou pay thy vowes alwayes, vnto the God moſt hie.

15 Then ſeeke and call to me, when ought would worke thee blame:
and I will ſure deliuer thee, that thou maiſt prayſe my name.
16 But to the wicked traine, which talke of God each day:
and yet their workes are foule and vaine, to them the Lord will ſay.

17 With what a face dareſt thou, my word once ſpeake or name:
why doth thy talke my law allow, thy deedes deny the ſame?
18 Whereas for to amend, thy life thou art ſo ſlacke:
my wordes the which thou doſt pretend, is caſt behind thy backe?

The third part.

19 When thou a thiefe doſt ſee, by theft to liue in wealth:
with him thou runſt and doſt agree, likewiſe to thriue by ſtealth.
20 When thou doſt them behold, that maides and wiues defile,
thou likeſt it well and waxeſt bold, to vſe that life moſt vile.

21 Thy lips thou doeſt apply, to ſlaunder and defame:
thy tongue is taught to craft and lie, and ſtill doth vſe the ſame.
22 Thou ſtudieſt to reuile, thy friendes to thee ſo neare:
with ſlander thou wouldſt needs defile, thy mothers ſon moſt deare.

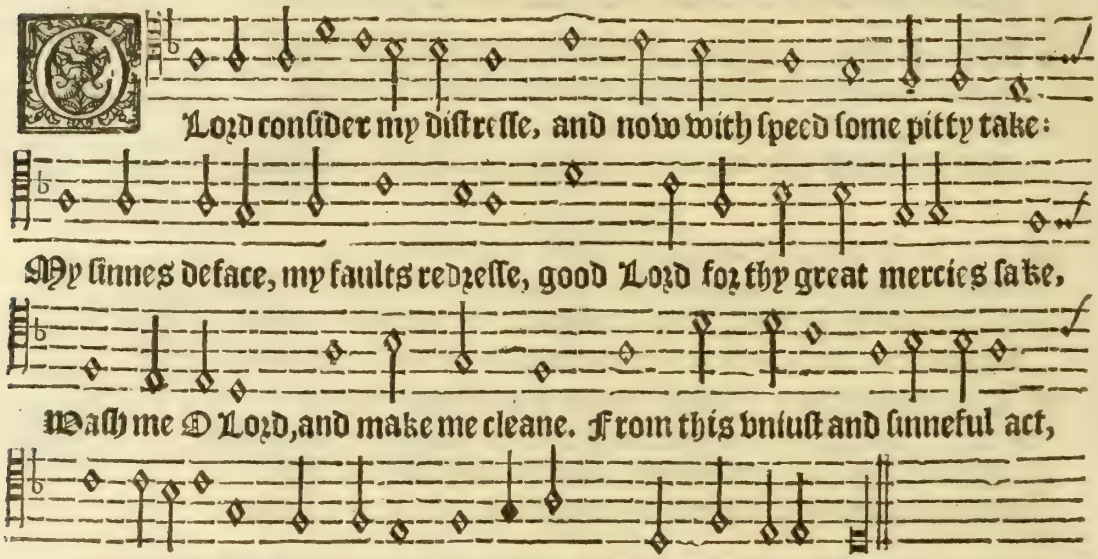
23 Hereat when I do winke, as though I did not ſee,
thou goeſt on ſtill, and ſo doeſt thinke, that I am like to thee.
24 But ſure I will not let, to ſtrike when I begin:
thy faultes in order I will ſet, and open all thy ſinne.

25 Marke this I you require, that haue not God in mind,
leaſt when I plague you in mine ire, your helpe be far to find.
26 He that doth giue to me, the ſacrifice of prayſe,
doth pleaſe me well, and he ſhall ſee, to walke in godly wayes.

Miſerere mei Deus. pſal. Li. W: W.

When Dauid was rebuked by the Prophet Nathan for his great offences, he did not only acknowledge the ſame to God, with proteſtation of his naturall corruption and iniquitie, but alſo left a memoriall thereof to his poſterity. Therefore firſt hee deſireth God to forgiue his ſinnes, and to renew in him his holy ſpirite, with

promiſe that he will not be vnmindfull of thoſe great graces. Finally, fearing leaſt God ſhould punish the whole church for his fault, he requireth that he would rather encreaſe his graces towardes the ſame.



O Lord conſider my diſtreſſe, and now with ſpeed ſome pitty take:
My ſinnes deface, my faults redreſſe, good Lord for thy great mercies ſake,
Waſh me O Lord, and make me cleane. From this vniuſt and ſinneful act,
and purifie yet once againe, my hainous crime and bloudie fact.

3 Remorſe and ſorrow doe conſtraine, me to acknowledge mine exceſſe.
my ſinnes alas doe ſtill remaine, before my face without releaſe.
4 For thee alone I haue offended, committing euill in thy ſight:
and if I were therefore condemned, yet were thy iudgements iuſt and right.

5 It is too manifeſt alas, that firſt I was conceiued in ſinne:
yea of my mother ſo borne was, and yet vile wretch remaine therein.
6 Alſo behold Lord thou doſt loue, the inward truth of a pure heart,
therefore thy wiſedome from aboue, thou haſt reuealde me to conuert.

7 If thou with Iſope purge this blot, I ſhall be clearer then the glaſſe:
and if thou waſh away my ſpot, the ſnow in whiteneſſe ſhall I paſſe.
8 Therefore O Lord ſuch ioy me ſend, that inwardly I may finde grace:
and that my ſtrength may now amend, which thou haſt ſwagde for my treſpas

9 Turne backe thy face and frowning ire, for I haue felt enough thy hand:
and purge my ſinnes I thee deſire, which doe in number paſſe the ſand.
10 Make new my heart within my breaſt, and frame it to thy holy will:
thy conſtant ſpirite in me let reſt, which may theſe raging enemies kill.

The ſecond part.

11 Caſt me not Lord out from thy face, but ſpeedily my torments end:
take not from me thy ſpirit and grace, which may from dangers me defend:
12 Reſtore me to thoſe ioyes againe, which I was wont in thee to finde:
and let me thy free ſpirit retaine, which vnto thee may ſtirre my mind.

13 Thus when I ſhall thy mercies know, I ſhall inſtruct others therein:
and men likewiſe that are brought low, by mine example ſhall flie ſinne.
14 O God that of my health art Lord, forgiue me this my bloudy vice:
my heart and tongue ſhal then accord, to ſing thy mercies and iuſtice.

15 Touch

15 Touch thou my lips, my tongue vntie, O Lord which art the onely kay:
and then my mouth ſhall teſtifie, thy wondrous workes and prayſe alway.
16 And as for outward ſacrifice, I would haue offered many one:
but thou eſteemeſt them of no price, and therein pleaſure takeſt thou none.

17 The heauie heart, the minde oppreſt, O Lord thou neuer doſt reiect.
and to ſpeake truth it is the beſt, and of all ſacrifice the effect.
18 Lord vnto Sion turne thy face, poure out thy mercies on thy hill:
and on Jeruſalem thy grace, build vp thy walles and loue it ſtill.

19 Thou ſhalt accept then our offrings, of peace and righteouſnes I ſay:
yea Calues and many other things, vpon thyne altar will we lay.

Another of the ſame by T.N.

Sing this as the Lamentation.

HAue mercy on me God, after thy great aboundant grace:
after thy mercies multitude, doe thou my ſinnes deface.
2 Yea waſh me more from mine offence, and cleanſe me from my ſinne:
for I doe know my faultes and ſtill, my ſinnes are in mine eyne.

3 Againſt thee, thee alone I haue offended in this caſe:
and euill haue I done before, the preſence of thy face.
4 That in the thinges that thou doeſt ſay, vpright thou maieſt be tride:
and eke in iudging that the doome, may paſſe vpon thy ſide.

5 Behold in wickednelle my kinde, and ſhape I did receiue:
and loe my ſinnefull mother eke, in ſinne did me conceiue.
6 But loe, the truth of inward partes, is pleaſant vnto thee:
and ſecrets of thy wiſedome thou, reuealed haſt to me.

7 With Hyſope Lord beſprinckle me, I ſhall be cleanſed ſo,
yea waſh thou me, and ſo I ſhall, be whiter then the ſnow.
8 Of ioy and gladnes make thou me, to heare the pleaſing voice,
that ſo the bruſed bones which thou, haſt broken may reioyce.

9 From the beholding of my ſinnes, Lord turne away thy face,
and all my deedes of wickednes, do vtterly deface.
10 O God create in me a heart, vnſpotted in thy ſight:
and eke within my bowels Lord, renue a ſtabled ſpirit.

11 Ne caſt me from thy ſight nor take, thy holy ſpirit away:
the comfort of thy ſauing helpe, giue me againe I pray.
12 With thy free ſpirit eſtabliſh me, and I will teach therefore:
ſinners thy wayes, and wicked ſhall, be turnde vnto thy lore.

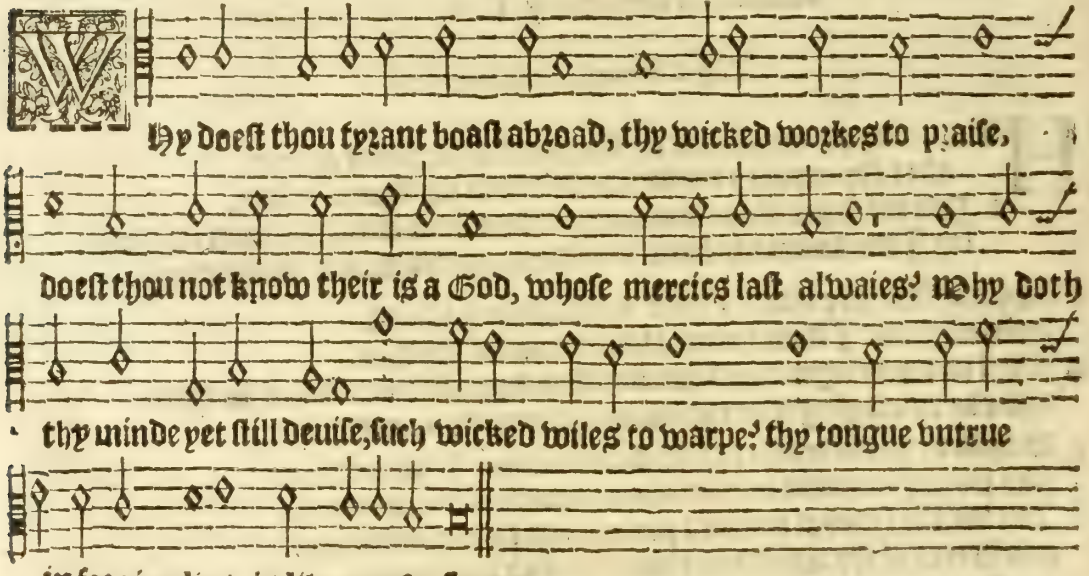
The ſecond part.

13 O God that art my God of health, from bloud deliuer me,
that prayſes of thy righteouſnes, my tong may ſing to thee.
14 My lips that yet faſt cloſed be, doe thou O Lord vnloſe:
the prayſes of thy maieſtie, my mouth ſhal ſo diſcloſe.

15 I would haue offered ſacrifice, if that had pleaſed thee:
but pleaſed with burnt offerings, I know thou wilt not be.
16 A troubled ſpirit is ſacrifice, delightfull in Gods eyes:
a broken and an humbled heart, God thou wilt not deſpiſe.
17 In thy good will deale gently Lord, to Sion and withall,
graunt that of thy Jeruſalem, bpzeard may be the wall.
18 Burnt offerings, gifts and ſacrifice, of iuſtice in that day:
thou ſhalt accept and Calues they ſhall, vpon thine altar lay.

Quid gloriaris. Pſal. Lii. I. H.

David deſcribeth the arrogant tyrannie of his aduerſary Doeg, Saules chiefe ſhipard, who by falſe furmiſes cauſed Abimelech with the reſt of the Prieſtes to be ſlaine. David propheſieth his deſtruction, and encourageth the faithfull to put their confidence in God, whoſe iudgements are moſt ſharpe againſt his aduerſaries. And finally he rendreth thanks to God for his deliuerance. In this Pſalme is liuely ſet forth the kingdome of Antichriſt.



Why doeſt thou tyrant boaſt abroad, thy wicked workes to praiſe,
doeſt thou not know their is a God, whoſe mercies laſt alwaies? why doth
thy minde yet ſtill deuiſe, ſuch wicked wiles to warpe? thy tongue vntrue
in forging lies, is like a raſor ſharpe.

3 On miſchiefe why ſetſt thou thy mind, and wilt not walke bpright:
thou haſt more luſt falſe tales to find, then bring the truth to light.
4 Thou doſt delight in fraud and guile, in miſchief, bloud and wrong:
thy lips haue learnd the flattering ſtile, O falſe deceitfull tongue.

5 Therefore ſhall God for euer confound, & pluck thee from thy place,
thy ſeed rout out from off the ground, and ſo ſhall thee deface.
6 The iuſt when they behold thy fall, with feare ſhall prayſe the Lord:
and in repzoch of thee withall, crie out with one accord.

7 Behold the man which would not take, the Lord for his defence:
but of his goods his God did make, and truſt his corrupt ſence.
8 But I an Oliue freſh and greene, will ſpring and ſpread abroad:
for why? my truſt all times hath beene, vpon the liuing God.

9 For this therefore will I giue prayſe, to thee with heart and voyce:
I will ſet forth thy name alwayes, wherein thy Saints reioyce.

Dixit

Dixit inſipiens:Pſal. Liii.T.N.

The Prophet deſcribeth the crooked nature,the cruelty and puniſhment of the wicked, when they looked n[o]
for it,and deſireth the deliuerance of the godly that they may reioyce together.

Sing this as the 46 pſalme.

The fooliſh man in that which he, within his heart hath ſaid:
that there is any God at all,hath vtterly denaid.
2 They are corrupt and they alſo,a hainous worke haue wrought:
among them all there is not one,of good that worketh ought.

3 The Lord lookt downeon ſonnes of men,from heauen all abroade:
to ſee if any were that would, be wiſe and ſeeke for God.
4 They are all gone out of the way, they are corrupted all.
there is not one doth any good, there is not one at all.

5 Doe not all wicked workers know,that they doe feed vpon,
my people as they feede on bread,the Lord they call not on.
6 Euen there they were afraid and ſtood,with trembling all diſmaid:
whereas there was no cauſe at all,why they ſhould be afraid.

7 For God his bones that thee beſiegde,hath ſcattered all abroad:
thou haſt confounded them for they,reiected are of God.
8 O Lord giue thou thy people health,and thou O Lord fulfill:
thy promiſe made to Iſrael,from out of Sion hill.

9 When God his people ſhall reſtore that erſt were captiue lad:
then Iacob ſhall therein reioyce,and Iſrael ſhall be glad.

Deus in nomine. pſal. Liiii. T.N.

Dauid brought into great danger,by reaſon of Ziphims,calleth vpon the name of God,to deſtroy [illegible]
promiſing ſacrifice and free offerings for their deliuerance.

Sing this as the 46 Pſalme.

God ſaue me for thy holy name,and for thy goodnes ſake:
vnto the ſtrength Lord of the ſame,I do my cauſe betake.
2 Regard O Lord and giue an eare,to me when I do pray:
bow downe thy ſelfe to me and heare,the wordes that I doe ſay.

3 For ſtrangers vp againſt me riſe,and tyrants vexe me ſtill:
which haue not God before their eyes,they ſeeke my ſoule to ſpill,
4 But loe my God doth giue me aide,the Lord is ſtraight at hand:
with them by whome my ſoule is ſtaid,the Lord doth euer ſtand.

5 With plagues repay againe all thoſe,for me that lie in waite:
and with thy truth deſtroy my foes,with their owne ſnare and bait.
6 An offering of free heart and will,then I to thee ſhall make:
and praiſe thy name,for therein ſtill,great comfort I do take.

7 O Lord at length doe ſet me free,from them that craft conſpire,
and now mine eyes with ioy doth ſee,on them my hearts deſire.

Exaudi Deus.pſal.Lv.T.S:

Dauid being in great heauines and diſtreſſe,complaineth of the cruelty of Saul, and of the falſhoode of his
familiar

familiar acquaintance vttering moſt ardent affections to moue the Lord to pittie him. After being aſſured of deliuerance, he ſetteth forth the grace of God, as though he had alreadie obtained his requeſt.

Sing this as the 35. Pſalme.

O God giue eare and doe apply, to heare me when I pray:
and when to thee I call and crie, hide not thy ſelfe away.
2 Take heede to me, grant my requeſt, and anſwere me againe:
with plaints I pray full ſore oppreſt, great griefe doth me conſtraine.

3 Becauſe my foes with threats and cries, oppreſt me through diſpite:
and ſo the wicked ſort likewiſe to vexe me haue delight.
4 For they in counſell do conſpire, to charge me with ſome ill:
ſo in their haſtie wrath and ire, they doe purſue me ſtill.

5 My heart doth faint for want of breath, it panteth in my breaſt:
the terrors and the dread of death, do worke me much vnreſt.
6 Such dreadfull feare on me doth fall, that I therewith doe quake:
ſuch horror welmeth me withall, that I no ſhift can make.

7 But I doe ſay who will giue me, the ſwift and pleaſant wings:
of ſome faire Doue that I may flee, and reſt me from theſe things.
8 Loe then I would goe farre away, to flie I would not ceaſe:
and I would hide my ſelfe and ſtay, in ſome great wilderneſs.

9 I would be gone in all the haſt, and not abide behinde:
that I were quite and ouerpaſt, theſe blaſts of boyſterous winde.
10 Deuide them Lord, and from them pull, their diuelliſh double tongue:
for I haue ſpide their Cities full of rapine, ſtrife and wrong.

11 Which things both night and day throughout do cloſe her as a wall:
in midſt of her is miſchiefe ſtout, and ſorow ſore withall.
12 Her privy parts are wicked plaine, her deeds are much too vile.
and in her ſtreets their doth remaine, all craftie fraud and guile.

The ſecond part.

13 If that my foes did ſeeke my ſhame, I could it well abide:
from open enemies checke and blame, ſome where I could me hide.
14 But thou it was my fellow deare, which friendſhip didſt pretend:
and didſt my ſecret counſell heare, as my familiar friend.

15 With whom I had delight to talke, in ſecret and abroad:
and we togeather oft did walke, within the houſe of God.
16 Let death in haſt vpon them fall, and ſend them quicke to hell:
for miſchiefe raigneth in their hall, and parlour where they dwell.

17 But I vnto my God do crie, to him for helpe I flie:
the Lord doth heare me by and by, and he doth ſuccour me.
18 At morning, noone, and euening tide, vnto the Lord I pray:
when I ſo inſtantly haue cride, he doth not ſay me nay.

19 To peace he ſhall reſtore me yet, though warre be now at hand:
although the number be full great, that would againſt me ſtand.

20 The Lord that firſt and laſt doth raigne, both now and euermore:
will heare when I to him complaine, and puniſh them full ſore.

21 For ſure there is no hope that they, to turne will once accord:
for why? they will not God obey, nor doe not feare the Lord.
22 Upon their friendes they laid their hands, which were in couenant knit:
of friendſhip to neglect their bands, they paſſe or care no whit.

23 While they haue warre within their heart, as butter are their words:
although his words were ſmooth as oyle, they cut as ſharpe as ſwordes.
24 Caſt thou thy care vpon the Lord, and he ſhall nouriſh thee:
for in no wiſe will he accorde, the iuſt in thrall to ſee.

25 But God ſhall caſt them deepe in pit, that thirſt for bloud alwayes:
he will no guilefull man permit, to liue out halfe his dayes.
26 Though ſuch be quite deſtroide and gone, in thee O Lord I truſt:
I ſhall depend thy grace vpon, with all my heart and luſt.

Miſerere mei: Pſal. Lvi. I. H.

Dauid brought to Achis, the king of Gath, 1. Sam. 21. 12, complaineth of his enemies, demaundeth ſuccour putteth his truſt in God, and his promiſes, and promiſeth to performe his vowes which he had taken vpon him whereof this was the effect, to prayſe God in his Church.

Sing this as the Lamentation.

HAue mercy Lord on me I pray, for man would me deuoure:
he fighteth with me day by day, and troubleth me each houre:
2 Mine enemies dayly enterpriſe, to ſwallow me out right:
to fight againſt me many riſe, O thou moſt high of might.

3 When they would make me moſt afraide, with boaſt & bragges of pride
I truſt in thee alone for aide, by thee I will abide.
4 Gods promiſe I do mind and prayſe, O Lord I sticke to thee:
I doe not care at all aſſayes, what fleſh can do to me.

5 What thinges I eyther did or ſpake, they wreſt them at their will:
and all the counſell that they take, is how to worke me ill.
6 They all conſent themſelues to hide, cloſe watch for me to lay:
they ſpie my pathes and ſnares haue tide, to take my life away.

7 Shal they thus ſcape on miſchiefe ſet, thou God on them wilt frown
for in his wrath he doth not let, to throw whole kingdomes downe.
8 Thou ſeeſt how oft they make me flee, and on my teares doſt looke:
reſerue them in a glaſſe by thee, and write them in thy booke.

9 When I do call vpon thy name, my foes away do ſtart.
I well perceiue it by that ſame, that God doth take my part.
10 I glorie in the word of God, to prayſe it I accord:
with ioy will I declare abroad, the promiſe of the Lord.

11 I truſt in God, and yet I ſay, as I before began:
the Lord he is my helpe and ſtay, I doe not care for man.
12 I will performe with heart ſo free, to God my vowes alwayes.
and I O Lord all times to thee, will offer thanks and prayſe.

13 My ſoule from death thou doeſt defend, and keepe my feet vpright:
that I before thee may aſcend, to ſuch as liue in light.

Miſerere. pſal. Lvii. I. H.

Dauid being in the deſert of Ziph, where the inhabitantes did betray him and at length in the ſame cane with Saul, calleth moſt earneſtly vnto God, with a ful confidence that hee will performe his promiſe, and take his cauſe in hand, alſo that he wil ſhew his glorie in the heauens and earth againſt his cruel enemies, therefore doth he render laud and prayſe.

Sing this as the 44. Pſalme.

TAke pitty for thy promiſe ſake, haue mercy Lord on me:
for why? my ſoule doth her betake, vnto the helpe of thee.
2 Within the ſhadow of thy winges, I ſet my ſelfe full faſt:
till miſchiefe, malice, and like thinges, be gone and ouerpaſt.

3 I call vpon the God moſt hie, to whome I ſticke and ſtand:
I meane the God that will ſtand by, the cauſe I haue in hand.
4 From heauen he hath ſent his aide, to ſaue me from their ſpite:
that to deuoure me haue aſſaide, his mercy, truth and might:

5 I leade my life with Lyons fell, all ſet with wrath and ire:
and with ſuch wicked men I dwell, that fret like flames of fire.
6 Their teeth are ſpeares and arrowes long, as ſharpe as I haue ſeene:
they wound and cut with their quicke tongue, like ſwordes & weapons keene.

7 Set vp and ſhew thy ſelfe O God, aboue the heauens bright:
exalt thy prayſe on earth abroad, thy maieſtie and might.
8 They lay their net, and do prepare, a priuy caue and pit:
wherein they thinke my ſoule to ſnare, but they are fallen in it.

9 My heart is ſet to laud the Lord, in him to ioy alwayes:
my heart I ſay doth wel accord, to ſing his laud and prayſe.
10 Awake my ioy, awake I ſay, my Lute, my Harpe, and ſtring:
for I my ſelfe before the day, will riſe, reioyce and ſing.

11 Among the people I will tell, the goodnes of my God:
and ſhew his prayſe that doth excell, in heathen lands abroad.
12 His mercy doth extend as farre, as heauens all are hie:
his truth as high as any ſtarre, that ſtandeth in the skie.

13 Set forth and ſhew thy ſelfe O God, aboue the heauens bright:
extoll thy prayſe on earth abroad, thy maieſtie and might.

Si vere vtique. pſal. Lviii. I. H

He deſcribeth the malice of his enemies, the flatterers of Saul, who both ſecretly and openly ſought his deſtruction, from whome he appealeth to Gods iudgement, ſhewing that the iuſt ſhall reioyce, when they ſee the puniſhment of the wicked to Gods glorie.

Sing this as the 48. Pſalme.

YE rulers that are put in truſt, to iudge of wrong and right:
be all your iudgements true and iuſt, not knowing meede or might.
2 Nay in your hearts you marke and muſe, in miſchiefe to conſent:
and where you ſhould true iuſtice vſe, your hands to bribes are bent.

3 This wicked ſort from their birth day, haue erred on this wiſe:
and from their mothers wombe alway, haue vſed craft and lies.

4 In them the poyſon and the breath, of ſerpents doe appeare:
yea like the Adder that is deafe, and faſt doth ſtop her eare.

5 Becauſe ſhe wil not heare the voyce, of one that charmeth well:
no though he were the chiefe of choice, and did therein excel.
6 O God breake thou their teeth at once, within their mouths throughout
the tuskes that in their great chawbones, like Lyons whelpes hang out.

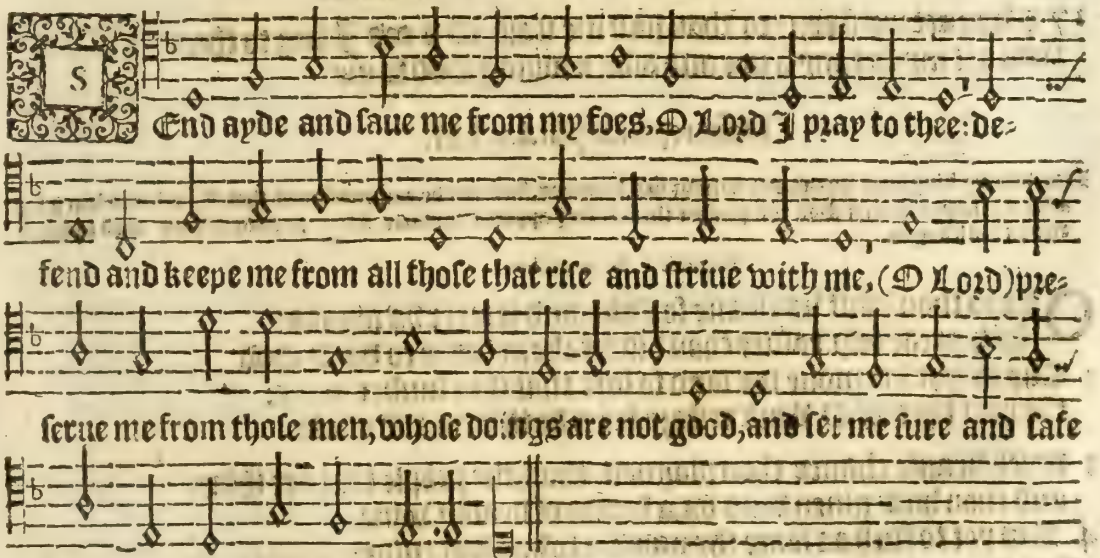
7 Let them conſume away and waſte, as water runth forthright:
the ſhaftes that they doe ſhoote in haſt, let them be broke in flight:
8 As ſnailes doe waſte within the ſhell, and vnto ſlime doe runne:
as one before his time that fell, and neuer ſaw the ſunne:

9 Before the thornes that now are yong, to buſhes big ſhall grow:
the ſtormes of anger waxing ſtrong, ſhall take them ere they know.
10 The iuſt ſhall ioy, it doth them good, that God doth vengeance take.
and they ſhall waſh their feet in bloud, of them that him forſake.

11 Then ſhall the world ſhew forth and tell, that good men haue reward:
and that a God on earth doth dwell, that iuſtice doth regard.

Eripe me. pſal. Lix. I. H.

Dauid being in great danger of Saul who ſent to ſlay him in his bed, prayeth vnto God, declareth his innocẽcie, and their furie, deſiring God to deſtroy all thoſe that ſinne of malitious wickednes, whom though he keepe aliue for a time to exerciſe his people, yet in the end he will conſume them in his wrath, that he may be knowen to be the God of Iacob, to the worlds end, for this he ſingeth prayſes to God, aſſured of his mercies



3 For loe they waite my ſoule to take, they rage againſt me ſtill:
yea for no fault that I did make, I neuer did them ill.
4 They runne and do themſelues prepare, when I no whit offend:
ariſe and ſaue me from their ſnare, and ſee what they entend.

5 O Lord of hoſtes of Iſrael, ariſe and ſtrike all lands:
and pitty none that doth rebell, and in their miſchiefe ſtands.
6 At night they ſtirre and ſeeke about, as houndes they houle and grin:
and all the Citty cleane throughout, from place to place they run.

7 They ſpeake of me with mouth alwap, but in their lips were ſwords:
they greede my death, and then would ſay, what none doth heare our words.
8 But Lord thou halt their wayes eſpide, and laught thereat apace:
the heathen folke thou ſhalt deride, and mocke them to their face.

9 The ſtrength that doth my foes withſtand, O Lord doth come of thee,
my God he is my helpe at hand, a fort of fence to me:
10 The Lord to me doth ſhew his grace, in great aboundance ſtill:
that I may ſee my foes in caſe, ſuch as my heart doth will.

11 Deſtroy them not at once O God, leaſt it from mind do fall:
but with thy ſtrength driue them abroad, and ſo conſume them all.
12 For their ill words and truthleſſe tongue, confound them in their pride:
their wicked oathes with lies and wrong, let all the world deride.

13 Conſume them in thy wrath O Lord, that nought of them remaine:
that men may know throughout the world, that Jacobs God doth raigne.
14 At euening they returne apace, as dogs they grin and crie:
throughout the ſtreetes in euery place, they run about and ſpie.

15 They ſeeke about for meate I ſay, but let them not be fed,
nor find an houſe wherein they may, be bolde to put their head.
16 But I will ſhew thy ſtrength abroad, thy goodnes I will prayſe:
for thou art my defence and God, at neede in al aſſaies.

17 Thou art my ſtrength, thou haſt me ſtaid, O Lord I ſing to thee:
thou art my fort, my fence and aide, a louing God to me.

Deus repuliſti. pſal. Lx. I. H.

Dauid being king ouer Iudah, and hauing had victories, ſhewing by euident ſignes, that God elected him king aſſureth the people that God will proſper them, if they approue the ſame. Peter he prayeth vnto God to finiſh that he hath begun.

Sing this as the 59 Pſalme.

O Lord thou didſt vs cleane forſake, and ſcatter vs abroad:
ſuch great diſpleaſure thou didſt take, returne to vs O God.
2 Thy might did moue the land ſo ſore, that it in ſunder brake:
the hurt thereof O Lord reſtore, for it doth bow and quake.

3 With heauie chance thou plagueſt thus, the people that are thine:
and thou haſt giuen vnto vs, a drinke of deadly wine.
4 But yet to ſuch as feare thy name, a token ſhal enſue:
that they may triumph in the ſame, becauſe thy word is true.

5 So that thy might may keepe and ſaue, thy folke that fauour thee:
that they thy helpe at hand may haue, O Lord grant this to me.
6 The Lord did ſpeake from his owne place, this was his ioifull tale:
I will diuide Sichem by pace, and mete out Succothes vale.

7 Gilead

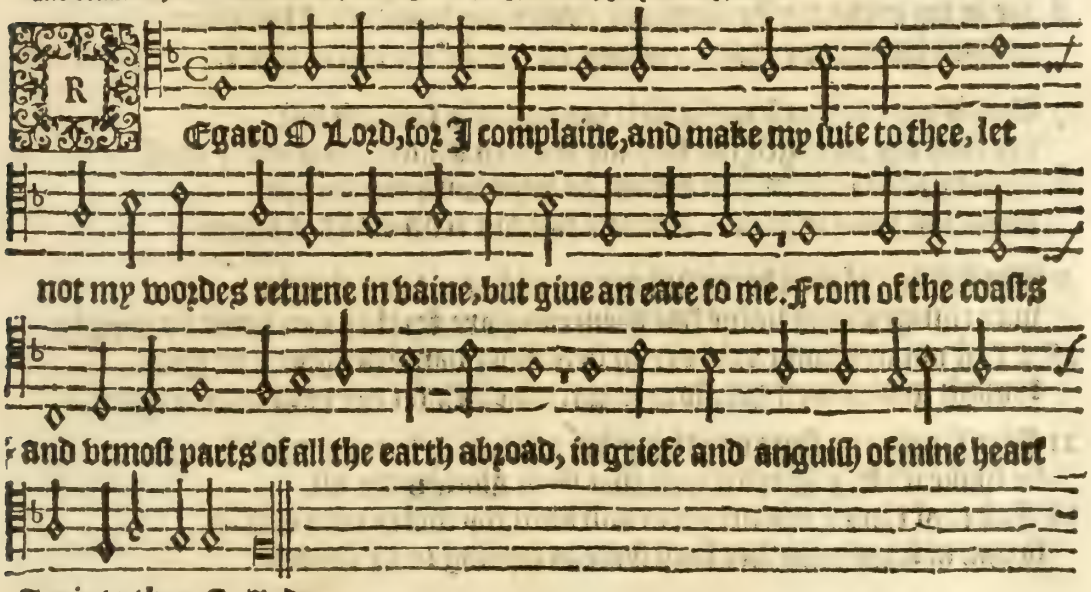
7 Gilead is giuen to my hand, Maanlles mine beſide:
Ephraim the ſtrength of all my land, my law doth Juda guide.
8 In Moab I will waſh my feete, ouer Edome throw my ſhoe:
and thou Paleſtine oughteſt to ſeeke, for fauour me vnto.

9 But who ſhall bring me at this tide, vnto the Citty ſtrong:
or who to Edome will me guide, ſo that I go not wrong?
10 Wilt thou my God which didſt forſake, thy folke, their land and coaſtes:
our wars in hand thou wouldſt not take, nor walke among our hoaſtes.

11 Giue aide O Lord, and vs relieue, from them that vs diſdaine:
the helpe that hoaſtes of men can giue, it is but all in vaine.
12 But through our God we ſhall haue might, to take great thinges in hand:
he will tread downe and put to flight, all thoſe that vs withſtand.

Exaudi Deus. Pſal. Lxi. I. H:

Whether that he were in danger of the Ammonites, or being purſued of Abſolon. Heere he crieth to be heard and deliuered, and confirmed in his kingdome, he promiſeth perpetuall praiſes.



3 Vpon the rocke of thy great power, my woful mynde repoſe:
thou art my hope, my fort and tower, my fence againſt my foes.
4 Within thy tent I luſt to dwell, for euer to endure.
vnder thy winges I know right well, I ſhall be ſafe and ſure.

5 The Lord doth my deſire regard, and doth fulfill the ſame:
with godly giftes doth he reward, all them that feare his name.
6 The king ſhall he in health maintaine, and ſo prolong his dayes:
that he from age to age ſhall raigne, for euermore alwayes.

7 That he may haue a dwelling place, before the Lord for aye:
O let thy mercy, truth and grace, defend him from decay.
Then ſhall I ſing for euer ſtill, with prayſe vnto thy name:
that all my vowes I may fulfill, and dayly pay the ſame.

Nonne Deo ſubiecta. pſal. Lxii. I. H.

Dauid declareth by his example, & by the nature of God that he muſt truſt in God alone, and thereto exhorteth all people, ſeeing that all is vanitie, and without God all goeth to nought, and we are alwayes taught that God onely is of power to ſaue, and that he rewardeth man according to his workes.

Sing this as the 61. Pſalme.

My ſoule to God ſhall giue good heed, and him alone entend:
for why? my health and hope to ſpeede, doth whole on him depēd
2 For he alone is my defence, my rocke, my health, my aide:
he is my ſtay that no pretence, ſhal make me much diſmaid.

3 O wicked folke how long wil ye, vſe crafts? ſure ye muſt fall:
for as a rotten hedge ye be, and like a tottering wall.
4 Whome God doth loue, ye ſeeke alwayes, to put him to the worſe:
ye loue to lie, with mouth and prayſe, and yet your heart doth curſe.

5 Yet ſtill my ſoule doth whole depend, on God my chiefe deſire:
from all falſe feates me to defend, none but him I require.
6 He is my rocke, my ſtrength, my tower, my health is of his grace:
he doth ſupport me that no power, can moue me out of place.

7 God is my glory and my health, my ſoules deſire and luſt:
my fort, my ſtrength, my ſtay, my wealth, God is mine onely truſt.
8 O haue your hope in him alway, ye folke with one accord
poure out your hearts to him and ſay, our truſt is in the Lord.

9 The ſonnes of men deceitfull are, on ballance but a fleight:
with thinges moſt vaine doe them compare, for they can keepe no weight.
10 Truſt not in wrong, robbery or ſtealth, let vaine delightes be gone:
though goods well got, flow in with wealth, ſet not your hearts thereon.

11 The Lord long ſince one thing did tell, which here to mind I call:
he ſpake it oft, I heard it well, that God alone doth all.
12 And that thou Lord art good and kind, thy mercy doth exceede,
ſo that al ſorts with thee ſhall finde, according to their deede.

Deus Deus meus. pſal. Lxiii. T. S.

Dauid after he had beene in great danger by Saul, in the deſert of Ziph, made this pſalme, wherein he giueth thanks to God for his wonderfull deliuerance, in whoſe mercies he truſted, euen in the midſt of his miſeries, propheſying the deſtruction of Gods enemies, and contrariewiſe happineſſe to all them that truſt in the Lord 1. Sam. 3.

Sing this as the 44. Pſalme.

O Lord my God I watch betime, to come to thee in haſte:
for why? my ſoule and bodie both, doth thirſt of thee to taſte:
And in this barren wilderneſs, where waters there are none:
my fleſh is parcht for thought of thee, for thee to wiſh alone.

2 That I might ſee yet once againe, thy glory, ſtrength and might:
as I was wont it to behold, within thy temple bright:
3 For why? thy mercies farre ſurmount, this life and wretched dayes:
my lips therefore ſhall giue to thee, due honor, laud and praiſe.

4 And

4 And whilſt I liue I will not faile, to worſhip thee alway:
and in thy name I ſhall lift vp, my handes when I do pray.
5 My ſoule is fild with marrow, which is both fat and ſweet:
my mouth therefore ſhall ſing ſuch ſongs, as are for thee moſt meet.

6 When as in bed I thinke on thee, and eke all the night tide:
7 For vnder couert of thy winges, thou art my ioyfull guide.
8 My ſoule doth ſurely ſticke to thee, thy right hand is my power:
9 And thoſe that ſeeke my ſoule to ſtroy, them death ſhall ſoone deuoure.

10 The ſword ſhall them deuoure eachone, their carkaſes ſhall feede:
the hungrie Foxes which doe runne, their pray to ſeeke at need.
11 The king and all men ſhall reioyce, that doe profeſſe Gods word:
for lyers mouthes ſhall then be ſtopt, which haue the truth diſturbd.

Exaudi Deus vocem meam. pſa. Lxiiii. I. H.

Dauid prayeth againſt the falſe reporters and ſlaunderers, he declareth their puniſhment & deſtruction, to the comfort of the iuſt, and the glory of God.

Sing this as the 30. Pſalme.

O Lord vnto my voice giue eare, with plaint when I do pray:
and rid my life and ſoule from feare, of foes that threat to ſlay:
2 Defend me from that ſort of men, which in deceites doe lurke:
and from the frowning face of them, that all ill feates doe worke.

3 Who whet their tongs as we haue ſeene, men whet & sharpe their ſwordes:
they ſhoote abroade their arrowes keene, I meane moſt bitter wordes.
4 With priuie ſleight ſhoote they their ſhaft, the vpright man to hit,
the iuſt vnware to ſtrike by craft, they care or feare no whit.

5 A wicked worke haue they decreede, in counſell thus they crie:
to vſe deceite let vs not dread, what, who can it eſpie?
6 What wayes to hurt they talke and muſe all times within their heart:
they all conſult what feates to vſe, each doth inuent his part.

7 But yet all this ſhall not preuaile, when they thinke leaſt vpon:
God with his dart ſhall ſure aſſaile, and wound them euery one.
8 Their crafts, and their ill tongs withall, ſhall worke themſelues ſuch blame,
that they which then behold their fall, ſhal wonder at the ſame.

9 Then all that ſee ſhall know right well, that God the thing hath wrought:
and prayſe his witty works and tell, what he to paſſe hath brought.
10 Yet ſhall the iuſt in God reioyce, ſtill truſting in his might:
ſo ſhall they ioy with minde and voice, whoſe heart is pure and right.

Te decet hymnus. pſal. Lxv. I. H.

A prayſe and thankſgiuing vnto God by the faithfull, who are ſignified by Sion and Ieruſalem, for the chooſing, preſeruation and gouernance of them, and for the plentifull bleſſings powred forth vpon all the earth.

Sing this as the 30. Pſalme.

Thy prayſe alone O Lord doth raigne, in Sion thine owne hill:
their vowes to thee they doe maintaine, and their behеſtes fulfill.

2 For that thou doeſt their prayers heare, and doeſt therto agree:
thy people all both farre and neare, with truth ſhall come to thee.
3 Our wicked life ſo farre exceedes, that we ſhould fall therein:
but Lord forgiue our great miſdeedes, and purge vs from our ſinne.
4 The man is bleſt whom thou doſt chuſe, within thy court to dwell:
thy houſe and temple he ſhall vſe, with pleaſures that excell.

5 Of thy great iuſtice heare vs God, our health of thee doth riſe:
the hope of all the earth abroad, and the ſea coaſtes likewiſe.
6 With ſtrength thou art beſet about, and compaſt with thy power.
thou makſt the mountaines ſtrong and ſtout, to ſtand in euerie ſhower.
7 The ſwelling ſeas thou doſt aſſwage, and makſt their ſtreames full fill:
thou doſt reſtraine the peoples rage, and ruſt them at thy will.
8 The folke that dwell full far on earth, ſhall dread thy ſignes to ſee:
which morne and euening in great mirth, doth paſſe with praiſe to thee.

9 When that the earth is chapt and drie, and thirſteth more and more:
then with thy drops thou doſt apply, and much increaſe her ſtore.
10 The floud of God doth ouerflow, and ſo doth cauſe to ſpring:
the ſeede and corne which men do ſow, for he doth giue the thing.

11 With wet thou doſt her furrowes fill, whereby her clods do fall:
thy drops to her thou doſt diſtill, and bleſſe her fruit withall.
12 Thou deckeſt the earth with thy good grace, with faire and pleaſant crop:
the clouds diſtill their dew apace, great plentie they do drop.
13 Whereby the deſert ſhall begin, ful great encreaſe to bring,
the little hils ſhall ioy therein, much fruit in them ſhall ſpring.
14 In places plaine the flocke ſhall feede, and couer all the earth:
the vallies with corne ſhall ſo exceed, that men ſhall ſing for mirth.

Iubilate Deo omnes. pſal. Lxvi. I. H.

He prouoketh all men to praiſe the Lord, and to conſider his workes, rehearſing two things moſt wonderful. He ſetteth forth the power of God to affray the rebels, and ſheweth how God hath deliuered Iſrael from great bondage and afflictions. he promiſeth to giue ſacrifice, and prouoketh all men to heare what God hath done for him, and to praiſe his name.

Sing this as the 68. Pſalme.

YE men on earth in God reioyce, with prayſe ſet forth his name:
extoll his might with heart and voyce, giue glorie to the ſame.
2 How wonderfull O Lord ſay ye, in all thy workes thou art:
thy foes for feare do ſeeke to thee, full ſore againſt their heart.

3 All men that dwell the earth throughout, to prayſe the name of God:
the laud thereof, the world about, is ſhewde and ſet abroad.
4 All folke, come forth behold and ſee, what thinges the Lord hath wrought:
marke well the wondrous workes that he, for man to paſſe hath brought.

5 He laid the ſea like heapes on hie, therein a way they had:
on foote to paſſe both faire and drie, whereof their hearts were glad.
6 His might doth rule the world alway, his eyes all things behold:
all ſuch as would him diſobey, by him ſhalbe controld.

7 Yea

7 Ye people giue vnto our God, due laud and thanks alwayes:
with ioyfull voice declare abroad, and ſing vnto his prayſe.
8 Which doth endue our ſoule with life, and it preſerue withall,
he ſtayeth our feet, ſo that no ſtrife, can make vs ſlip or fall.

9 The Lord doth proue our deeds with fire, if that they will abide,
as workemen doe when they deſire, to haue their mettals tride.
10 Although thou ſuffer vs ſo long, in priſon to be caſt:
and there with chaines and fetters ſtrong, to lie in bondage faſt.

11 Although I ſay, thou ſuffer men, on vs to ride and raigne:
though we through fire and water run, of verie griefe and paine:
12 Yet ſure thou doſt of thy good grace, diſpoſe it to the beſt:
and bring vs out into a place, to liue in wealth and reſt.

13 Vnto thy houſe reſort will I, to offer and to pray:
and there I will my ſelfe apply, my vowes to thee to pay.
14 The vowes that with my mouth I ſpake, in al my griefe and ſmart
the vowes I ſay which I did make, in dolour of my heart.

15 Burnt offerings I will giue to thee, of Oxen fat and Rames:
and other ſacrifice ſhalbe, of Bullocks, Goats and Lambes.
16 Come forth and hearken heere full ſoone, all ye that feare the Lord,
what he for my poore ſoule hath done, to you I will record.

17 Full oft I call vpon thy grace, this mouth to him doth crie:
and thou my tongue make ſpeed apace, to prayſe him by and by.
18 But if I feele my heart within, in wicked workes reioyce:
or if I haue delight to ſinne, God wil not heare my voyce.

19 But ſurely God my voyce hath heard, and what I do require:
my prayer he doth well regard, and granteth my deſire.
20 Al prayſe to him that hath not put, nor caſt me out of mind:
nor yet his mercy from me ſhut, which I do euer finde.

Deus miſereatur noſtri. pſal. Lxvii. I.H.

A Sweete prayer for al the faithful to obtaine the fauour of God and to be lightned with his countenance to the end that his way and iudgments may be knowen throughout the earth. A reioycing that God is the gouernour of all nations.

Sing this as the 30. Pſalme.

HAue mercy on vs Lord, and grant to vs thy grace:
to ſhew to vs doe thou accord, the brightnes of thy face.
2 That all the earth may know, the way to godly wealth:
and all the nations on a row, may ſee thy ſauing health.

3 Let all the world O God, giue prayſe vnto thy name,
O let the people al abroad, extol and laud the ſame.
4 Throughout the world ſo wide, let all reioyce with mirth:
for thou with truth and right doſt guide, the nations of the earth.

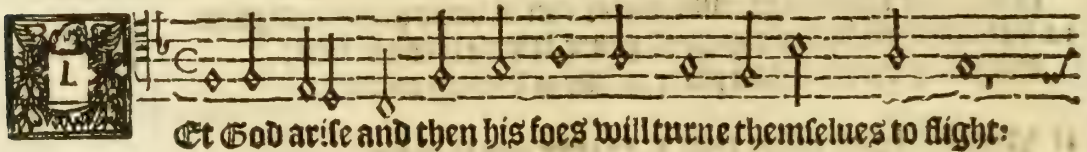
5 Let al the world O God, giue prayſe vnto thy name:

O let the people all abroad, extoll and laud the ſame.
6 Then ſhall the earth encreaſe, great ſtore of fruit ſhall fall:
and then our God the God of peace, ſhall bleſſe vs eke withall.

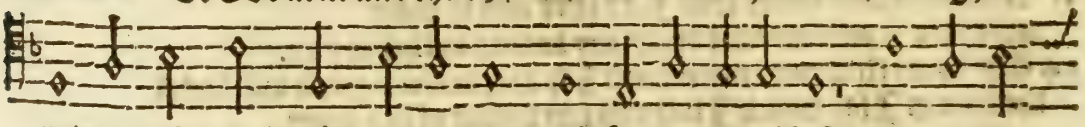
7 God ſhal vs bleſſe I ſay, and then both farre and neare:
the folke throughout the earth alway, of him ſhal ſtand in feare.

Exurgat Deus. pſal. Lxviii. T. S.

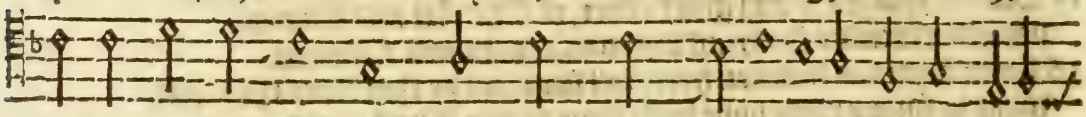
In this pſalme Dauid ſetteth forth in a glaſſe the wonderful mercies of God towardes his people, who by all meanes and moſt ſtrange ſorts declared himſelfe to them. And therefore Gods Church by reaſon of his promiſes, graces and victories, doth excell without comparison all worldly things, he exhorteth therefore all men to prayſe God for euer.



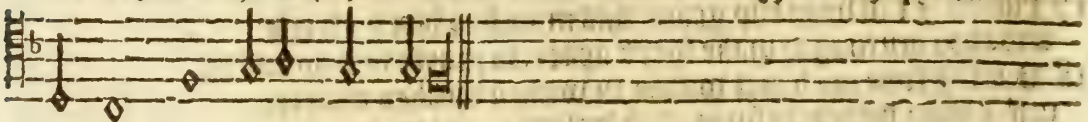
LEt God ariſe and then his foes will turne themſelues to flight:



His enemies then will runne abroad, and ſcatter out of ſight. And as the



fire deth melt the waxe, and winde blow ſmoake away, ſo in the preſence of



the Lord, the wicked ſhall decay.

3 But righteous men before the Lord, ſhall heartily reioyce:
they ſhall be glad and merry all, and cheareful in their voyce.
4 Sing prayſe, ſing prayſe vnto the Lord, who rideth on the skie:
extol this name of Iah our God, and him do magnifie.

5 That ſame is he that is aboue, within his holy place:
that father is of fatherleſſe, and iudge of widdowes caſe.
6 Houſes he giues and iſſue both, vnto the comfortleſs:
he bringeth bondmen out of thral, and rebels to diſtreſſe.

7 When thou didſt march before thy folke, the Egyptians from among
and brought them through the wildernes, which was both wide and long.
8 The earth did quake, the rain pourd down, heard were great claps of thunder
the mount Sinai ſhooke in ſuch ſort, as it would cleaue aſunder.

9 Thine heritage with drops of raine, aboundantly was waſht:
and if ſo be it barren wart, by thee it was refreſht:
10 Thy choſen flocke doth there remaine thou haſt preparde that place,
and for the poore thou doſt prouide, of thine eſpecial grace.

The

The ſecond part.

11 God will giue women cauſes iuſt to magnifie his name:
when as his people triumphes make, and purchaſe braue and fame.
12 For puiſſant kinges for all their power, ſhall flee and take the foile:
and women which remaine at home, ſhall helpe to part the ſpoile.

13 And though ye were as blacke as pots, your hue ſhould paſſe the doue,
whoſe winges and feathers ſeeme to haue, ſiluer and golde aboue.
14 Whenin this land God ſhall triumph, ouer kings both hie and low,
then ſhall it be like Salmon hill, as white any ſnow.

15 Though Baſan be a fruitfull hill, and in height others paſſe:
yet Sion Gods moſt holy hill, doth farre exceede in grace,
16 Why brag ye thus ye hils moſt high and leape for pride together?
the hill of Sion God doth loue, and there will dwell for euer.

17 Gods armie is two millions, of warriours good and ſtrong:
the Lord alſo in Sinai, is preſent them among.
18 Thou didſt (O Lord) aſcend on high, and captiues led them all:
which in times paſt thy choſen flocke, in priſon kept and thrall:

Thou madeſt them tribute for to pay, and ſuch as did repine:
thou didſt ſubdue that they might dwell, in thy temple diuine.
19 Now prayſed be the Lord for that, he poures on vs ſuch grace:
from day to day he is the God, of our health and ſolace.

The third part.

20 He is the God from whome alone, ſaluation comueth plaine:
he is the God by whome we ſcape, all danger, death and paine:
21 Thus God will wound his enemies head, & breake the hairie ſcalpe
of thoſe that in their wickednes, continually doe walke.

22 From Baſan will I bring (ſaid he) my people and my ſheepe,
and all mine owne as I haue done, from danger of the deepe.
23 And make them dip their feete in bloud, of thoſe that hate my name,
and dogs ſhall haue their tongues imbrude, with licking of the ſame.

24 All men may ſee how thou O God, thine enemies doſt deface:
and how thou goeſt as God and King, into thy holy place.
25 The ſingers goe before with ioy, the minſtrels follow after:
and in the midſt the damſels play, with Timbrel and with taber.

26 Now in the congregations, O Iſrael prayſe the Lord:
and Iacobs whole poſterity, giue thanks with one accord.
27 Their chiefe was little Beniamin, but Iuda made their hoaſt,
with Zabulon and Nepthalim, which dwelt about their coaſt.

28 As God hath giuen power to thee, ſo Lord make firme and ſure
the thing that thou haſt wrought in vs, for euer to endure.
29 And in thy temple gifts will we, giue vnto thee O Lord:
for thine vnto Ieruſalem, ſure promiſe made by word.

The

The fourth part.

30 Yea and strange kings to vs subdude, shall do like in those dayes:
I meane to thee they shall present, their gifts of laud and prayse.
Ye shal destroy the spearemens ranks, these calues and buls of might:
and cause them tribute pay and daunt, all such as loue to fight.

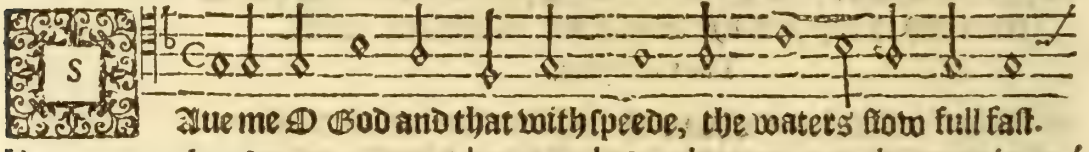
31 Then shall the Lords of Egypt come, and presents with them bring:
the Mores most blacke shall stretch their hands, vnto the Lord their king.
32 Therefore ye kingdomes of the earth, giue prayse vnto the Lord:
sing psalmes to God with one consent, thereto let all accord.

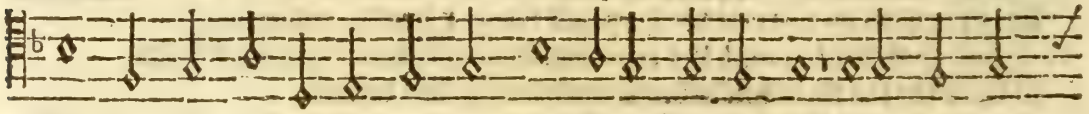
33 Who though he ride and euer hath, aboue the heauens bright:
yet by the feareful thunderclaps, men may well know his might.
34 Therefore the strength of Israel, ascribe to God on high:
whose might and power doth farre extend, aboue the cloudie skie.

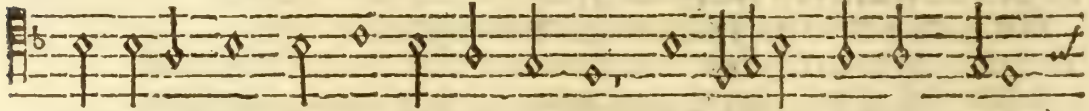
35 O God thy holinesse and power, is dread for euermore:
the God of Israel giues vs strength, praysed be God therefore.

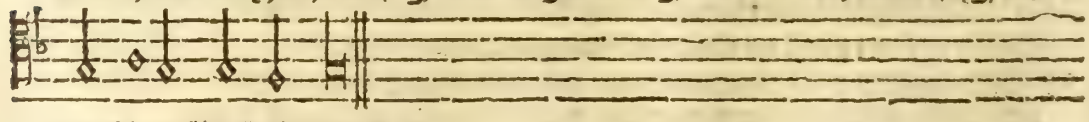
Saluum me fac. psal. Lxix. I. H.

The complaintes, prayers, feruent zeale, and great anguish of Dauid is set forth as a figure of Christ, and al members, the malitious cruelty of the enemies, and their punishment also, where Iudas and such traytors are accused. Then gathereth he courage in his affliction, and offereth prayses vnto God, which are more acceptable than all sacrifices, wherof al the afflicted may take comfort. Finally, he doth prouoke all creatures to prayses, prophesying of the kingdome of Christ, and the building of Iuda, where all the faithfull and their seede shall dwell for euer.









3 With crying oft I faint and quasle, my throate is hoarse and drie:
with looking vp my sight doth fasle, for helpe to God on hie.
4 My foes that guiltlesse do oppresse, my soule with hate are led:
in number sure they are no lesse, then haires are on my head.

5 Though for no cause they bere me sore, they prosper and are glad:
they doe compell me to restore, the thinges I neuer had.

6 What

6 What I haue done for want of wit, thou Lord all times canſt tell:
and all the ſinne that I commit, to thee is knowne full well.

7 O God of hoſtes defend and ſtay, all thoſe that truſt in thee:
let no man doubt or ſhrinke away, for ought that chanceth me.
8 It is for thee and for thy ſake, that I do beare this blame:
in ſpite of thee they would me make, to hide my face for ſhame.

9 My mothers ſonnes my brethren all, forſake me on a row:
and as a ſtranger they me call, my face they will not know.
10 Unto thy houſe ſuch zeale I beare, that it doth pine me much:
their checkes and taunts at thee to heare, my very heart doth grutch.

The ſecond part.

11 Though I do faſt my fleſh to chaſte, yea if I weepe and mone:
yet in my teeth this geare is caſt, they paſſe not thereupon.
12 If I for griefe and paine of heart, in ſackcloth vſe to walke:
then they anone will it peruert, thereof they ieſt and talke.

13 Both hie and low and all the throng, that ſit within the gate:
they haue me euer in their tong, of me they talke and prate.
14 The drunkardes which in wine delight, it is their chiefe paſtime:
to ſeeke which way to worke me ſpite, of me they ſing and rime.

15 But thee the while, O Lord I pray, that when it pleaſeth thee:
for thy great truth, thou wilt alway, ſend downe thine aide to me.
16 Plucke thou my feete out of the mire, from drowning doe me keepe:
from ſuch as owe me wrath and ire, and from the waters deepe.

17 Leaſt in the waues I ſhould be drownde, and depth my ſoule deuoure:
and that the pit ſhould me confound, and ſhut me in her power.
18 O Lord of hoſtes to me giue eare, as thou art good and kind:
and as thy mercy is moſt deare, Lord haue me in thy mind.

19 And doe not from thy ſeruant hide, nor turne thy face away:
I am oppreſt on euerie ſide, in haſt giue eare I ſay.
20 O Lord vnto my ſoule draw nie, the ſame with aide repoſe:
Becauſe of their great tyranny, acquite me from my foes.

The third part.

21 That I abide rebuke and ſhame, thou knoweſt and thou canſt tell,
for thoſe that ſeeke and worke the ſame, thou ſeeſt them all full well.
22 When they with brags do breake my heart, I ſeeke for helpe anone:
but finde no friendes to eaſe my ſmart, to comfort me not one.

23 But in my meate they gaue me gall, too cruell for to thinke:
and gaue me in my thirſt withall, ſtrong vinegar to drinke.
24 Lord turne their table to a ſnare, to take themſelues therein:
and when they thinke full well to fare, then trap them in their gin.

25 And let their eyes be darke and blind, that they may nothing ſee:
bow downe their backe and doe them binde, in thraldome for to be.
26 Powre out thy wrath as hote as fire, that it on them may fal.
let thy diſpleaſure in thine ire, take holde vpon them all.

As defart drie their houſe diſgrace, their offſpring eke expell:
27 That none thereof poſſeſſe their place, nor in their tents do dwell.
If thou doeſt ſtrike the man to tame, on him they lay full ſore:
28 And if that thou do wound the ſame, they ſeeke to hurt him more.
Then let them heape vp miſchiefe ſtill, ſith they are all peruert:
29 That of thy fauour and good will they neuer haue no part.
And daſh them cleane out of the booke of life, of hope, truſt:
30 That for their names they neuer looke, in number of the iuſt.

The fourth part,

31 Though I O Lord, with woe and griefe, haue beene full ſore oppreſt:
thy helpe ſhall giue me ſuch reliefe, that all ſhall be redreſt.
32 That I may giue thy name the prayſe, and ſhew it with a ſong:
I will extoll the ſame alwayes, with hartie thanks among.
33 Which is more pleaſant vnto thee, (ſuch minde thy grace hath borne)
then either Oxe or Calfe can be, that hath both hoofe and horne.
34 When ſimple folke doe this behold, it ſhall reioyce them ſure:
all ye that ſeeke the Lord behold, your life for aye ſhall dure.
35 For why? the Lord of hoſtes doth heare, the poore when they complaine:
his priſoners are to him full deare, he doth them not diſdaine.
36 Wherefore the ſkie and earth below, the ſea with floud and ſtreame,
his prayſe they ſhall declare and ſhew, with all that liue in them.
37 For ſure our God will Sion ſaue, and Iudaes Cittie build:
38 Much folke poſſeſſion there ſhall haue, her ſtreets ſhall all be fild.
His ſeruants ſeede ſhall keepe the ſame, all ages out of minde:
39 And there all they that loue his name, a dwelling place ſhall finde.

Deus adiutorium. pſal. Lxx. IH:

He prayeth to be right ſpeedily deliuered as in the xl. pſalme. Then he deſireth the ſhame of his enemies, and the ioyfull comfort of all thoſe that ſeeke the Lord.

Sing this as the 30. Pſalme.

O God to me take heede, of helpe I thee deſire:
O Lord of hoſtes with haſte and ſpeede, helpe, helpe I thee deſire.
2 With ſhame confound them all, that ſeeke my ſoule to ſpill:
rebuke them backe with blame to fall, that thinke and wiſh me ill:

3 Confound them that apply, and ſeeke to worke me ſhame.
and at my harme doe laugh and crie, ſo, ſo, there goeth the game.
4 But let them ioyfull be, in thee with ioy and wealth:
which onely truſt and ſeeke to thee, and to thy ſauing health.

5 That they may ſay alwayes, in mirth and one accord:
all laude, honour, laud and prayſe, bee giuen to thee O Lord.
6 But I am weake and poore, come Lord thine aide I lacke:
thou art my ſtay, and helpe therefore, make ſpeede and be not ſlacke.

In

In te Domine ſperaui. pſal. Lxxi. I. H.

He prayeth in faith eſtabliſhed by the word of promiſe, and confirmed by the worke of God, from his youth. He deſireth now to be deliuered from the wicked and euill man (meaning his ſonne Abſolon, and his confederacie) and he promiſeth to be mindfull for the ſame.

Sing this as the 69. Pſalme.

MY Lord my God in all diſtreſſe, my hope is whole in thee:
then let no ſhame my ſoule oppreſſe, nor once take hold on me.
2 As thou art iuſt defend me Lord, and rid me out of dreed:
giue eare and to my ſute accord, and ſend me helpe at neede.

3 Be thou my rocke to whome I may, for aide all times reſort:
thy promiſe is to helpe alway, thou art my fence and fort.
4 Saue me my God from wicked men, and from their ſtrength and power,
from folke vniuſt, and eke from them, that cruelly deuoure.

5 Thou art the ſtay wherein I truſt, thou Lord of hoſtes art he:
yea from my youth I had a luſt, ſtill to depend on thee.
6 Thou haſt me kept, euen from my birth, & I throw thee was borne:
wherefore I will thee praiſe with mirth, both euening and at morn.

7 As to a monſter ſeldome ſeene, much folke about me throng:
but thou art now and ſtill haſt beene, my fence and aide ſo ſtrong.
8 Wherefore my mouth no time ſhall lacke, thy glory and thy praiſe:
and eke my tongue ſhall not be ſlacke, to honour thee alwayes.

9 Refuſe me not O Lord I ſay, when age my limbs doth take:
and when my ſtrength doth waſte away, do not my ſoule forſake.
10 Among themſelues my foes enquire, to take me through deceit:
and they againſt me do conſpire, that for my ſoule laid waite.

The ſecond part.

11 Lay hand and take him now they ſaide, for God from him is gon:
diſpatch him quite, for to his aide, I wis there commeth none:
12 Doe not abſent thy ſelfe alway, O Lord when need ſhall be:
but that in time of griefe thou may, in haſte giue helpe to me.

13 With ſhame confound and ouerthrow, all thoſe that ſeeke my life:
oppreſſe them with rebukes alſo, that faine would worke me ſtrife.
14 But I will patiently abide, thy helpe at all aſſaies:
ſtill more and more each time and tide, I will ſet forth thy praiſe.

15 My mouth thy iuſtice ſhall record, that dayly helpe doth ſend:
but of thy benefites O Lord, I know no count nor end.
16 Yet will I goe and ſeeke forth one, with thy good helpe O God,
the ſauing health of thee alone, to ſhew and ſet abroad.

17 From of my youth thou tookſt the care, and doſt inſtruct me ſtill:
therefore thy wonders to declare, I haue great mind and will.
18 And as in youth from wanton rage, thou didſt me keepe and ſtay:
forſake me not vnto mine age, and till my head be gray.

The third part.

19 That I thy ſtrength and might may ſhow, to them that now be here:
and that our ſeede thy power may know, hereafter many a yeare.
20 O Lord thy iuſtice doth exceede, thy doings all may ſee:
thy workes are wonderfull indeede, oh who is like to thee?

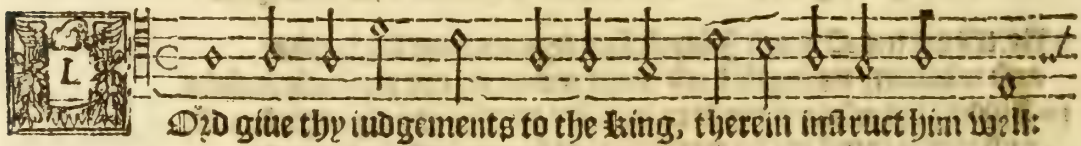
21 Thou madeſt me feele afflictions ſore, and yet thou didſt me ſaue:
yea thou didſt helpe and me reſtore, and tookſt me from the graue.
22 And thou mine honour doſt encreaſe, my dignity maintaine:
yea thou doſt make all griefe to ceaſe, and comfortſt me againe.

23 Therefore thy faithfulnes to prayſe, I will with Viol ſing:
my harpe ſhall ſound thy land alwayes, O Iſraels holy king.
24 My mouth will ioy with pleaſant voice, when I ſhall ſing to thee:
and eke my ſoule will much reioyce, for thou haſt made me free.

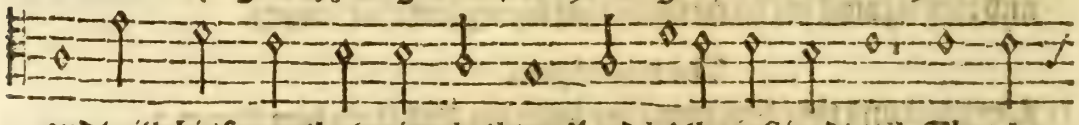
25 My tongue thy vprightnes ſhall ſound, and ſpeake it dayly ſtill:
for griefe and ſhame doe them confound, that ſought to worke me ill.

Deus iudicium tuum. Pſal. Lxxii. I.H.

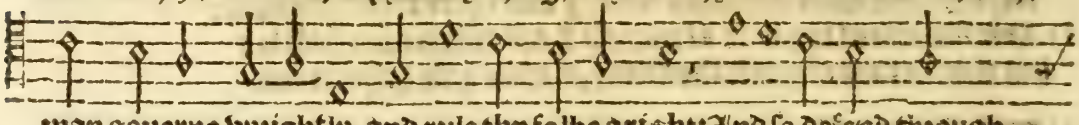
He prayeth that the kingdome of God by Chriſt, may come vnder the perſon of Salomon, vnder whome ſhall be righteouſnes, peace and ſecurity, vnto whome all kinges and nations ſhall do homage, whoſe name & power ſhall endure for euer.



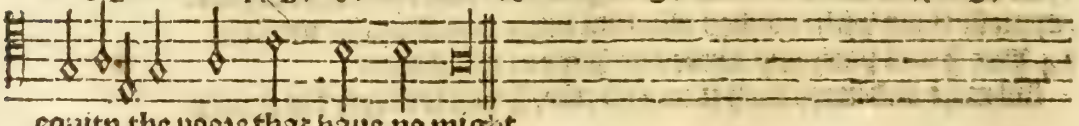
GIue thy iudgements to the king, therein inſtruct him well:



and with his ſonne that princely thing, Lord let thy iuſtice dwell. That he



may gouerne vprightly, and rule thy folke aright: And ſo defend through



equity, the poore that haue no might.

3 And let the mountaines that are high, vnto their folke giue place:
and eke let little hils apply, in iuſtice to encreaſe.
4 That he may helpe the weake and poore, with aide and make them ſtrong:
and eke deſtroy for euermore, all thoſe that doe him wrong.

5 And then from age to age ſhall they, regard and feare thy might:
ſo long as Sunne doth ſhine by day, or elſe the moone by night.
6 Lord make the king vnto the iuſt like raine to fieldes new mowne:
and like to drops that lay the duſt, and freſh the land vnſowne.

7 Thy

7 The iuſt ſhall flouriſh in his time, and all ſhall be at peace:
vntill the moone ſhall leaue to prime, waſte, change and to encreaſe.
He ſhall be Lord of ſea and land, from ſhore to ſhore throughout:
and from the flouds within the land, through all the earth about.

9 The people that in deſert dwell, ſhall kneele to him full thicke:
and all his enemies that rebell, the earth and duſt ſhall licke.
10 The Lord of all the Iles thereby, great gifts to him ſhall bring:
the Kinges of Saba and Arabie, giue many a coſtly thing.

The ſecond part.

11 All Kinges ſhall ſeeke with one accord, in his good grace to ſtand,
and all the people of the world, ſhall ſerue him at his hand.
12 For he the needie ſort doth ſaue, that vnto him doth call:
and eke the ſimple folke that haue, no helpe of man at all.

13 He taketh pitty on the poore, that are with neede oppreſt,
he doth preſerue them euermore, and bring their ſoules to reſt.
14 He ſhall redeeme their life from dread, from fraud, from wrong, from might:
and eke the bloud that they ſhall bleede, is precious in his ſight.

15 But he ſhall liue and they ſhall bring, to him of Sabaes gold:
he ſhall be honoured as a king, and dayly be extolde.
16 The mightie mountaines of his land, of corne ſhall beare ſuch throng,
that it like Cedar trees ſhall ſtand, in Libanus full long.

17 Their Citties eke full well ſhall ſpeede, the fruites thereof ſhall paſſe:
in plentie it ſhall farre exceed, and ſpring as greene as graſſe.
18 For euer they ſhall praiſe his name, while that the Sunne is light:
and thinke them happie through the ſame, all folke ſhall bleſſe his might.

19 Prayſe ye the Lord of hoſtes and ſing, to Iſraels God eachone:
for he doth euery wondrous thing, yea he himſelfe alone.
20 And bleſſed be his holy name, all times eternally,
that all the earth may praiſe the ſame, Amen, Amen, ſay I.

Quam bonus Deus. pſal. Lxxiii. T. S.

The Prophet teacheth by his example, that neyther the worldly proſperitie of the vngodly, nor yet the affliction of the good, ought to diſcourage Gods children, but rather ought to moue vs to conſider our fathers prouidence, and to cauſe vs to reuerence Gods iudgements, for as much as the wicked vaniſh away like ſmoke and the godly enter into life euerlaſting, in hope whereof he reſigneth himſelfe into Gods handes.

Sing this as the 44. Pſalme.

HOw euer it be yet God is good, and kinde to Iſrael:
and to all ſuch as ſafely keepe, their conſcience pure and wel.
2 Yet like a foole I almoſt ſlipt, my feete began to ſlide:
and ere I wiſt euen at a pinch, my ſteps awry gan glide.

3 For when I ſaw ſuch fooliſh men, I grudgde and did diſdaine:
that wicked men al thinges ſhould haue, without turmoile or paine.
4 They neuer ſuffer pangs nor griefe, as if death ſhould them ſmite:
their bodies are both ſtout and ſtrong, and euer in good plight.

5 And free from all aduerſitie, when other men be ſhent:
and with the reſt they take no part, of plague or puniſhment.
6 Therefore preſumption doth embrace, their neckes as doth a chaine:
and are euen wrapt as in a robe, with rapine and diſdaine.

7 They are ſo fed that euen for fat, their eyes oft times out ſtart:
and as for worldly goodes they haue, more then can wiſh their hart.
8 Their life is moſt licentious, boaſting much of the wrong:
which they haue done to ſimple men, and euer pride among.

9 The heauens and the liuing Lord, they ſpare not to blaſpheme:
and prate they doe on worldly thinges, no wight they do eſteeme.
10 The people of God ofttimes turne back, to ſee their proſperous ſtate
and almoſt drinke the ſelfe ſame cup, and follow the ſame rate.

The ſecond part.

11 How can it be that God ſay they, ſhould know or vnderſtand:
theſe worldly thinges, ſince wicked men, be Lords of ſea and land:
12 For we may ſee how wicked men, in riches ſtill encreaſe:
rewarded well with worldly goods, and liue in reſt and peace.

13 Then why do I from wickednes, my fantaſie refraine:
and waſh my hands with innocents, and cleanſe my heart in vaine.
14 And ſuffer ſcourges euery day, as ſubiect to all blame:
and euery morning from my youth, ſuſtaine rebuke and ſhame.

15 And I had almoſt ſaid as they, miſliking mine eſtate:
but that I ſhould thy children iudge, as folke vnfortunate.
16 Then I bethought me how I might, this matter vnderſtand:
but yet the labour was too great, for me to take in hand.

17 Until the time I went into, thy holy place and then:
I vnderſtoode right perfectly, the end of all theſe men.
18 And namely, how thou ſetteſt them, vpon a ſlippery place:
and at thy pleaſure and thy wil, thou doeſt them al deface.

19 Then all men muſe at that ſtrange ſight, to ſee how ſuddenly,
they are deſtroide, diſpatcht, conſumde, and dead ſo horribly.
20 Much like a dreame when one awakes, ſo ſhall their wealth decay.
their famous name in al mens ſight, ſhal ebbe and paſſe away.

The third part.

21 Yet thus my heart was grieued then, my mind was much oppreſt:
22 So fond was I and ignorant, and in this point a beaſt.
23 Yet neuertheleſſe by thy right hand, thou holdſt me alwayes faſt:
24 And with thy counſel doſt me guide, to glorie at the laſt.

25 What thing is there that I can wiſh, but thee in heauen aboue:
and in the earth there is nothing, like thee that I can loue.
26 My fleſh & eke my heart doth faile, but God doth faile me neuer:
for of my heart God is the ſtrength, my portion eke for euer.

27 And loe al ſuch as thee forſake, thou ſhalt deſtroy each one,
and thoſe that truſt in any thing, ſauing in thee alone.

28 Thy

28 Therefore will I draw neere to God, and euer with him dwell:
in God alone I put my truſt, his wonders wil I tell.

Vt quid Deus. pſal. Lxxiiii. I. H.

The faithfull complaine of the deſtruction of the Church and true Religion vnder the name of Sion and the altars deſtroyed. And truſting in the might and free mercies of God by his couenant they require helpe and ſuccour for the glory of Gods holy name, the ſaluation of his poore afflicted ſeruants, and the confuſion of his proud enemies.

Sing this as the 72. Pſalme.

VVHy art thou Lord ſo long from vs, in all this danger deepe?
Why doth thine anger kindle thus, at thine owne paſture ſheepe?
2 Lord call thy people to thy thought, which haue beene thine ſo long:
the which thou haſt redeemde and brought, from bondage ſore and ſtrong.

3 Haue mind I ſay and thinke vpon, remember it full well:
thy pleaſant place thy mount Sion, where thou waſt wont to dwell,
4 Lift vp thy foote and come in haſte, and all thy foes deface:
which now at pleaſure rob and waſte, within thy holy place.

5 Amid thy congregations all, thine enemies roare O God:
they ſet as ſignes on euery wall, their banners ſplaid abroad.
6 As men with axes hew downe trees, that on the hils do grow:
ſo ſhine the bils and ſwordes of theſe, within thy temple now.

7 The ſeeling ſawde, the carued bordes, the goodly grauen ſtones,
with axes, hammers, bils and ſwordes, they beate them downe at once:
8 The places they conſume with flame, and eke in all this toyle:
the houſe appointed to thy name, they raze downe to the ſoile.

9 And thus they ſaide within their heart, diſpatch them out of hand:
then burnt they vp in euery place, Gods houſes through the land.
10 Yet thou no ſigne of helpe doſt ſend, our Prophetes all are gone:
to tell when this our plague ſhall end, among vs there is none.

11 When wilt thou Lord once end this ſhame, and ceaſe thine enemies ſtrong,
ſhal they alway blaſpheme thy name, and raile on thee ſo long?
12 Why doſt withdraw thy hand abacke, and hide it in thy lap?
O plucke it out and be not ſlacke, to giue thy foes a rap.

The ſecond part.

13 O God thou art my king and Lord, and euermore haſt beene:
yea thy good grace throughout the world, for our good helpe hath ſeene.
14 The ſeas that are ſo deepe and dead, thy might did make them drie:
and thou didſt breake the ſerpents head, that he therein did die.

15 Yea thou didſt breake the head ſo great, of whales that are ſo fell:
and gaueſt them to the folke to eate, that in the deſert dwell.
16 Thou madeſt a ſpring with ſtreames to riſe, from rockes both hard and hie:
and eke thy hand hath made likewiſe, deepe riuers to be drie.

17 Both day and eke the night are thine, by thee they were begun:
thou ſets to ſerue vs with their ſhine, the light and eke the Sun.

18 Thou doſt appoint the endes and coaſtes, of all the earth throughout:
both ſummer heates and winter froſts, thy hand hath found them out.

19 Thinke on O Lord no time forget, thy foes that thee defame:
and how the fooliſh folke are ſet, to raple vpon thy name.
20 O let no cruell beaſt deuoure, thy Turtle that is true:
forget not alwayes in thy power, the poore that much doe rue.

21 Regard thy couenant and behold, thy foes poſſeſſe the land:
all ſad and darke, forworne and old, our realme as now doth ſtand.
22 Let not the ſimple goe away, with diſappointed ſhame:
but let the poor and needie aye, giue prayſe vnto thy name.

23 Riſe Lord let be by thee maintainde, the cauſe that is thine owne:
remember how that thou blaſphemde, art by the fooliſh one.
24 The voice forget not of thy foes, for their preſuming hie:
is more and more encreaſt of thoſe, that hate thee ſpitefully.

Confitebimur tibi Deus. pſal. Lxxv. N.

The faithfull doe prayſe the name of the Lord, which ſhall come to iudge at the time appointed, when the wicked ſhall be put to confuſion, and drinke the cup of his wrath, their prayer ſhall be abated, and the righteous ſhalbe exalted to honour.

Sing this as the 44. Pſalme.

VNto thee God we will giue thankes, we will giue thankes to thee:
ſith thy name is ſo neere, declare thy wondrous workes will we.
2 I will vprightly iudge when get, conuenient time I may:
the earth is weake and all therein, but I her pillars ſtay.

3 I did to the mad people ſay, deale not ſo furiouſly:
and vnto the vngodly ones, ſet not your hornes on hie.
4 I ſaid vnto them ſet not vp, your rayſed hornes on hie:
and ſee that you doe with ſtiffe necke, not ſpeake preſumptuouſly.

5 For neyther from the eaſterne part, nor from the weſterne ſide:
nor from forſaken wildernes, protection doth proceede:
6 For why? the Lord our God he is, the righteous iudge alone:
he putteth downe the one and ſets, another in the throne.

7 For why? a cup of mighty wine, is in the hands of God:
and all the mightie wine therein, himſelfe doth poure abroad.
8 As for the lees and filthy dregs, that doe remaine of it,
the wicked of the earth ſhal drinke, and ſucke them euery whit.

9 But I will talke of God I ſay, of Iacobs God therefore:
and will not ceaſe to celebrate, his prayſe for euermore.
10 In ſunder breake the hornes of all, vngodly men will I,
but then the hornes of righteous men, ſhall be exalted hie.

Gloria patri.

To Father, Sonne and holy Ghoſt, all glory be therefore:
As in beginning was is now, and ſhall be euermore.

In

In Iudea. pſal. Lxxvi. I. H.

This pſalme ſetteth forth the power of God, & care for the defence of his people in Ieruſalem, in the deſtruction of the arme of Senacherib, and exhorteth the faithfull to be thankful for the ſame.

Sing this as the 66. Pſalme.

TO all that now in Iury dwell, the Lord is clearely known:
his name is great in Iſrael, a people of his owne.
2 At Salem he his tents hath pight, to tarrie there a ſpace:
in Sion eke he hath delight, to make his dwelling place.

3 And there he brake both ſhaft and bow, the ſword, the ſpeare and ſhield:
and brake the ray to ouerthrow, in battell on the field.
4 Thou art more worthy honour Lord, more might on thee doth lie:
then in the ſtrongeſt of the world, that rob on mountaines hie.

5 But now the proud are ſpoilde through thee, and they are fallen on ſleepe:
through men of warre no helpe can be, themſelues they could not keepe,
6 At thy rebuke O Iacobs God, when thou doeſt them reproue:
as halfe a ſleepe their chariots ſtoode, no horſemen once did moue.

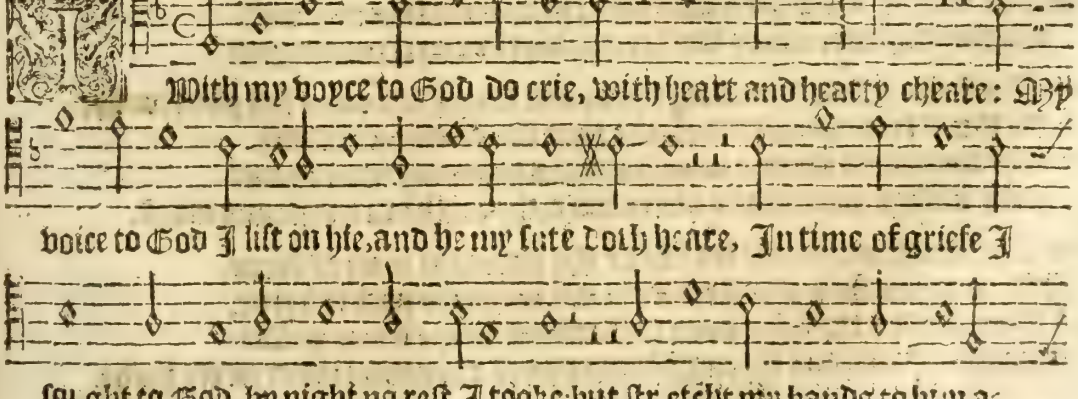
7 For thou art fearefull Lord indeed, what man the courage hath:
to bide thy ſight, and doth not dread, when thou art in thy wrath?
8 When thou doſt make thy iudgements heard, from heauen through the ground
then all the earth full ſore afraid, in ſilence ſhall be found.

9 And that when thou O God doſt ſtand, in iudgement for to ſpeake:
to ſaue the afflicted of the land, on earth that are ful weake.
10 The furie that in man doth raigne, ſhall turne vnto thy prayſe:
hereafter Lord thou doſt reſtraine, their wrath and threates alwayes.

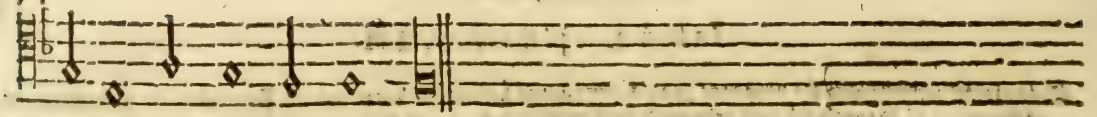
11 Make vowes and pay them to your God, ye folke that nigh him be:
bring giftes all ye that dwell abroad, for dreadfull ſure is he.
12 For he doth take both life and might, from Princes great of birth:
and ful of terror is his ſight, to al the kings on earth.

Voce mea ad Dominum. pſal. Lxxvii. I. H.

The Prophet in the name of the church rehearſeth the greatnes of his affliction and his griuous temptation where he was driuen to this end to conſider his former conuerſation, and the continuall courſe of Gods workes in the preſeruation of his ſeruants, and ſo he confirmeth his faith againſt theſe temptations.



broad



abroad, my ſoule comfort forſooke.

3 When I to thinke on God entend, my trouble then is more:
I ſpake but could not make an end, my breath was ſtopt ſo ſore.
4 Thou holdeſt mine eyes alwayes from reſt, that I alwayes awake:
with feare I am ſo ſore oppreſt, my ſpeech doth me forſake.

5 The dayes of old in mind I caſt, and oft did thinke vpon:
the times and ages that are paſt, full many yeares agone.
6 By night my ſongs I call to minde, once made thy prayſe to ſhow:
and with my heart much talke I find, my ſpirites do ſearch to know

7 Will God ſaid I, at once for all, caſt off his people thus:
ſo that henceforth no time he ſhall, be friendly vnto vs?
8 What is his goodnes cleane decaide, for euer and a day?
or is his promiſe now delaide, and doth his truth decay?

9 And will the Lord our God forget, his mercies manifold:
or ſhall his wrath encreaſe ſo hote, his mercies to withhold?
10 At laſt I ſaid, my weakenes is, the cauſe of this miſtruſt:
Gods mighty hand can helpe all this, and change it when he luſt.

The ſecond part.

11 I will regard and thinke vpon, the working of the Lord,
of all his wonders paſt and gone, I gladly will record:
12 Yea all his workes I will declare, and what he did deuiſe:
to tell his facts I will not ſpare, and eke his counſell wiſe.

13 Thy workes O Lord are all vpright, and holy all abroad:
what one hath ſtrength to match the might, of thee O God our Lord.
14 Thou art a God that oft doſt ſhew, thy wonders euery houre:
and ſo doſt make the people know, thy vertue and thy power.

15 And thine owne folke thou doeſt defend, with ſtrength and ſtretched arme:
the ſonnes of Jacob that deſcend, and Joſephes ſeede from harme.
16 The waters Lord perceiued thee, the waters ſaw thee well:
and they for feare away did flee, the depthes on trembling fell.

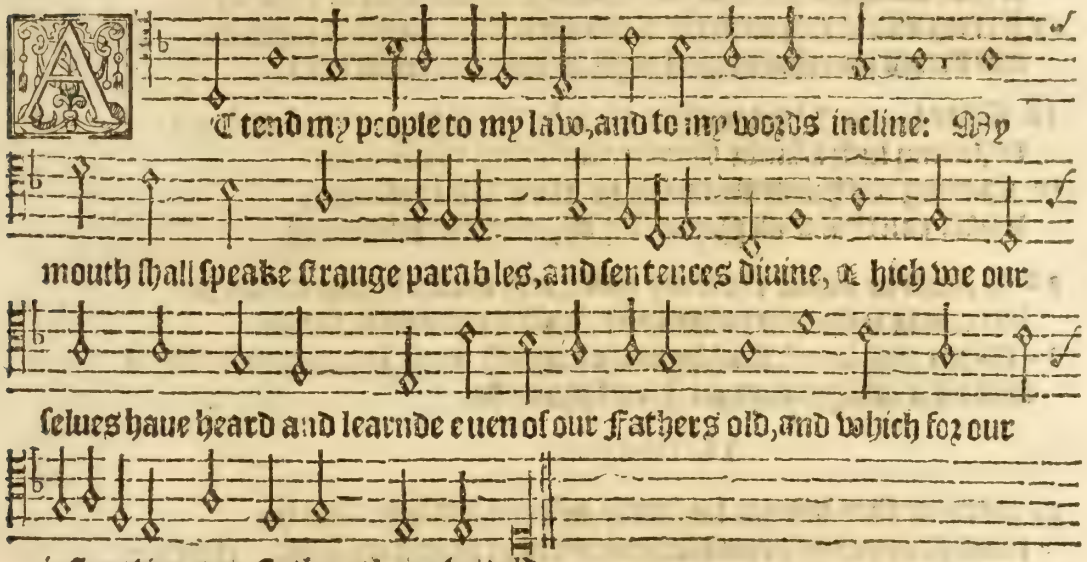
17 The cloudes that were both thicke and blacke, did raine full plentroully:
the thunder in the aire did cracke, their ſhafts abroad did flie.
18 Thy thunder in the aire was heard, the lightning from aboue:
with flaſhes great made men afeard, the earth did quake and moue.

19 Thy waies within the ſea doe lie, thy pathes in waters deepe:
yet none can there thy ſteps eſpie, nor know thy path to keepe.
20 Thou leadeſt thy folke vpon the land, as ſheepe on euery ſide:
through Moſes and through Aarons hand, thou didſt them ſafely guide.

Audite

Attendite populi. pſal Lxxviii. T. S.

He ſheweth how God of his mercy choſe his Church of the poſteritie of Abraham, eaſing in their teeth the ſtub borne rebellion of their fathers, that their children might not onely vnderſtand that God of his free mercie made his couenant with their anceſtors, but alſo ſeeing them malitious and peruerſe might bee aſhamed and ſo turne wholy to God. In this Pſalme the holy Ghoſt hath comprehended, as it were the ſumme of all Gods benefits, to the intent the ignorant and groſſe people might ſee in few words, the effect of the whole ſtory.



ATtend my people to my law, and to my words incline: My
mouth ſhall ſpeake ſtrange parables, and ſentences diuine, which we our
ſelues haue heard and learnde euen of our Fathers old, and which for our
inſtruction, our Fathers haue vs told.

4 Becauſe we ſhould not keepe it cloſe, from them that ſhould come after,
who ſhould Gods power to their race prayſe, and all his workes of wonder.
5 To Jacob he commaundement gaue, how Iſrael ſhould liue:
willing our Fathers ſhould the ſame, vnto their children giue.

6 That they and their poſterity, that were not ſprung vp tho:
ſhould haue the knowledge of the law, and teach their ſeede alſo.
7 That they may haue the better hope, in God that is aboue:
and not forget to keepe his lawes, and his precepts in loue.

8 Not being as their fathers were, rebelling in Gods ſight:
and would not frame their wicked hearts, to know their God aright.
9 How went the people of Ephraim, their neighbours for to ſpoile:
ſhooting their darts, the day of warre, and yet they tooke the foile.

10 For why? they did not keepe with God, the couenant that was made:
nor yet would walke or leade their lieus, according to his trade.
11 But put into oblivion, his counſell and his will:
and all his workes moſt magnifique, which he declareth ſtill.

The ſecond part.

12 What wonders to our forefathers, did he himſelfe diſcloſe:
In Egypt land within the field, that called is Thaneos.
13 He did diuide and cut the ſea, that they might paſſe at once:
and made the waters ſtand as ſtil, as doth an heape of ſtones.

14 He led them secret in a cloud, by day when it was bright:
and in the night when darke it was, with fire he gaue them light.
15 He brake the rockes in wildernesse, and gaue the people drinke:
as plentifull as when the deepes, do flow vp to the brinke.

16 He drew out riuers out of rockes that were both dry e and hard:
of such aboundance that no flouds, to them might be comparde.
17 Yet for all this against the Lord, their sinne they did encrease:
and stirred him that is most high, to wrath in wildernes.

18 They tempted him within their hearts, like people of mistrust:
requiring such a kinde of meate, as serued to their lust:
19 Saying with murmuration, in their vnfaithfulnes,
what? can this God prepare for vs, a feast in wildernes.

20 Behold he strake the stony rocke, and flouds forthwith did floe,
but can he now giue to his folke, both bread and flesh also?
21 When God heard this, he waxed wroth, with Jacob and his seede
so did his indignation, on Israel proceede.

The third part.

22 Because they did not faithfully, beleeue and hope that he:
could alwayes helpe and succour them in their necessitie. (sunder,
23 Wherefore he did command the clouds, forthwith they brake in
24 And raind down Manna for them to eate, a foode of mickle wōder

25 when earthly men with angels foode, were fed at their request:
26 He bad the east wind blow away, and brought in the south west,
27 And rainde downe flesh as thicke as dust, and foule as thicke as sand:
28 which he did cast amid the place, where all their tents did stand.

29 Then did they eate exceedingly, and all men had their fils:
yet more and more they did desire, to serue their lust and wils.
30 But as the meate was in their mouthes, his wrath vpon them fell:
31 And slew the flower of all their youth, and choice of Israel.

32 Yet fell they to their wonted sinne, and still they did him grieue:
for all the wonders that he wrought, they did him not beleeue.
33 Their dayes therefore he shortened, and made their honour baine:
their yeares did waste and passe away, with terrors and with paine.

34 But euer when he plagued them, they sought him by and by:
35 Remembring then he was their strength, their helpe and God most hie.
36 Though in their mouthes they did but glose, & flatter with the Lord:
and with their tongues and in their hearts, dissembled euery word.

The fourth part.

37 For why? their hearts were nothing bent, to him nor to his trade:
nor yet to keepe or to performe, the couenant that was made.
38 Yet was he still so mercifull, when they deserude to die,
that he forgaue them their mildeedes, and would not them destroy.

Yea

Yea many a time he turnde his wrath, and did himselfe advise:
and would not suffer all his whole, displeasure to arise.
39 Considering that they were but flesh, and euen as a wind,
that passeth away, and cannot well, returne by his owne kinde.

40 How oftentimes in wildernes, did they the Lord prouoke:
how did they moue and stir the Lord, to plague them with his stroke
41 Yet did they turne againe to sinne, and tempted God eftsoone:
Prescribing to the holy Lord, what thinges they would haue done.

42 Not thinking of his hand and power, nor of the day when he,
deliuered them out of the hands, of the fierce enemie.
43 Nor how he wrought his miracles, as they themselues beheld:
in Egypt and the wonders that, he did in Zoan field.

44 Nor how he turned by his power, the waters into blood:
that no man might receiue his drinke, at riuer nor at flood.
45 Nor how he sent them swarmes of flies, which did them sore annoy:
and filde their countries ful of frogs, which would their land destroy

The fift part.

46 Nor how he did commit their fruites, vnto the Caterpiller,
and all the labour of their hands, he gaue to the Grashopper.
47 With hailestones he destroide their vines, so that they were all lost:
and not so much as wilde figge trees, but he consumde with frost.

48 And yet with hailestones once againe, the Lord their cattell smote:
and all their flockes and heards likewise, with thunderbolts ful hote.
49 He cast vpon them in his ire, and in his fury strong:
displeasure, wrath, and euill spirits, to trouble them among.

50 Then to his wrath he made a way, and spared not the least,
but gaue vnto the pestilence, the man and eke the beast.
51 He strake also the first borne all, that vp in Egypt came:
and all the chiefe of men and beastes, within the tentes of Ham.

52 But as for all his owne deare folke, he did preserue and keepe:
and carried them through wildernes, euen like a flocke of sheepe.
53 Without all feare both safe and sound, he brought them out of thrall:
where all their foes with rage of sea, were ouerwhelmed all.

54 And brought them out into the coastes, of his owne holy land:
euen at the mount which he had got, by his strong arme and hand:
55 And there cast out the heathen folke, and did their land diuide:
and in their tents he set the tribes, of Israel to abide.

56 Yet for all this their God most high, they stirred and tempted still:
and would not keepe his Testament, nor yet obey his will.
57 But as their fathers turned backe, euen so they went astray:
Much like a bow that would not bend, but slip and start away.

The ſixt part.

58 And grieued him with their hill altars, with offeringes and with ſire:
and with their idols behemently, prouoked him to ire:
59 Therewith his wrath began againe, to kindle in his breſt:
the naughtineſſe of Iſrael, he did ſo much deteſt.

60 Then he forſooke the tabernacle, of Silo where he was,
right conuerſant with earthly men, euen as his dwelling place.
61 Then ſuffered he his might and power, in bondage for to ſtand.
and gaue the honour of his arke, into his enemies hand.

62 And did commit them to the ſword, (wroth with his heritage:)
63 The young men were deuourde with fire, maides had no marriage:
64 And with the ſword the prieſtes alſo, did periſh euery one.
and not a widow left aliue, their death for to bemone.

65 And then the Lord began to wake, like one that ſlept a time:
or like a valiant man of warre, refreſhed after wine.
66 With Emrods in the hinder parts, he ſtrake his enemies all:
and put them then vnto a ſhame, that was perpetuall.

67 Then he the tents and tabernacle, of Joſeph did refuſe:
as for the tribe of Ephraim, he would in no wiſe chuſe.
68 But choſe the tribe of Iehuda, whereas he thought to dwell:
euen the noble mount Sion, which he did loue ſo well.

69 Whereas he did his temple build, both ſumptuouſly and ſure:
like as the earth which he hath made, for euer to endure.
70 Then choſe he Dauid him to ſerue his people for to keepe:
which he tooke vp and brought away, euen from the foldes of ſheepe.

71 As he did follow the ewes with young, the Lord did him aduance:
to feede his people Iſrael, and his inheritance.
72 Thus Dauid with a faithfull heart, his flocke and charge did feede:
and prudently with all his power, did gouerne them indeed.

Deus venerunt gentes, pſal. Lxxix. I.H.

The Iſraelites complaine to God for the great calamity and oppreſſion that they ſuffered when Antiochus deſtroyed their temple and Citty Jeruſalem, deſiring Gods aide againſt his raging tyranny. leaſt Gods name and religion ſhould be contemned among the heathen, which ſhould ſee them thus forſaken & periſh.

Sing this as the 77 Pſalme.

O Lord the Gentiles doe inuade, thine heritage to ſpoile:
Jeruſalem an heape is made, thy temple they defoyle
2 The bodies of thy ſaintes moſt deare, abroad to birdes they caſt:
the fleſh of them that doe thee feare, the beaſtes deuoure and waſt.

3 Their bloud throughout Jeruſalem, as water ſpilt they haue:
ſo that there is not one of them to lay their dead in graue.
4 Thus are we made a laughing ſtocke, almoſt the world throughout:
the enemies at vs ieſt and mocke, which dwell our coaſtes about.

5 Wilt

5 Wilt thou O Lord thus in thine ire, against vs euer fume?
and shew thy wrath as hote as fire, thy folke for to consume?
6 Upon those people poure the same, which did thee neuer know:
all realmes which call not on thy name, consume and ouerthrow.

7 For they haue got the vpper hand, and Jacobs seede destroide:
his habitation and his land, they haue left waste and voide.
8 Beare not in minde our former faultes, with speede some pitty show
and aide vs Lord in all assaultes, for we are weake and low.

The second part.

9 O God that giuest all health and grace, on vs declare the same:
weigh not our workes, our sinnes deface, for honour of thy name.
10 Why shall the wicked still alway, to vs a people dumbe:
in thy reproch reioyce and say, where is their God become?

Require (O Lord) as thou seest good, before our eyes in sight:
of all these folke thy seruants bloud, which they spilt in despight.
11 Receiue into thy sight in hast, the clamors, griefe and wrong:
of such as are in prison cast, sustaining irons strong.

Thy force and strength to celebrate, Lord set them out of band:
which vnto death are destinate, and in their enemies hand:
12 The nations which haue beene so bold, as to blaspheme thy name:
into their laps with seuen folde, repay againe the same.

13 So we thy folke and pasture sheepe, will prayse thee euermore:
and teach all ages for to keepe, for thee like prayse in store.

Qui regis Israel. Psal. Lxxx. I. H.

A lamentable prayer to God to help the miseries of the Church desiring him to consider their first estate when his fauours shined towardes them, to the entent that he might finish that worke that he had begunne.

Sing this as the 68. Psalme.

THou heard that Israel dost keepe, giue eare and take good heede:
which leadest Joseph like a sheepe, and dost him watch and feede.
2 Thou Lord I say whose seate is set, on Cherubins so bright:
shew forth thy selfe, and doe not let, send downe thy beames of light.

3 Before Ephraim and Beniamin, Manasses eke like wise:
to shew thy power doe thou beginne, come helpe vs Lord arise.
4 Direct our heartes vnto thy grace, conuert vs Lord to thee:
shew vs the brightnes of thy face, and then full safe are we.

5 Lord God of hostes of Israell, how long wilt thou I say:
against thy folke in anger swel, and wilt not heare them pray.
6 Thou dost them feede with sorrowes deepe, their bread with teares they eate:
and drinke the teares that they doe weepe, in measure full and great.

7 Thou haſt vs made a very ſtrife, to thoſe that dwell about:
and that our foes doe loue a life, they laugh and ieſt it out.
8 O take vs Lord vnto thy grace, conuert our mindes to thee:
ſhew forth to vs thy ioyfull face, and we full ſafe ſhall be.

9 From Egypt where it grew not well, thou broughtſt a vine full deare:
the heathen folke thou didſt expell, and then didſt plant it there.
10 Thou didſt prepare for it a place, and ſet her rootes full faſt:
that it did grow and ſpring apace, and filde the land at laſt.

11 The hils were couered round about, with ſhade that from it came:
and eke the Cedars high and ſtout, with branches of the ſame.
12 Why then didſt thou her wals deſtroy: her hedge pluckt vp thou haſt:
that all the folke that paſſe thereby, thy vine may ſpoile and waſte.

The ſecond part.

13 The Boze out of the wood ſo wilde, doth dig and root it out:
the furious beaſtes out of the field, deuoure it all about.
14 O Lord of hoſtes returne againe, from heauen looke betime:
behold and with thy helpe ſuſtaine, this poore vineyeard of thine.

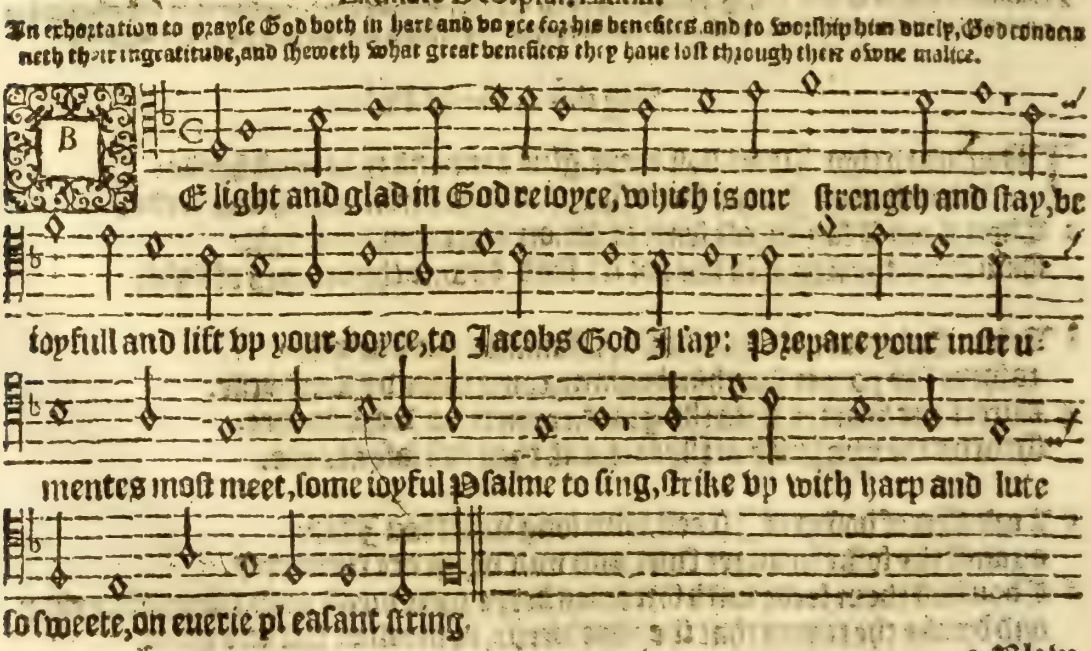
15 Thy plant I ſay thine Iſrael, whome thy right hand hath ſet:
the ſame which thou didſt loue ſo well, O Lord doe not forget.
16 They lop and cut it downe apace, they burne it eke with fire:
and through the frowning of thy face, we periſh in thine ire.

17 Let thy right hand be with them now, whome thou haſt kept ſo long:
and with the ſonne of man whome thou, to thee haſt made ſo ſtrong.
18 And ſo when thou haſt ſet vs free, and ſaued vs from ſhame.
then will we neuer fall from thee, but call vpon thy name.

19 O Lord of hoſtes through thy good grace, conuert vs vnto thee:
behold vs with thy pleaſant face, and then ful ſafe are we:

Exultate Deo. pſal. Lxxxi.

An exhortation to prayſe God both in hart and voyce for his benefites, and to worſhip him duely, God rebuketh their ingratitude, and ſheweth what great benefites they haue loſt through their owne malice.



3 Blow as it were in the new Moone, with trumpets of the beſt:
as it is vſed to be done, at any ſolemne feaſt.
4 For this is vnto Iſrael, a ſtatute and a trade:
a law that muſt be kept full well, which Iacobs God hath made.

5 This clauſe with Ioſeph was decreede, when he from Egypt came:
that as a witnes all his ſeed, ſhould ſtill obſerue the ſame.
6 When God I ſay had ſo prepарde, to bring him from the land:
whereas the ſpeech which he had heard, he did not vnderſtand.

7 I from his ſhoulders tooke ſaith he, the burthen cleane away:
and from the furnace quit him free, from burning bricke of clay.
8 When thou in griefe didſt crie and call, I holpe thee by and by:
and I did anſwere thee withall, in thunder ſecretly.

9 Yea at the waters of diſcord, I did thee tempt and proue:
whereas the goodnes of the Lord, with muttering thou didſt moue.
10 Heare O my folke, O Iſrael, and I aſſure it thee:
regard and marke my wordes full well, if thou wilt cleaue to me.

The ſecond part.

11 Thou ſhalt no Gods in thee reſerue, of any land abroad:
nor in no wiſe to bow or ſerue, a ſtrange or forraine God.
12 I am the Lord thy God, and I, from Egypt ſet thee free:
then aſke of me aboundantly, and I will giue it thee.

13 And yet my people would not heare, my voyce when that I ſpake:
nor Iſrael would not obey, but did me quite forſake.
14 Then did I leaue them to their will, in hardnes of their hart:
to walke in their owne counſels ſtil, themſelues they might peruert.

15 O that my people would haue heard, the wordes that I did ſay:
and eke that Iſrael would regard, to walke within my way.
16 How ſoone would I confound their foes, & bring them down ful low
and turne my hand vpon all thoſe, that would them ouerthrow.

17 And they that at the Lord do rage, as ſlaues ſhould ſeeke him till:
but of his folke the time and age, ſhould flouriſh euer ſtill.
18 I would haue fed them with the crop, and fineſt of the wheate:
and make the rocke with hony drop, that they their fils ſhould eate.

Deus ſtetit in Synagoga. pſal. Lxxxii. I. H.

The prophet declaring God to be preſent among the Iudges and Magiſtrates, reproueth their partialitie, and vnrighteouſnes, and exhorteth to doe iuſtice, but ſeeing no amendment, he deſireth God to vndertake the matter, and execute iuſtice himſelfe.

Sing this as the 77. pſalme.

AMid the preaſe with men of might, the Lord himſelfe did ſtand:
to pleade the cauſe of truth and right, with iudges of the land.
2 How long ſaid he will you proceed, falſe iudgement to award:
and haue reſpect for loue of meede, the wicked to regard.

3 Whereas of due ye ſhould defend, the fatherleſſe and weake:
and when the poore man doth contend, in iudgement iuſtly ſpeake.
4 If ye be wiſe defend the cauſe, of poore men in their right:
and rid the needie from the clawes, of tyrants force and might.

5 But nothing will they know or learne, in vaine to them I talke:
they wil not ſee or ought diſcerne, but ſtill in darkenes walke.
For loe, euen now the time is come, that all thinges fall to nought:
and likewiſe lawes both all and ſome, for gaine are ſolde and bought.

6 I had decreede it in my ſight, as Gods to take you all:
and children to the moſt of might, for loue I did you call.
7 But notwithſtanding ye ſhall die, as men and ſo decay:
O tyrants I ſhall you deſtroy, and plucke you quite away.

8 Vp Lord and let thy ſtrength be knowne, and iudge the world with might:
for why? al nations are thine owne, to take them as thy right.

Deus quis ſimilis. pſal. Lxxxiii. I. H.

The people of Iſrael pray vnto the Lord, to deliuer them from their enemies, both at home and farre off, which imagined nothing but their deſtruction, and they deſire that all ſuch wicked people may according as God was accuſtomed, be ſtriken with the ſtormie tempeſtes of Gods wrath, that they may know that the Lorde is moſt hie vpon earth.

Sing this as the 77. Pſalme.

DO not O God refraine thy tong, in ſilence doe not ſtay:
withhold not Lord thy ſelfe ſo long, nor make no more delay.
2 For why? behold thy foes and ſee, how they do rage and crie:
and thoſe that beare an hate to thee, holde vp their heads on hie

3 Againſt thy folke they vſe deceit, and craftily they enquire:
for thine elect to lie in waite, their counſel doth conſpire.
4 Come on ſay they, let vs expel, and plucke theſe folke away:
ſo that the name of Iſrael, may vtterly decay.

5 They all conſpire within their hart, how they may thee withſtand:
againſt the Lord to take a part, they are in league and band:
6 The tentes of all the Edomites, the Iſmaelites alſo:
the Hagarens and Moabites, with diuers other moe.

7 Geball with Ammon and likewiſe, doth Amalech conſpire:
the Philiſtines againſt thee riſe, with them that dwell at Tyre:
8 And Aſſur eke is well apaide, with them in league to be:
and doth become a fence and aide, to Lots poſterity.

9 As thou didſt to the Madianites, ſo ſerue them Lord eachone:
as to Siſar and to Jabin, beſide the brooke Kiſon.
10 Whome thou in Endor didſt deſtroy, & waſt thē through thy might:
that they like dung on earth did lye, and that in open ſight.

The ſecond part.

11 Make them now and their Lords appeare, like Zeb & Oreb then,
as Zebath and Zalmana were, the kinges of Madian.

12 Which

12 Which ſaid let vs throughout the land, in all the coaſtes abroad:
poſſeſſe and take into our hand, the faire houſes of God.

13 Turne them O God with ſtormes as faſt, as wheeles that haue no ſtay:
or like the chaffe which men do caſt, with windes to flee away.
14 Like as the fire with rage and fume, the mighty forreſtes ſpils.
and as the flame doth quite conſume, the mountaines and the hils:

15 So let the tempeſt of thy wrath, vpon their necke be laid:
and of thy ſtormy winde and ſhower, Lord make them all afraid.
16 Lord bring them all I thee deſire, to ſuch rebuke and ſhame:
that it may cauſe them to enquire, and learne to ſeeke thy name.

17 And let them euermore dayly, to ſhame and ſlaunder fall:
and in rebuke and obloquie, to periſh eke withal.
18 That they may know and feele full well, that thou art called Lord:
and that alone thou doeſt excell, and raigne throughout the world.

Quam dilecta. pſal. Lxxxiiii. I. H.

Dauid driuen forth of his countrey, deſireth moſt ardently to come againe to the Tabernacle of the Lord, & the aſſembly of the Saintes, to prayſe God, pronouncing them bleſſed that they may ſo do. Then heeprayſeth the courage of the people, that paſſeth through the wilderneſſe, to aſſemble themſelues in Sion. Finallie with prayſe of this matter and confidence of Gods goodneſſe, he endeth the pſalme.

Sing this as the 67. Pſalme.

HOw pleaſant is thy dwelling place, O Lord of hoſtes to me:
the Tabernacles of thy grace, how pleaſant Lord they be?
2 My ſoule doth long full ſore to goe into thy courtes abroad:
my hart doth luſt, my fleſh alſo, in thee the liuing Lord.

3 The ſparrowes finde a roome to reſt, and ſaue themſelues from wrong:
and eke the ſwallow hath a neſt, wherein to keepe her yong.
4 Theſe birdes full nie thine altar may, haue place to ſit and ſing:
O Lord of hoſtes thou art I ſay, my God and eke my King.

5 O they be bleſſed that may dwell, within thy houſe alwayes,
for they all times thy facts do tell, and euer giue thee prayſe,
6 Yea happie ſure likewiſe are they, whoſe ſtay and ſtrength thou art:
which to thy houſe doe minde the way, and ſeeke it in their heart.

7 As they goe through the vale of teares, they dig vp fountaines ſtill,
that as a ſpring it all appeares, and thou their pits doeſt fil.
8 From ſtrength to ſtrength they walke ful faſt, no faintnes there ſhall be,
and ſo the God of Gods at laſt, in Sion they do ſee.

9 O Lord of hoſtes to me giue heed, and heare when I do pray:
and let it through thine eares proceede, O Jacobs God I ſay.
10 O Lord our ſhield of thy good grace, regard and ſo draw neere:
regard I ſay, behold the face, of thine annointed deare.

11 For why? within thy courts one day, is better to abide,
then other where to keepe or ſtay, a thouſand dayes beſide.

12 Much rather would I keepe a doze, within the houſe of God:
then in the tents of wickednes, to ſettle mine abode.

13 For God the Lord light and defence, will grace and worſhip giue:
and no good thing ſhall he withhold, from them that purely liue.
14 O Lord of hoſtes that man is bleſt, and happie ſure is he:
that is perſwaded in his breſt, all times to truſt in thee.

Benedixiſti Domine. Pſal. Lxxxv. I. H.

Becauſe God withdrew not his rods from his Church after the returne from Babilon. firſt they put him in minde of their deliuerance, to the intent that hee ſhould not leaue the worke of his grace vnperfite: next they complaine of their long affliction, and thirdly they reioyce in hope of felicitie promiſed: for their deliuerance, was a figure of Chriſtes kingdome, vnder which ſhould be perfect felicitie.

Sing this as the 81. Pſalme.

THou haſt beene mercifull indeed, O Lord vnto thy land:
for thou reſtoredſt Jacobs ſeede, from thraldome out of band:
2 The wicked wayes that they were in, thou didſt them clean remit,
and thou didſt hide the peoples ſinne, full cloſe thou couereddſt it.

3 Thine anger eke thou didſt aſſwage, that all thy wrath was gone:
and ſo didſt turne thee from thy rage, with them to be at one.
4 O God our health doe now conuert, thy people vnto thee:
put all thy wrath from vs apart, and angry ceaſe to be.

5 Why ſhall thine anger neuer end, but ſtill proceede on vs?
and ſhall thy wrath it ſelfe extend, vpon all ages thus?
6 Wilt thou not rather turne therefore, and quicken vs that we,
and all thy folke may euermore, be glad and ioy in thee.

7 O Lord on vs doe thou declare, thy goodnes to our wealth,
ſhew forth to vs and do not ſpare, thine aide and ſauing health.
8 I will hearke what God ſaith, for he, ſpeakes to his people peace:
and to his Saintes, that neuer they, returne to fooliſhnes.

9 For why? his health is ſtill at hand, to ſuch as doe him feare:
whereby great glory in our land, ſhall dwell and flouriſh there.
10 For truth and mercy there ſhall meete, in one to take their place:
and peace ſhall iuſtice with kiſſe greet, and there they ſhall embrace.

11 As truth from earth ſhal ſpring apace, and flouriſh pleaſantly:
ſo righteouſnes ſhall ſhew her face, and looke from heauen hie.
12 Yea God himſelfe ſhall take in hand, to giue vs each good thing:
and through the coaſtes of all the land, the earth her fruit ſhal bring.

13 Before his face ſhall iuſtice goe, much like a guide or ſtay:
he ſhall direct his ſteps alſo, and keepe them in the way.

Inclina Domine aurem pſal. Lxxxvi. I. H.

Dauid ſore afflicted and forſaken of all, prayeth feruently for deliuerance, ſometimes rehearſing his miſeries: ſometimes the mercies receiued, deſiring alſo to bee inſtructed of the Lord, that he may feare him alſo, & glorifie his name, he complaineth alſo of his aduerſaries, and requireth to be deliuered from them.

Sing

Sing this as the 81. Pſalme.

LOrd bow thine eare to my requeſt, and heare me by and by:
with grieuous paine and griefe oppreſt, full poore and weake am I.
2 Preſerue my ſoule becauſe my way, and doings holy be:
and ſaue thy ſeruant O my Lord, that puts his truſt in thee.

3 Thy mercy Lord on me expreſſe, defend me eke withall,
for through the day I do not ceaſe, on thee to cry and call,
4 Comfort O Lord thy ſeruants ſoule, that now with paine is pinde
for vnto thee Lord I extoll, and lift my ſoule and mind.

5 For thou art good and bountifull, thy giftes of grace are free:
and eke thy mercy plentifull, to all that call on thee.
6 O Lord likewiſe when I do pray, regard and giue an eare:
marke well the wordes that I do ſay, and all my prayers heare.

7 In time when trouble doth me moue, to thee I do complaine:
for why? I know and well do proue, thou anſwereſt me againe.
8 Among the Gods O Lord is none, with thee to be compared:
and none can doe as thou alone, the like hath not been heard.

9 The Gentiles and the people all, which thou didſt make and frame:
before thy face on knees will fall, and glorifie thy name.
10 For why: thou art ſo much of might, all power is thine owne:
thou workeſt wonders ſtill in ſight, for thou art God alone.

11 O teach me Lord the way and I, ſhall in thy truth proceede:
O ioyne my heart to thee ſo nie, that it thy name may dreade.
12 To thee my God will I giue praiſe, with all my heart O Lord:
and glorifie thy name alwayes, for euer through the world.

13 For why: thy mercy ſhewde to me, is great and doth excell:
thou ſetſt my ſoule at liberty, out from the lower hell.
14 O Lord the proud againſt me riſe, and heapes of men of might:
that ſeeke my ſoule, and in no wiſe, will haue thee in their ſight.

15 Thou Lord art mercifull and meeke, full ſlacke and ſlow to wrath:
thy goodnes is full great, and eke, thy truth no meaſure hath.
16 O turne me Lord and mercy grant, thy ſtrength to me apply:
O helpe and ſaue thy ſeruant now, thy handmaides ſonne am I.

17 On me ſome ſigne of fauour ſhew, that all my foes may ſee:
and be aſhamde becauſe Lord thou, doſt helpe and ſuccour me.

Fundamenta. pſal. Lxxxvii.

The holy Ghoſt promiſeth that the condition of the Church, which was in miſerie after the captiuity of Babylon ſhould be reſtored to great excellency, ſo that there ſhould be nothing more comfortable, then to be numbred among the members thereof.

Sing this as the 81, Pſalme.

THat Citty ſhall full well endure, her groundworke ſtill doth ſtay:
vpon the holy hils full ſure, it can no whit decay.

2 God

God loues the gates of Sion best, his grace doth there abide:
he loues them more then all the rest, of Jacobs tentes beside.

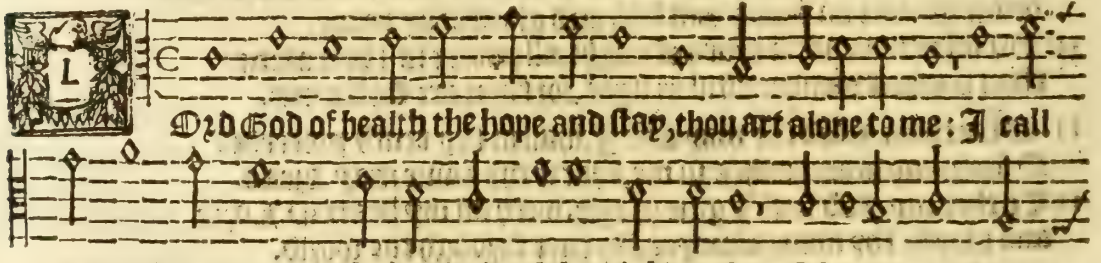
3 Full glorious thinges reported be, in Sion and abroad:
great thinges I say are saide of thee, thou Citty of our God.
4 On Rahab I will cast an eye, and beare in mind the same:
and Babylon shall eke apply, and learne to know my name.

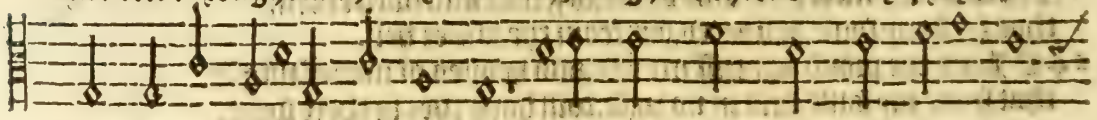
5 Lee Palestine and Tyre also, with Ethiope likewise:
a people olde full long agoe, were borne and there did rise.
6 Of Sion they shall say abroad, that diuers men of fame:
haue there sprung vp, and the high God, hath founded fast the same.

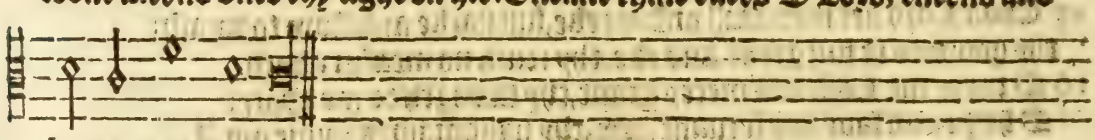
7 In their recordes to them it shall, through Gods deuise appeare:
of Sion that the chiefe of all, had his beginning there.
8 The trumpeters with such as sing, therein great plentie be:
my fountaines and my pleasant springes, are compast all in thee.

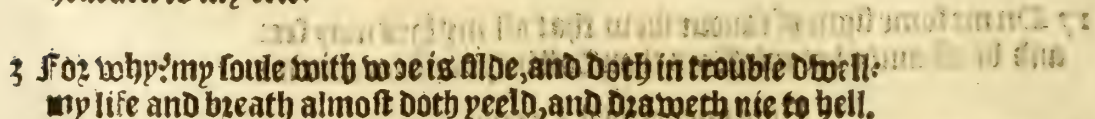
Domine Deus salutis. psal. Lxxxviii. I. H.

A grieuous complaint of the faithfull sore afflicted by sickness, persecution and aduersitie, being as it were left of God without any consolation, yet he calleth vpon God by faith, and striueth against desperation, complaining himselfe to be forsaken of all earthly helpe.









3 For why? my soule with woe is filde, and doth in trouble dwell:
my life and breath almost doth yeeld, and draweth nie to hell.
4 I am esteemde as one of them, that in the pit doe fall:
and made as one among those men, that haue no strength at all.

5 As one among the dead and free, from thinges that there remaine:
it were more ease for me to be, with them the which are slaine.
6 As those that lie in graue I say, whome thou hast cleane forgot:
the which thy hand hath cut away, and thou regardst them not.

7 Yea

7 Yea like to one ſhut vp full ſure, within the lower pit:
in places darke, and all obſcure, and in the depth of it.
8 Thine anger and thy wrath likewiſe, full ſore on me doth lie:
and all thy ſtormes againſt me riſe, my ſoule to vexe and trie.

9 Thou putſt my friendes far off from me, & makſt them hate me ſore:
I am ſhut vp in priſon faſt, and can come forth no more.
10 My ſight doth faile through griefe and woe, I call to thee O God
throughout the day my hands alſo, to thee I ſtretch abroad.

The ſecond part.

11 Doeſt thou vnto the dead declare, thy wondrous workes of fame?
ſhall dead to life againe repaire, and prayſe thee for the ſame?
12 Or ſhall thy louing kindnes Lord, be preached in the graue?
or ſhall with them that are deſtroide, thy truth her honour haue?

13 Shall they that lie in darke full low, of all thy wonders wot?
or there ſhall they thy iuſtice know, where all thinges are forgot?
14 But I O Lord to thee alway, do crie and call apace:
my prayer eke ere it be day, ſhall come before thy face.

15 Why doſt thou Lord abhorre my ſoule, in griefe that ſeeketh thee:
and now O Lord why doſt thou hide, thy face away from me?
16 I am afflict as dying ſtill, from youth this many a yeare:
the terrors which do vexe me ill, with troubled mind I beare.

17 The furies of thy wrathfull rage, full ſore vpon me fall:
thy terrors eke doe not aſſwage, but me oppreſſe withall.
18 All day they compaſſe me about, as water at the tide:
and all at once with ſtreames full ſtout, beſet me on each ſide.

19 Thou ſetteſt farre from me my friendes, and louers euery one:
yea and mine olde acquaintance all, out of my ſight are gone.

Miſericordias Domini. pſal. Lxxxix. I. H.

With many wordes doth the Prophet prayſe the name of God for his teſtament and couenant that hee made betweene him and his elect by Jeſu Chriſt the ſonne of Dauid. Then doth he complaine of the great ruine and deſolation of the kingdome of Dauid, ſo that to the outward appearance the promiſe was broken. Finally he prayeth to be deliuered from his afflictions, making mention of the ſhortnes of mans life, and confirming himſelfe by Gods promiſes.

Sing this as the 67. Pſalme.

TO ſing the mercies of the Lord, my tongue ſhall neuer ſpare:
and with my mouth from age to age, thy truth I will declare.
2 For I haue ſaid that mercy ſhall, for euermore remaine:
in that thou doſt the heauens ſtay, thy truth appeareth plaine.

3 To mine elect ſaith God I made, a couenant and beheſt:
my ſeruant Dauid to perſwade, I ſwore and did proteſt.
4 Thy ſeed for euer I will ſtay, and ſtabliſh it full faſt:
and ſtill vphold thy throne alway, from age to age to laſt.

5 The

5 The heauens shew with ioy and mirth, thy wondrous workes O Lord:
thy Saintes within thy Church on earth, thy faith and truth record.
6 Who with the Lord is equall then, in all the cloudes abroad?
among the sonnes of all the Gods, what one is like our God?

7 God in assembly of the Saintes, is greately to be dread:
and ouer all that dwell about, in terror to be had.
8 Lord God of health in all the world, what one is like to thee?
on euery side most mighty Lord, thy truth is seene to be.

9 The raging sea by thine aduise, thou rulest at thy will:
and when the waues thereof arise, thou makest them calme and still.
10 And Egypt Lord thou hast subdude, and thou hast it destroide:
yea thou thy foes with mighty arme, hast scattered all abroad.

The second part.

11 The heauens are thine and still haue beene, likewise the earth and land.
the world with all that is therein, thou foundest with thy hand.
12 Both north and south with east and west, thy selfe did make and frame:
both Tabor mount and eke Hermon, reioyce and prayse thy name.

13 Thy arme is strong and full of power, all might therein doth lie:
the strength of thy right hand each houre, thou liftest vp on hie.
14 In righteousnes and equity, thou hast thy seate and place:
mercy and truth are still with thee, and goe before thy face.

15 That folke is blest that knoweth aright, thy present power O God:
for in the fauour of thy sight, they walke full safe abroad.
16 For in thy name throughout the day, they ioy and much reioyce:
and through thy righteousnes haue they, a pleasant fame and noyse.

17 For why? their glory, strength and aide, in thee alone doth lie:
thy goodnes eke that hath vs staide, shall lift our horne on hie.
18 Our strength that doth defend vs well, the Lord to vs doth bring:
the holy one of Israel, he is our guide and king.

19 Sometime thy will vnto thy Saintes, in visions thou didst show:
and thus then didst thou say to them, thy mind to make them know.
20 A man of might I haue erect, your king and guide to be:
and set vp him whome I elect, among the folke to me.

The third part.

21 My seruant Dauid I appoint, whome I haue searched out:
and with my holy oyle annoint, him king of all the rout.
22 For why? my hand is ready still, with him for to remaine:
and with my arme also I will, him strengthen and sustaine.

23 The enemies shall not him oppresse, they shall not him deuoure:
ne yet the sonnes of wickednes, of him shall haue no power.
24 His foes likewise will I destroy, before his face in sight:
and those that hate him I will plague, and strike them with my might.

My

My truth and mercy eke withall, shall still vpon him lie:
and in my name his horne eke shall, be lifted vp on hie.
26 His kingdome I will set to be, vpon the sea and land:
and eke the running floudes shal he, embrace with his right hand.

27 He shall depend with all his heart on me, and thus shal say:
my father and my God thou art, my rocke of health and stay.
28 As one first borne I wil him take, of all on earth that springes:
his might and honour I shall make, aboue all earthly kinges.

29 My mercy shall be with him still, as I my selfe haue told:
my faithful couenant to fulfil, my mercy I will hold:
30 And eke his seed will I sustaine, for euer strong and sure:
so that his seate shall still remaine, while heauen doth endure.

The fourth part.

31 If that his sonnes forsake my law, and so begin to swerue.
and of my iudgementes haue none awe, nor wil not them obserue.
32 Or if they wil not vse aright, my statutes to them made:
and set all my commaundementes light, and wil not keepe my trade.

33 Then with the rod wil I begin, their doinges to amend:
and so with scourging for their sinne, when that they do offend.
34 My mercy yet and my goodnes, I will not take him fro,
nor handle him with crafulnesse, and so my truth forgo.

35 But sure my couenant I will hold, with all that I haue spoke:
no word the which my lips haue told, shall alter or be broke.
36 Once swore I by my holinesse, and that performe wil I:
with Dauid I will keepe promise, to him I wil not lie.

37 His seed for euermore shall raigne, and eke his throne of might:
as doth the Sunne it shall remaine, for euer in my sight.
38 And as the Moone within the skie, for euer standeth fast:
a faithfull witnes from on hie, so shall his kingdome last.

39 But now O Lord thou doest reiect, and now thou changest cheare:
yea thou art wroth with thine elect, thine owne annointed deare.
40 The couenant which thy seruãt made, Lord thou hast quite vndone
and down vpon the ground also, hast cast his royal crowne.

The fift part.

41 Thou pluckst his hedges vp with might, his walls thou dost confound:
thou beatest eke his bul warkes downe, and breakst them to the ground.
42 That he is sore destroide and torne, of commers by throughout:
and so is made a mocke and scorne, to all that dwell about.

43 Thou their right hand hast lifted vp, that him so sore annoy:
and al his foes that him deuoure, loe thou hast made to ioy.
44 His swords edge thou dost take away, that should his foes withstand,
to him in warre no victory thou grauest nor vpper hand.

45 His glory thou dost also waste, his throne, his ioy, and mirth,
by thee is ouerthrowne and cast, full low vpon the earth.

46 Thou hast cut off and made ful short, his youth and lusty dayes:
and raisde of him an ill report, with shame and great dispraise.

47 How long away from me O Lord, for euer wilt thou turne:
and shall thine anger stil alway, as fire consume and burne?
48 O call to mind remember then, my time consumeth fast:
why hast thou made the sonnes of men, as things in vaine to waste.

49 What man is he that liueth here, and death shall neuer see?
or from the hand of hell his soule, shal he deliuer free?
50 Where is O Lord thine olde goodnes, so oft declarde before:
which by thy truth and vprightnes, to Dauid thou hast sworne.

51 The great rebukes to mind I call, that on thy seruants lie:
the rayling of the people al, borne in my breast haue I.
52 Wherewith O Lord thine enemies, blasphemed haue thy name:
the steps of thine annointed one, they cease not to defame.

53 All prayse to thee O Lord of hostes, both now and eke for aye:
through skie and earth in all the coastes, Amen, Amen, I say.

Domine refugium. psal. xc. I. H.

Moyses in his prayer setteth before vs the eternall fauor of God towards his, who are neither admonished by the breuitie of their life, nor by plaunges, to be thankefull. Therfore Moyses prayeth God to turne their harts and continue his mercy towardes them and their posteritie for euer.

Sing this as the 78. Psalme.

THou Lord hast beene our sure defence, our place of ease and rest:
in all times past yea so long since, as cannot be exprest.
2 Ere there was made mountaine or hill, the earth or world abroad.
from age to age, and alwayes still, for euer thou art God.

3 Thou grindest man through griefe and paine, to dust or clay, and then.
and then thou sayest againe returne, againe ye sonnes of men.
4 The lasting of a thousand yeare, what is it in thy sight?
as yesterday it doth appeare, or as a watch by night.

5 So soone as thou dost scatter them, then is their life and trade,
all as a sleepe, and like the grasse, whose beauty soone doth fade.
6 Which in the morning shines full bright, but fadeth by and by:
and is cut downe ere it be night, al withered, dead and drie.

7 For through thine anger we consume, our might is much decayde:
and of thy feruent wrath and fume, we are ful sore afraide.
8 The wicked workes that we haue wrought, thou settest before thine eye:
our priuy faults, yea eke our thoughtes, thy countenance doth spie.

9 For through thy wrath our dayes do waste, thereof doth nought remaine:
our yeares consume as words or blastes, and are not calde againe.
10 Our time is threescore yeares and ten, that we do liue on mould:
if one see fourescore surely then, we count him wondrous olde.

The

The ſecond part.

11 Yet of this time the ſtrength and chiefe, the which we count vpon:
is nothing elſe but painefull griefe, and we like blaſtes are gone.
12 Who once doth know what ſtrength is there, what might thine anger hath:
or in his hart who doth thee feare according to thy wrath.

13 Inſtruct vs Lord to know and trie, how long our dayes remaine:
that then we may our harts apply, true wiſedome to attaine.
14 Returne O Lord, how long wilt thou, forth on in wrath proceede:
ſhew fauour to thy ſeruants now, and helpe them at their need.

15 Refreſh vs with thy mercy ſoone, and then our ioy ſhall be:
all times as long as life doth laſt, in heart reioyce ſhall we.
16 As thou haſt plagued vs before, now alſo make vs glad:
and for the yeares wherein full ſore, affliction we haue had.

17 O let thy worke and power appeare, and on thy ſeruants light:
and ſhew vnto thy children deare, thy glory and thy might.
18 Lord let thy grace and glory ſtand, on vs thy ſeruants thus:
confirme the workes we take in hand, Lord proſper them to vs.

Qui habitat. pſal. xci. I. H.

Here is deſcribed in what aſſurance he liueth that putteth his whole truſt in God and committeth himſelf wholy to his protection. A promiſe of God to thoſe that loue him, know him, and truſt in him, to deliuer them, and giue them immortall glory.

Sing this as the 99. Pſalme.

HE that within the ſecret place, of God moſt hie doth dwell:
in ſhadow of the mightieſt grace, at reſt ſhall keepe him well.
2 Thou art my hope and my ſtrong hold, I to the Lord will ſay:
my God he is, in whome will I, my whole affiance ſtay.

3 He ſhall defend thee from the ſnare, the which the hunter laid:
and from that deadly plague and care, whereof thou art afraid.
4 And with his wings ſhall couer thee, and keepe thee ſafely there,
his faith and truth thy fence ſhall be, as ſure as ſhield and ſpeare.

5 So that thou ſhalt not need I ſay, to feare or be affright,
of all the ſhaftes that flie by day, nor terrors of the night.
6 Nor of the plague that priuily, doth walke in darke ſo faſt,
nor yet of that which doth deſtroy, and at noone daye doth waſte.

7 Yea at thy ſide as thou doſt ſtand, a thouſand dead ſhall be:
ten thouſand eke at thy right hand, and yet thou ſhalt be free.
8 But thou ſhalt ſee it for thy part, thine eyes ſhall wel regard:
that euen like to their deſert, the wicked haue reward.

9 For why? O Lord I onely luſt, to ſtay my hope on thee:
and in the higheſt I put my truſt, my ſure defence is he.
10 Thou ſhalt not need none ill to feare, with thee it ſhall not mell:
nor yet the plague ſhall once come neare, the houſe where thou doſt dwell.

11 For why? vnto his Angels all, with charge commaunded he:
that ſtill in all thy waies, they ſhall preſerue and proſper thee.
12 And in their handes ſhall thee beare vp, ſtill waiting thee vpon:
ſo that thy foote ſhall neuer chance, to ſpurne at any ſtone.

13 Vpon the Lyon thou ſhalt goe, the Adder fell and long:
and treade vpon the Lyons yong, with Dragons ſtout and ſtrong.
14 For he that truſteth vnto me, I will diſpatch him quite:
and him defend, becauſe that he, doth know my name aright.

15 When he for health on me doth crie, an anſwere I will giue:
and from his griefe take him will I, in glory for to liue.
16 With length of yeares and dayes of wealth, I will fulfill his time:
the goodnes of my ſauing health, I will declare to him.

Bonum eſt confiteri. pſal. xcii. I. H.

This Pſalme was made to be ſung on the Sabboth, to ſtirre vp the people to acknowledge God, and to prayſe him in his workes. The Prophet reioyceth therein, but the wicked is not able to conſider, that the vngodly when he is moſt flouriſhing ſhall moſt ſpeedily periſh. In the end is deſcribed the felicitie of the iuſt planted in the houſe of God to prayſe the Lord.

Sing this as the 88. Pſalme.

IT is a thing both good and meete, to prayſe the higheſt Lord:
and to thy name O thou moſt hie, to ſing with one accord.
2 To ſhew the kindneſſe of the Lord, betime ere day be light:
and eke declare his truth abroad, when it doth draw to night.

3 Vpon ten ſtringed inſtruments, on Lute and Harpe ſo ſweete:
with all the mirth you can inuent, on inſtruments moſt meete.
4 For thou haſt made me to reioyce, in things ſo wrought by thee:
and I haue ioy in heart and voyce, thy handy workes to ſee.

5 O Lord how glorious and how great, are all thy workes ſo ſtout?
ſo deepely are thy counſels ſet, that none can trie them out.
6 The man vnwiſe hath not the wit, this geare to paſſe to bring:
and all ſuch fooles are nothing fit, to vnderſtand this thing.

7 When ſo the wicked at their will, as graſſe do ſpring full faſt.
they when they flouriſh in their ill, for euer ſhall be waſte.
8 But thou art mighty Lord moſt hie, yea thou doſt raigne therefore:
in euery time eternally, both now and euermore.

9 For why? O Lord behold and ſee, behold thy foes I ſay,
how all that worke iniquity, ſhall periſh and decay.
10 But thou like as an Vnicorne, ſhalt lift my horne on hie,
with freſh and new prepared oyle, thine ointed king am I.

11 And of my foes before myne eyes, ſhall ſee the fall and ſhame:
of all that vp againſt me riſe, mine eares ſhall heare the ſame.
12 The iuſt ſhall flouriſh vp on hie, as Date trees bud and blow.
and as the Cedars multiplie, in Libanus that grow.

13 For

13 For they are planted in the place, and dwelling of our God:
within his courts they ſpring apace, and flouriſh all abroad.
14 And in their age much fruit ſhall bring, both fat and well beſeene:
and pleaſantly both bud and ſpring, with boughes and branches greene:
15 To ſhew that God is good and iuſt, and vpright is his will:
he is my rocke, my hope and truſt, in him there is none ill.

Dominus regnauit. pſal. xciii I. H.

He prayſeth the power of God in the creation of the world, and beateth downe all people which lift them vp againſt his maieſtie, and prouoketh to conſider his promiſes.

Sing this as the 77. Pſalme.

THe Lord as king aloft doth raigne, in glory goodly dight:
and he to ſhew his ſtrength and maine, hath girt himſelfe with might.
2 The Lord likewiſe the earth hath made, and ſhaped it ſo ſure:
no might can make it moue or fade, at ſtay it doth endure.

3 Ere that the world was made or wrought, thy ſeate was ſet before:
beyond all time that can be thought, thou haſt beene euermore.
4 The flouds O Lord, the flouds do riſe, they roare and make a noyſe:
the flouds I ſay did enterpriſe, and lifted vp their voyce.

5 Yea though the ſtormes ariſe in fight, though ſeas do rage and ſwell:
the Lord is ſtrong and more of might, for he on hie doth dwell:
6 And looke what promiſe he doth make, his houſhold to defend:
for iuſt and true they ſhall it take, all times without end.

Deus vltionum. pſal. xciiii. I. H.

He prayeth vnto God againſt the violence and arrogancy of Tyrants. Then doth he comfort the afflicted by the good iſſue of their afflictions, as he felt in himſelfe, and did ſee in others, and by the ruine of the wicked, whome the Lord will deſtroy.

Sing this as the 78. Pſalme.

O Lord thou doeſt reuenge all wrong, that office longs to thee:
ſith vengeance doth to thee belong, declare that all may ſee.
2 Set forth thy ſelfe for thou of right, the earth doſt iudge and guide:
reward the proud and men of might, according to their pride.

3 How long ſhall wicked men beare ſway, with lifting vp their voyce?
how long ſhall wicked men I ſay, thus triumph and reioyce?
4 How long ſhal they with brags burſt out, and proudly prate their fill?
ſhall they reioyce that be ſo ſtout, whoſe workes are euer ill?

5 Thy flocke O Lord thine heritage, they ſpoyle and vexe full ſore:
againſt thy people they do rage, ſtill dayly more and more.
6 The widdowes which are comfortleſſe, and ſtrangers they deſtroy:
they ſlay the children fatherleſſe, and none do put them by.
7 And when they take theſe things in hand, this talk they haue of thee
can Iacobs God this vnderſtand? tuſh, no he cannot ſee.
8 O folke vnwiſe, and people rude, ſome knowledge now diſcerne:
ye fooles among the multitude, at length begin to learne.

9 The Lord which made the eare of man, he needs of right muſt heare:
he made the eye ne, all thinges muſt then, before his ſight appeare.
10 The Lord doth all the world correct, and makes them vnderſtand:
ſhall he not then your deedes detect, how can ye ſcape his hand.

11 The Lord doth know the thoughts of man, his hart he ſeeth plaine.
the Lord I ſay, mens thoughts doth ſcan, and findeth them but vaine.
12 But Lord that man is happie ſure, whome thou doeſt keepe in awe:
and through correction doſt procure, to teach him in thy law.

13 Whereby he ſhall in quiet reſt, in time of trouble ſit:
when wicked men ſhall be ſuppreſt, and fall into the pit.
14 For ſure the Lord will not refuſe, his people for to take:
his heritage whome he did chuſe, he will no time forſake.

15 Vntill that iudgement be decreede, to iuſtice to conuert:
that all may follow her with ſpeed, that are of vpright heart.
16 But who vpon my part ſhall ſtand, againſt the curſed traine:
or who ſhall rid me from their hand, that wicked workes maintaine.

17 Except the Lord had beene mine aide, mine enemies to repell:
my ſoule and life had now beene laid, almoſt as low as hell.
18 When I did ſay my foote doth ſlide, I now am like to fall.
thy goodnes Lord did ſo prouide, to ſtay me vp withall.

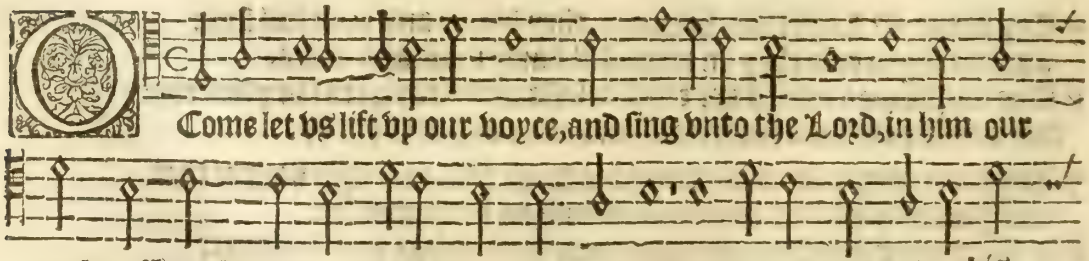
19 When with my ſelfe I muſed much, and could no comfort finde:
then Lord thy goodnes did me touch, and that did eaſe my mind.
20 Wilt thou inhaunt thy ſelfe and draw, with wicked men to ſit:
which with pretence in ſtead of law, much miſchiefe do commit.

21 For they conſult againſt the life, of righteous men and good:
and in their counſels they are rife, to ſhed the guiltles bloud.
22 But yet the Lord he is to me, a ſtrong defence or locke:
he is my God to him I flee, he is my ſtrength and rocke.

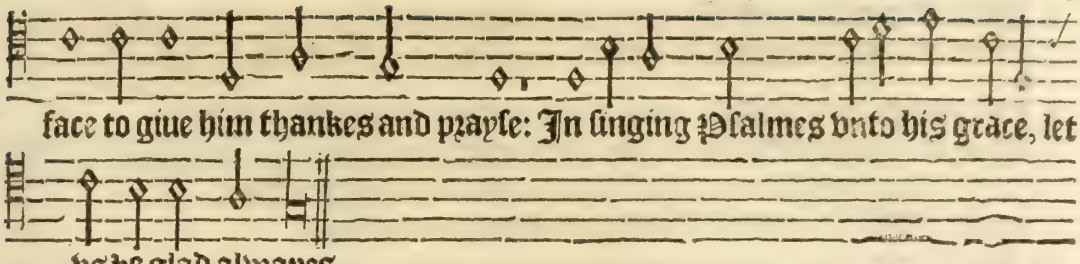
And he ſhall cauſe their miſchiefes all, themſelues for to annoy:
and in their malice they ſhall fall, our God ſhall them deſtroy.

Venite exultemus, pſal. xCv.

An earneſt exhortation to prayſe God for the gouernement of the world and the election of his church An admonition not to follow the rebellion of the olde fathers, that tempted God in the wildernesse, for the which they might not enter into the land of promiſe.



face



face to giue him thankes and prayſe: In ſinging Pſalmes vnto his grace, let vs be glad alwayes.

3 For why: the Lord he is no doubt, a great and mighty God:
a king aboue all Gods throughout, in al the world abroad:
4 The ſecrets of the earth ſo deepe, and corners of the land,
the tops of hils that are ſo ſteep, he hath them in his hand.

5 The ſea and waters all are his. for he the ſame hath wrought,
the earth and all that therein is, his hand hath made of nought.
6 Come let vs bow and prayſe the Lord, before him let vs fall:
and kneele to him with one accord, the which hath made vs all.

7 For why: he is the Lord our God, for vs he doth prouide,
we are his flocke he doth vs feede, his ſheepe and he our guide:
8 To day if ye his voyce will heare, then harden not your hart:
as ye with grudging many a yeare, prouokt him in deſart.

9 Whereas your fathers tempted me, my power for to proue,
my wondrous works whē they did ſee, yet ſtill they would me moue.
10 Twiſe twentie yeares they did me grieue, and I to them did ſay:
they erre in hart and not belieue, they haue not known my way.

11 Wherefore I ſware when that my wrath, was kindled in my breſt
that they ſhould neuer tread the path, nor enter in my reſt.

Cantate Domino. pſal. xcvi. I. H.

An exhortation both to the Iewes and Gentiles, to prayſe God for his mercy. And this ſpecially ought to bee referred to the kingdome of Chriſt

Sing this as the 77. Pſalme.

SIng ye with prayſe vnto the Lord, new ſongs of ioy and mirth:
ſing vnto him with one accord, all people on the earth.
2 Yea ſing vnto the Lord I ſay, prayſe ye his holy name:
declare and ſhew from day to day, ſaluation by the ſame.
3 Among the heathen eke declare, his honour round about:
to ſhew his wonders do not ſpare, in all the world throughout.
4 For why: the Lord is much of might, and worthy prayſe alway:
and he is to be dread of right, aboue all Gods I ſay.

5 For all the Gods of heathen folke, are Idols that will fade:
but yet our God he is the Lord, that hath the heauens made:
6 All prayſe and honour eke do dwell, for aye before his face:
both power and might likewiſe excell, within his holy place.
7 Aſcribe vnto the Lord alway, ye people of the world:
all might and worſhip eke I ſay, aſcribe vnto the Lord.

8 Aſcribe vnto the Lord alſo, the glory of his name:
and eke vnto his courts doe goe, with giftes vnto the ſame.

9 Fall downe and worſhip ye the Lord, within his temple bright:
let all the people of the world, be fearefull at his ſight:
10 Tell all the world be not agaſt, the Lord doth raigne aboue:
yea he hath ſet the earth ſo faſt, that it doth neuer moue.
11 And that it is the Lord alone, that rules with princely might,
to iudge the nations euery one, with equity and right.
12 The heauens ſhall great ioy begin, the earth ſhall eke reioyce,
the ſea with all that is therein, ſhall ſhout and make a noyſe.

13 The field ſhall ioy and euery thing, that ſpringeth of the earth,
the wood and euery tree ſhall ſing, with gladnes and with mirth.
14 Before the preſence of the Lord, and comming of his might:
when he ſhall iuſtly iudge the world, and rule his folke with right.

Dominus regnauit. pſal. xcvii. I. H.

The Prophet exhorteth all to reioyce for the comming of the kingdome of Chriſt, dreadfull to the rebels, and Idolaters, and ioyfull to the iuſt, whome he exhorteth to innocency, reioyſing and thankeſgiuing.

Sing this as the 95. pſalme.

THe Lord doth raigne whereat the earth, may ioy with pleaſant voyce,
and eke the Iles with ioyfull mirth, may triumph and reioyce.
2 Both cloudes and darkenes eke do ſwell, and round about him beate:
Yea right and iuſtice euer dwell, and bide about his ſeat.

3 Yea fire and heate at once doe run, and goe before his face:
which ſhall his foes and enemies burne, abroad in euerie place.
4 His lightneſſe eke full bright did blaze, and to the world appeare:
whereat the earth did looke and gaze, with dread and deadly feare.

5 The hils like waxe did melte in ſight, and preſence of the Lord:
they fled before that rulers might, which guideth all the world.
6 The heauens eke declare and ſhew, his iuſtice forth abroad,
that all the world may ſee and know, the glory of our God.

7 Confuſion ſure ſhall come to ſuch, as worſhip idols vaine,
and eke to thoſe that glory much, dumbe pictures to maintaine.
8 For all the idols of the world, which they as Gods doe call,
ſhall feele the power of the Lord, and downe to him ſhall fall.
9 With ioy ſhall Sion heare this thing, and Juda ſhall reioyce,
for at thy iudgements they ſhall ſing, and make a pleaſant noyſe.
10 That thou O Lord art ſet on hie, in all the earth abroad,
and art exalted wondrouſly, aboue each other God,

11 All ye that loue the Lord do this, hate all thinges that are ill:
for he doth keepe the ſoules of his, from ſuch as would them ſpill.
12 And light doth ſpring vp to the iuſt, with pleaſure for his part,
great ioy with gladnes, mirth and luſt, to them of vpright heart.

13 Be righteous in the Lord reioyce, his holineſſe proclaime:
be thankefull eke with hart and voyce, and mindeful for the ſame.

Cantate Domino. pſal. xCviii. I. H.

An earneſt exhortation to all creatures to prayſe the Lord for his power, mercy and fidelity, in the promiſe by Chriſt by whome he hath communicated his ſaluation to all nations.

Sing this as the 67. Pſalme.

O Sing ye now vnto the Lord, a new and pleaſant ſong:
for he hath wrought throughout the world, his wonders great and ſtrong:
2 With his right hand full worthily, he doth his foes deuoure:
and gets himſelf the victory, with his owne arme and power.

3 The Lord doth make the people know, his ſauing health and might:
the Lord doth eke his iuſtice ſhew, in all the heathens ſight.
4 His grace and truth to Iſrael, he doth in minde recorde:
that all the earth hath ſeene right well, the goodnes of the Lord.

5 Be glad in him with ioyfull voyce, all people of the earth:
giue thankes to God ſing and reioyce, to him with ioy and mirth.
6 Vpon the harpe vnto him ſing, giue thankes to him with pſalmes.
reioyce before the Lord our king, with trumpets and with ſhalmes.

7 Yea let the ſea with all therein, with ioy both roare and ſwell:
the earth likewiſe let it begin, with all that therein dwell.
8 And let the floods reioyce their fils, and clap their handes apace:
and eke the mountaines and the hils, before the Lord his face.

9 For he ſhall come to iudge and trie, the world and euery wight:
and rule the people mightily, with iuſtice and with right.

Dominus regnauit. pſal. xcix. I. H.

He commendeth the power, equitie and excellency of the kingdome of God by Chriſt, ouer the Iewes & Gentries, and prouoketh them to magnifie the ſame, and to ſerue the Lord, following the example of the auncient Father, Moyſes, Aaron and Samuel, who calling vpon God were heard in their prayers.

Sing this as the 95. Pſalme.

THe Lord doth raigne, although at it, the people rage full ſore:
Yea he on Cherubins doth ſit, though all the world do roare.
2 The Lord that doth in Sion dwell, is hie and wondrous great.
aboue all folke he doth excell, and he aloft is ſet.

3 Let all men prayſe thy mighty name, for it is fearefull ſure:
and let them magnifie the ſame, that holy is and pure.
4 The princely power of our king, doth loue iudgement and right:
thou rightly ruleſt euery thing, in Jacob through thy might.

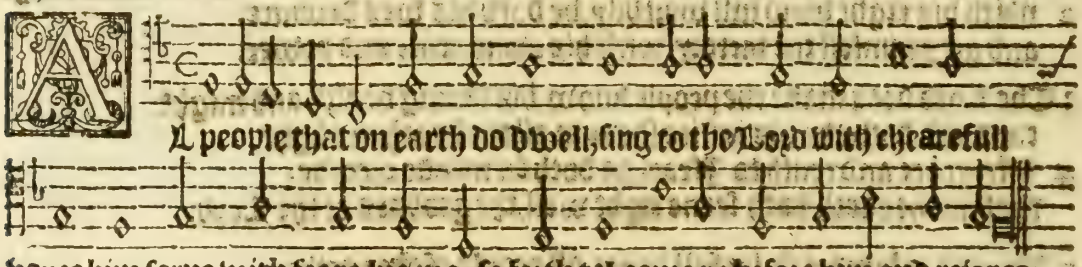
5 To prayſe the Lord our God deuiſe, al honour to him doe:
his footeſtoole worſhip him before, for he is holy too.
6 Moſes, Aaron and Samuel, as prieſtes on him did call:
when they did pray, he heard them wel, and gaue them anſwere all.

8 within

7 Within the cloud to them he spake, then did they labour still:
to keepe such lawes as he did make, and pointed them vntill.
8 O Lord our God thou didst them heare, and answeredst them againe:
thy mercy did on them appeare, their deedes didst not maintaine.
9 O laud and prayse our God and Lord, within his holy hill:
for why? our God throughout the world, is holy euer still.

2. Iubilate Deo omnis terra. psal. C.

He exhorteth all men to serue the Lord who hath made vs, and to enter into his courtes & assemblies to prayse his name.



All people that on earth do dwell, sing to the Lord with chearefull

voyce him serue with feare, his prayse forth tel, come ye before him and reioyce.
3 The Lord ye know is God indeede, without our aide he did vs make:
we are his flocke he doth vs feede, and for his sheepe he doth vs take.
4 O enter then his gates with prayse, approch with ioy his courts vnto:
prayse, laud and blesse his name alwayes, for it is seemely so to doe.

5 For why? the Lord our God is good, his mercy is for euer sure:
his truth at all times firmely stoode, and shall from age to age endure.

An other of the same.

Sing this at the 68 psalme.

IN God the Lord be glad and light, prayse him throughout the earth:
serue him and come before his sight, with singing and with mirth.
2 Know that the Lord our God he is, he did vs make and keepe:
not we our selues for we are his, owne flocke and pasture sheepe.

3 O goe into his gates alway, giue thankes within the same:
within his courtes set forth his prayse, and laud his holy name.
4 For why? the goodnes of the Lord, for euermore doth raigne:
from age to age throughout the world, his truth doth still remaine.

Misericordiam iudicium. psal. Ci N.

Dauid describeth what gouernement he will obserue in his house and kingdome, wee will purify and reuerse by rooting out the wicked, and cherishing the godly persons.

Sing this as the 30 Psalme.

I Mercy will and iudgement sing, O Lord God vnto thee:
and wisely doe in perfect way, vntill thou come to me,
2 And in the midst of my house walke, in purenes of my spirite:
and I no kind of wicked thing, will set before my sight.

3 I hate their workes that fall away, it shall not cleaue to me:
4 From me shall part the froward hart, none euill will I see.

Him

5 Him will I ſtroy that ſlandereth,his neighbour priuily:
the lofty heart I cannot beare,nor him that looketh hie.

6 Mine eyes ſhall be on them within,the land that faithful be:
in perfect way who worketh,ſhall be ſeruant vnto mee.
7 I will no guilefull perſon haue,within my houſe to dwell:
and in my preſence he ſhall not,remaine that lies doth tell.

8 Betimes I will deſtroy euen all,the wicked of the land:
that I may from Gods Citty cut,the wicked workers hand.

Domine exaudi orum.pſal.Cii.I.H.

It ſeemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon. A conſolation for the building of the Church: whereof followeth the prayſe of God, to be publiſhed vnto all poſterities. The conuerſion of the Gentiles, and the ſtabilitie of the Church.

Sing this as the 67. Pſalme.

O Heare my prayer Lord,and let, my crie come vnto thee:
2 In time of trouble doe not hide,thy face away from me.
Incline thine eares to me, make haſt,to heare me when I call:
3 For as the ſmoake doth fade,ſo doe,my dayes conſume and fall.

4 And as a harth my bones are burnt,my hart is ſmitten dead:
and withers as the graſſe that I,forget to eate my bread:
5 By reaſon of my groaning voyce,my bones cleaue to my skin.
6 As Pellican in wildernes,ſuch caſe now am I in.

And as an Owle in deſert is,loe I am ſuch a one:
7 I watch and as a ſparrow on,the houſe top am alone.
8 Loe dayly in reprochfull wiſe,mine enemies do me ſcorne:
and they that doe againſt me rage,againſt me they haue ſworne.

9 Surely with aſhes as with bread,my hunger I haue filde: (ſtilde.
And mingled haue my drinke with teares,that frō mine eyes haue
10 Becauſe of thy diſpleaſure Lord,thy wrath and thy diſdaine:
for thou haſt lifted me aloft,and caſt me down againe:

11 The dayes wherein I paſſe my life,are like the fleeting ſhade,
and I am withered as the graſſe, that ſoone away doth fade.
12 But thou O Lord for euer doſt,remaine in ſteaddy place:
and thy remembrance euer doth,abide from race to race.

The ſecond part.

13 Thou wilt ariſe and mercy thou to Sion wilt extend:
the time of mercy now the time,foreſet is come to end.
14 For euen in the ſtones thereof,thy ſeruants do delight:
and in the duſt thereof they haue,compaſſion in their ſpite.

15 Then ſhal the heathen people feare,the Lords moſt holy name,
and all the kinges on earth ſhall dread,thy glory and thy fame.
16 Then when the Lord the mighty God,againe ſhal Sion reare,
and then when he moſt nobly in,his glory ſhall appeare.

17 To prayer of the deſolate, when he himſelfe ſhall bend:
when he ſhall not diſdaine vnto, their prayers to attend.
18 This ſhall be written for the age, that after ſhall ſucceede:
the people yet vncreated, the Lords renowne ſhall ſpread.

19 For he from his high ſanctuary hath looked downe below:
and out of heauen hath the Lord beheld the earth alſo.
20 That of the mourning captiue he, might heare the wofull crie:
and that he might deliuer thoſe, that damned are to die.

21 That they in Sion may declare, the Lords moſt holy name:
and in Jeruſalem ſet forth, the prayſes of the ſame.
22 Then when the people of the land, and kingdomes with accord:
ſhall be aſſembled for to doe, their ſeruice to the Lord.

The third part.

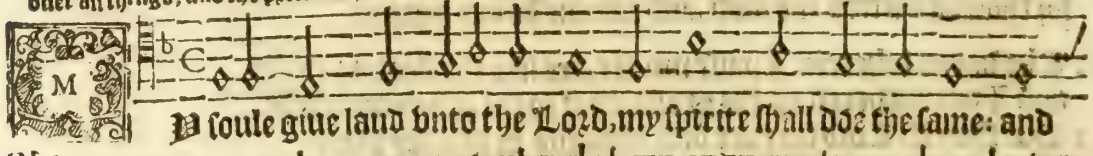
23 My former force of ſtrength he hath abated in the way:
and ſhorter he doth cut my dayes, thus I therefore did ſay.
24 My God in midſt of all my dayes, now take me not away:
thy yeares endure eternally, from age to age for aye.

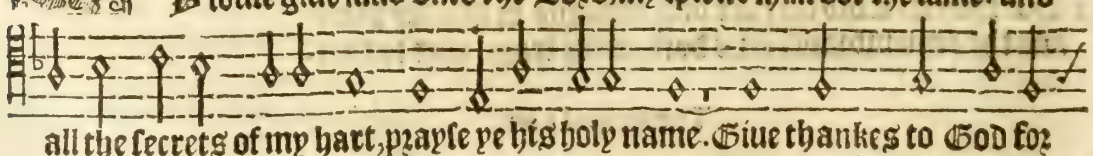
25 Thou the foundation of the earth, before all times haſt laid:
and Lord the heauens are the worke which thine owne hands haue
26 Yea they ſhall periſh and decay, but thou ſhalt tarrie ſtill: (made,
and they ſhal al in time waxe old, euen as a garment will.

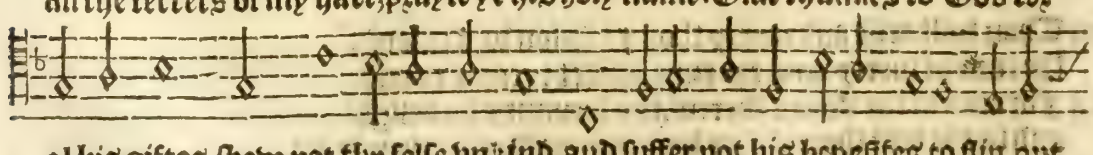
Thou as a garment ſhalt them change, and changed ſhal they be:
27 But thou doeſt ſtill abide the ſame, thy yeares doe neuer flee.
28 The children of thy ſeruants ſhal, continually endure:
and in thy ſight their happie ſeed, for euer ſhal ſtand ſure.

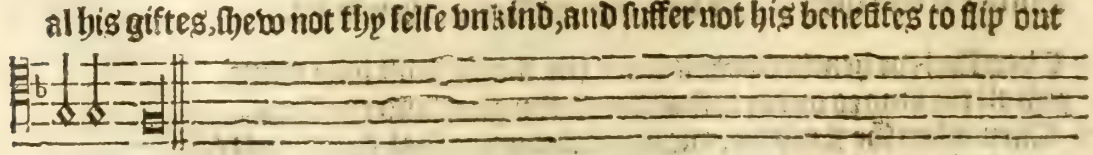
Benedic anima mea. pſal. Ciii. T. S.

This is a Pſalme moſt excellent, wherein the Prophet doth exhort men and Angels, and all creatures to prayſe the Lord for his fatherly mercies, and deliuerance of his people from all euils, for his prouidence ouer all things, and the preſeruation of the faithfull.









3 That gaue thee pardon for thy faults, and thee reſtorde againe:
for all thy weake and fraile diſeaſe, and healde thee of thy paine.
4 That did redeeme thy life from death, from which thou couldſt not flee:
his mercy and compaſſion both, he did extend to thee.

5 That filde with goodnes thy deſire, and did prolong thy youth:
like as the Eagle caſteth her bill, whereby her age renueth.
6 The Lord with iuſtice doth repay, all ſuch as be oppreſt:
ſo that their ſuffringes and their wronges, are turned to the beſt.

7 His wayes and his commaundementes, to Moyſes he did ſhow:
his counſels and his valiant acts, the Iſraelites did know:
8 The Lord is kinde and mercifull, when ſinners do him grieue:
the ſloweſt to conceiue a wrath, and readieſt to forgiue.

9 He chides not vs continually, though we bee full of ſtrife:
nor keepeth our faults in memory, for all our ſinnefull life.
10 Nor yet according to our ſinnes, the Lord doth vs regard:
nor after our iniquities he doth vs not rewarde.

11 But as the ſpace is wondrous great, twixt earth and heauen aboue:
ſo is his goodnes much more large, to them that do him loue.
12 God doth remoue our ſinnes from vs, and our offences all:
as farre as is the Sunne riſing, full diſtant from his fall.

The ſecond part.

13 And looke what pitty parentes deare, vnto their children beare:
like pitty beareth the Lord to ſuch, as worſhip him in feare.
14 The Lord that made vs knoweth our ſhape, our mould & faſhion iuſt:
how weake and fraile our nature is, and how we be but duſt.

15 And how the time of mortall men, is like the withering hay:
or like the flower right faire in field, that fadeth full ſoone away.
16 Whoſe gloſſe and beauty ſtormy windes, do vtterly diſgrace:
and make that after their aſſaults, ſuch bloſſomes haue no place.

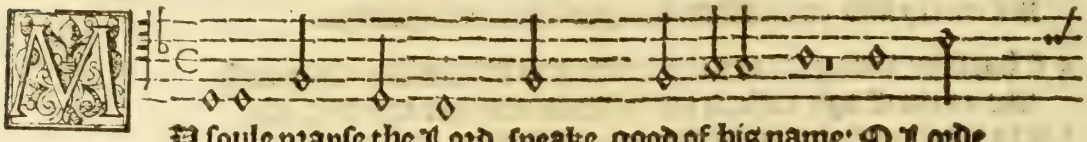
17 But yet the goodnes of the Lord, with his ſhall euer ſtand:
their childrens children do receiue, his goodnes at his hand.
18 I meane which keepes his couenant, with al their whole deſire:
and not forget to doe the thing, that he doth them require.

19 The heauens hie are made the ſeate, and ſo ot ſtoole of the Lord:
and by his power imperiall he gouernes all the world.
20 Ye Angels which are great in power, praiſe ye and bleſſe the Lord,
which to obey and doe his will, immediately accord.

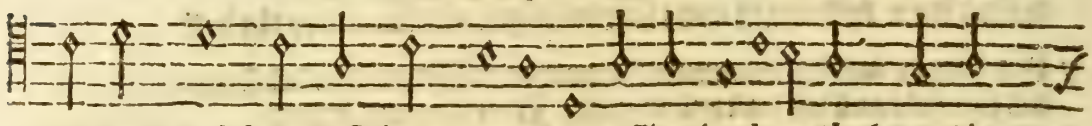
21 Ye noble hoſtes and miniſters, ceaſe not to laud him ſtil:
which ready are to execute, his pleaſure and his will.
22 Yea all his workes in euery place, prayſe ye his holy name.
my heart, my mind, and eke my ſoule, prayſe ye alſo the ſame.

Benedic anima mea. Pſal. Ciiii. W. K.

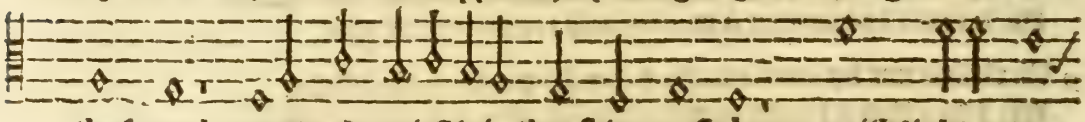
An excellent pſalme to prayſe God for the creation of the world, and the gouernance of the ſame, by his maruailous prouidence, wherein the Prophet prayeth againſt the wicked, who are occaſions that God diminiſheth his bleſſinges.



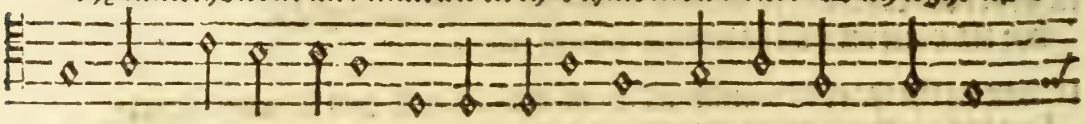
My ſoule prayſe the Lord, ſpeake good of his name: O Lorde



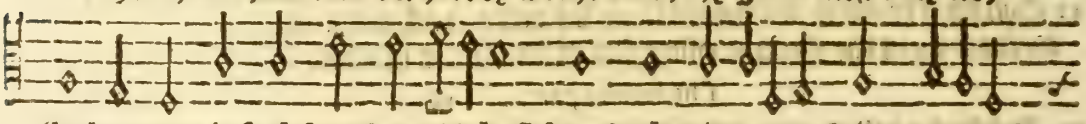
our great God, how doſt thou appeare, ſo paſſing in glory, that great is



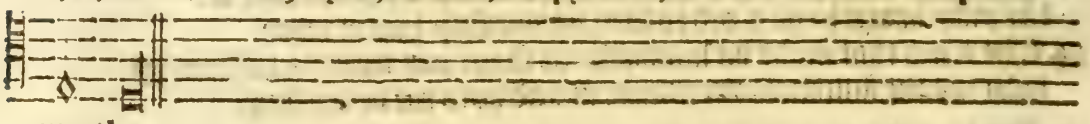
thy fame: honour and maieſtie in thee ſhine moſt cleare: with light as a



robe thou haſt thee becladd, whereby all the earth thy greatenes may ſee,



the heauens in ſuch ſort thou alſo haſt ſpread, that it to a curtaine compared



may be.

3 His chamber beames lie, in the cloudes full ſure:
which as his chariot, are made him to beare.
And there with much ſwiftnes, his courſe doth endure:
vpon the winges riding, of windes in the aire.
4 He makes his ſpirits, as Heraldes to goe:
and lightninges to ſerue, we ſee alſo preſt.
His will to accompliſh, they run to and fro,
to ſaue and conſume thinges, as ſeemeth him beſt.

5 He groundeth the earth, ſo firmely and faſt:
that it once to moue, none ſhall haue ſuch power.
6 The deepe a faire couering, for it made thou haſt.
which by his owne nature, the hils would deuoure.
7 But at thy rebuke, the waters doe flie.
and ſo giue due place, thy word to obey:
At thy voyce of thunder, ſo fearefull they be:
that in their great raging, they haſte ſoone away.

8 The mountaines full hie, they then vp aſcend:
if thou doe but ſpeake, thy word they fulfill:
So likewiſe the vallies, moſt quicklie deſcend,
where thou them appointeſt, remaine they do ſtill.
9 Their bonds thou haſt ſet, how farre they ſhall runne,
ſo as in their rage, not that paſſe they can:
For God hath appointed, they ſhall not returne:
the earth to deſtroy more, which made was for man.

The ſecond part.

10 He ſendeth the ſpringes to ſtrong ſtreames and lakes:
which run do full ſwift, among the huge hils:
11 Where both the wilde Aſſes, their thirſt oft times ſlakes:
and beaſtes of the mountaines, thereof drinke their fils.
12 By theſe pleaſant ſpringes, or fountaines full faire:
the foules of the aire, abide ſhall and dwell:
Who moued by nature, to hop here and there,
among the greene branches, their ſongs ſhall excell.

13 The mountaines to moiſt, the cloudes he doth vſe,
the earth with his workes, are wholy repleat,
14 So as the brute cattell, he doth not refuſe,
but graſſe doth prouide them, and hearbe for mans meate.
15 Yea bread, wine and oyle, he made for mans ſake:
his face to refreſh, and hart to make ſtrong.
16 The Cedars of Liban, this great Lord did make,
which trees he doth nouriſh, that grow vp ſo long.

17 In theſe may birdes build, and make there their neſt,
In firre trees the ſtorkes, remaine and abide.
18 The high hils are ſuccours, for wilde goates to reſt,
and eke the rocks ſtony, for Conies to hide.
19 The Moone theu is ſet, her ſeaſons to runne:
the dayes from the nights, thereby to diſcerne,
And by the deſcending, alſo of the Sunne,
the colde from heate alway, thereby we do learne.

20 When darkenes doth come by Gods will and power:
then creepe forth doe all, the beaſtes of the wood:
21 The Lions range roaring, their pray to deuoure,
but yet it is thou Lord, which giueſt them foode.
22 As ſoone as the Sun is, vp they retire.
to couch in their dens, then are they full faine,
23 That man to his worke may, as right doth require,
till night come and call him, to take reſt againe.

The third part.

24 How ſundrie O Lord, are all thy works found,
With wiſedome full great, they are indeed wrought.

So that the whole world,of thy prayſe doth ſound:
and as for thy riches,they paſſe all mens thought.
25 So is the great ſea,which large is and broad.
where thinges that creepe ſwarme,and beaſtes of each ſort.
26 There both mighty ſhips ſayle,and ſome lie at roade:
the whale huge and monſtrous,there alſo doth ſport.

27 All thinges on thee waite,thou doſt them releeue:
and thou in due time,full well doſt them feede.
28 Now when it doth pleaſe thee,the ſame to giue,
they gather full gladly,thoſe thinges that they neede.
Thou openeſt thy hand,and they finde ſuch grace:
that they with good thinges,are filled we ſee:
29 But ſore are they troubled,if thou turne thy face:
for if thou their breath take,vile duſt then they be.

30 Againe when thy ſpirit,from thee doth proceede.
all thinges to appoint,and what ſhall enſue:
Then are they created,as thou haſt decreede:
and doſt by thy goodnes,the drie earth renue.
31 The prayſe of the Lord,for euer ſhall laſt.
who may in his workes,by right well reioyce:
32 His looke can the earth make,to tremble full faſt.
and likewiſe the mountaines,to ſmoake at his voyce.

33 To this Lord and God,ſing will I alwayes,
ſo long as I liue,my God prayſe will I:
34 Then am I moſt certaine,my words ſhall him pleaſe,
I will reioyce in him,to him will I crie.
35 The ſinners O Lord,conſume in thine ire,
and eke the peruerſe,them roote out with ſhame.
But as for my ſoule now,let it ſtill deſire,
and ſay with the faithfull,prayſe ye the Lords name.

Confitemini Domino. pſal. Cv. N.

He prayſeth the ſingular goodnes of God,who hath of all the people of the world, choſen a peculiar people to him ſelfe,and hauing choſen them,neuer ceaſeth to doe them good,euen for his promiſe ſake.

Sing this as the 59 Pſalme.

GIue prayſes vnto God the Lord,and call vpon his name:
among the people eke declare,his workes to ſpread his fame.
2 Sing ye vnto the Lord I ſay,and ſing vnto his prayſe:
and talke of all the wondrous workes,that he hath wrought alwayes.

3 In honour of his holy name,reioyce with one accord:
and let the hart alſo reioyce,of them that ſeeke the Lord.
4 Seeke ye the Lord,and ſeeke the ſtrength,of his eternall might:
and ſeeke his face continually,and preſence of his light.

5 The wondrous workes that he hath done, keepe ſtill in mindfull heart:
ne let the iudgements of his mouth, out of your mind depart.
6 Ye that of faithfull Abraham, his ſeruant are the ſeed:
yea his elect, the children that, of Jacob doth proceed.

7 For he, he onely is I ſay, the mighty Lord our God:
and his moſt righteous iudgements are, through all the earth abroad.
8 His promiſe and his couenant, which he hath made to his:
he hath remembred euermore, to thouſands of degrees.

The ſecond part.

9 The couenant which he hath made, with Abraham long ago:
and faithfull oath which he hath ſworne, to Iſaac alſo.
10 And did confirme the ſame for law, that Jacob ſhould obey:
and for eternall couenant, to Iſrael for aye.

11 When thus he ſaid, loe I to you, all Canaan land will giue,
the lot of your inheritance, wherein your ſeed ſhall liue.
12 Although their number at that time, did very ſmall appeare:
yea, very ſmall and in the land, they then but ſtrangers were.

13 While yet they walkt from land to land, without a ſure abode:
and while from ſundrie kingdomes they, did wander all abroade.
14 And wrong at none oppreſſors hand, he ſuffered them to take:
but euen the great and mighty kinges, reproued for their ſake.

15 And thus he ſaide, touch none of thoſe, that mine annointed be:
ne doe the Prophetes any harm, that doe pertaine to me.
16 He calde a dearth vpon the land, of bread he ſtroide the ſtore,
but he againſt their time of need, had ſent a man before.

The third part.

17 Euen Joſeph which had once beene ſolde, to liue a ſlaue in woe,
18 Whoſe feet they hurt in ſtockes, whoſe ſoule, the iron pierſt alſo.
19 Untill the time came when his cauſe, was knowne apparantly,
the mighty word of God the Lord, his faultles truth did trie.

20 The king ſent and deliuered him, from priſon where he was,
the ruler of the people then, did freely let him paſſe.
21 And ouer all his houſe he made, him Lord to beare the ſway,
and of his ſubſtance made to haue, the rule and all the ſtay.

22 That he might to his will inſtruct, the princes of the land:
and wiſedomes lore his auncient men might teach to vnderſtand.
23 Then into the Egyptian land, came Iſrael alſo:
and Jacob in the land of Ham, did liue a ſtranger tho.

24 His people he exceedingly, in number made to flow:
and ouer al their enemies, in ſtrength he made them grow:
25 Whoſe hart he turnde, that they with hate, his people did entreate:
and did his ſeruants wrongfully, abuſe with falſe deceit.

The fourth part.

26 His faithfull ſeruant Moſes then, and Aaron whome ye chooſe:
he did commaund to goe to them, his meſſage to diſcloſe.
27 The wondrous meſſage of his ſignes, among them they did ſhow:
and wonders in the land of Ham, then did they worke alſo.

28 Darkenes he ſent and made it darke, in ſtead of brighter day:
and vnto his commiſſion, they did not diſobay.
29 He turnd their waters into bloud, he did their fiſhes ſlay:
30 Their land brought frogs, euen in the place, where their King Pharao lay.

31 He ſpake and at his voyce there came, great ſwarmes of noyſome flies:
and all the quarters of their land, were filde with crawling lice.
32 He gaue them colde and ſtony hayle, in ſtead of milder raine:
and fierie flames within their land, he ſent vnto their paine.

33 He ſmote their vines, and all their trees, whereon the figs did grow:
and all their trees within their coaſtes, downe did he ouerthrow.
34 He ſpake then caterpillars did, and Graſhoppers abound:
35 Which eate the graſſe in all their land, and fruit of all their ground.

The fift part.

36 The firſt begotten in their land, eke deadly did he ſmite,
yea the beginning and firſt fruit, of all their ſtrength and might.
37 With golde and ſiluer he them brought, from Egypt land to paſſe:
and in the number of the tribes, no feeble one there was.

38 Egypt was glad and ioyfull then, when they did thence depart:
for terror and the feare of them, was fallen vpon their heart.
39 To ſhrowde them from the parching heate, a cloud he did diſplay,
and fire he ſent to giue them light, when night had hid the day.

40 They asked and he cauſed quailes, to raine at their requeſt:
and fully with the bread of heauen, their hunger he repreſt.
41 He opened then the ſtony rocke, and waters guſhed out:
and in the drie and parched grounds, like riuers ranne about.

42 For of his holy couenant, aye mindfull was he tho:
which to his ſeruant Abraham, he plighted long ago.
43 He brought his people forth with mirth, and his elect with ioy:
out of the cruell land where they, had liued in great annoy.

44 And of the heathen men he gaue, to them the fruitfull lands:
the labours of the people eke, they tooke into their hands.
45 That they his holy ſtatutes might, obſerue for euermore:
and faithfully obey his lawes, prayſe ye the Lord therefore.

Confitemini Domino. pſal. Cvi.

The people diſperſed vnder Antiochus, doe magnifie the goodnes of God, among the iuſt and repentant. Deſiring to be brought againe into the land by Gods mercifull viſitation, and after the manifold marualles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearſed, they doe pray and deſire to be gathered from among the heathen, to the intent they may prayſe the name of the God of Iſrael.

Sing.

Sing this as the 95. Pſalme.

PRayſe ye the Lord, for he is good, his mercy dures for aye:
2 Who can expreſſe his noble acts, or all his prayſe diſplay.
3 They bleſſed are that iudgement keepe, and iuſtly doe alway:
4 With fauour of thy people Lord, remember me I pray.

And with thy ſauing health O Lord, vouchſafe to viſite me:
5 That I the great felicity, of thine elect may ſee.
And with the peoples ioy I may, a ioyfull mind poſſeſſe:
and may with thine inheritance, a glorying heart expreſſe:

6 Both we and eke our fathers all, haue ſinned euery one:
we haue committed wickednes, and lewdly we haue done.
7 The wonders great which thou O Lord, haſt done in Egypt land:
our fathers though they ſaw them all, yet did not vnderſtand.

Nor they thy mercies multitude, did keepe in thankefull mind:
but at the ſea yea the red ſea, rebelled moſt vnkind.
8 Neuertheleſſe he ſaued them, for honour of his name.
that he might make his power knowne, & ſpread abroad his fame.

9 The red ſea he did then rebuke, and forthwith it was dride:
and as in wildernes, ſo through, the depth he did them guide.
10 He ſaude them from the cruell hand, of their deſpightfull foe,
and from the enemies hand he did, deliuer them alſo.

The ſecond part.

11 The waters their oppreſſors whelmde, not one was left aliue:
12 Then they beleeude his words and prayſe, in ſong they did him giue
13 But by and by vnthankfully, his workes they cleane forgat:
and for his counſell and his will, they did neglect to waite.

14 But luſted in the wildernes, with fond and greedy luſt:
and in the deſert tempted God, the ſtay of all their truſt.
15 And in their wanton mindes deſire, he ſuffered them to haue:
but waſting leannes therewithall, into their ſoules he gaue.

16 Then when they lodged in the tent, at Moyſes they did grutch:
Aaron the holy of the Lord, ſo did they enuy much.
17 Therefore the earth did open wide, and Dathan did deuoure:
and all Abirams company, did couer in that houre.

18 In their aſſembly kindled was, the hote conſuming fire:
and waſting flame did then burne vp, the wicked in his ire.
19 Vpon the hill of Horeb they, an Idoll calfe did frame:
and there the molten image they, did worſhip of the ſame.

Into the likenes of a Calfe, that feedeth on the graſſe:
20 Thus they their glory turnd and all, their honour did deface.
21 And God their onely Sauiour, vnkindly they forgot:
which many great and mighty things, in Egypt land had wrought,

The third part.

22 And in the land of Ham for them, moſt wondrous works had done:
and by the red ſea dreadfull thinges, performed long agone.
23 Therefore for their ſo ſhewing them, forgetfull and vnkind:
to bring deſtruction on them all, he purpoſde in his minde.

Had not his ſeruant Moſes ſtoode, before him in the breake:
to turne his wrath, leaſt he on them, with ſlaughter ſhould him wreake.
24 They did deſpiſe the pleaſant land, that he behight to giue:
yea and the words that he had ſpoke, they did no whit believe.

25 But in their tents with grudging heart, they wickedly repinde:
nor to the voyce of God the Lord, they gaue an hearkening minde.
26 Therefore againſt them lifted he, his ſtrong reuenging hand:
them to deſtroy in wildernes, ere they ſhould ſee the land.

27 And to deſtroy their ſeed among, the nations with his rod:
and through the countries of the world, to ſcatter them abroad.
28 To Baal Peor then they did, adioyne themſelues vnto,
and eate the offeringes of the dead, ſo they forſooke him tho.

29 Thus with their owne inuentions, his wrath they did prouoke:
and in his ſo inkindled wrath, the plague vpon them broke.
30 But Phinees ſtood vp with zeale, the ſinners vile to ſlay:
and iudgement he did execute, and then the plague did ſtay.

The fourth part.

31 It was imputed vnto him, for righteouſnes that day,
and from thenceforth ſo counted is, from race to race for aye.
32 At waters eke of Meribath, they did him angre make:
yea ſo farre forth that Moſes was, then puniſht for their ſake.

33 Becauſe they vext his ſpirit ſo ſore, that in impatient heat:
his lips ſpake vnaduiſedly, his feruor was ſo great.
34 Nor as the Lord commaunded them, they ſlew the people tho:
35 But were among the heathen mixt, and learnd their works alſo.

36 And did their idols ſerue which were, their ruine and decay:
37 To fiendes their ſonnes and daughters they, did offer vp and ſlay.
38 Yea with vnkindly murdering knife, the guiltles bloud they ſpilt,
yea their owne ſonnes and daughters bloud, without all cauſe of guilt.

Whome they to Canaan Idols then, offred with wicked hand:
and ſo with bloud of innocents, defiled was their land
39 Thus were they ſtained with the workes, of their owne filthy way,
and with their owne inventions, a whoring they did ſtray.

40 Therefore againſt his people was, the Lords wrath kindled ſore,
and euen his owne inheritance, therefore he did abhorre.
41 Into the hands of heathen men, he gaue them for a pray,
and made their foes their Lords whome they, were forced to obey.

The

The fift part.

24 Yea and their hatefull enemies, oppreſt them in the land,
and they were humbly made to ſtoope, as ſubiect to their hand.
43 Full oftentimes from thrall had he, deliuered them before:
but with their counſels they to wrath, prouoked him euermore.

Therefore they by their wickednes, were brought full low to lie:
44 Yet when he ſaw them in diſtreſſe, he hearkened to their crie.
45 He calde to minde his couenant, which he to them had ſworne:
and by his mercies multitude, repented him therefore.

46 And fauour he them made to finde, before the ſight of thoſe,
that led them captiues from their land, when erſt they were their foes
47 Saue vs O Lord that art our God, ſaue vs O Lord we pray.
and from among the heathen folke, Lord gather vs away.

That we may ſpread the noble ſpraiſe of thy moſt holy name:
that we may glory in thy praiſe, and ſounding of thy fame.
48 The Lord the God of Iſrael, be bleſt for euermore:
let all the people ſay Amen, praiſe ye the Lord therefore.

Confitemini Dom. Pſal. Cvii. W. K.

Dauid exhorteth all that are redeemed by the Lord, and gathered vnto him to giue thanks therefore, who ſendeth proſperity and aduerſity bringeth men vnto him. Therefore as the righteous therat reioyce, ſo ſhall the wicked haue their mouthes ſtopped.

Sing this as the 96. Pſalme.

GIue thankes vnto the Lord our God, for gracious is he:
and that his mercy hath no end, all mortall men may ſee.
2 Such as the Lord redeemed hath, with thankes ſhould praiſe his name
and ſhew how they from foes were freede, and how he wrought the ſame.

3 He gathered them forth of the lands, that lay ſo farre about:
from eaſt to weſt, from north to ſouth, his hand did find them out.
4 They wandred in the wildernes, and ſtrayed from the way:
and found no Citty where to dwell, that ſeruе might for their ſtay.

5 Whoſe thirſt and hunger was ſo great, in theſe deſerts ſo voide:
that faintnes did them ſore annoy, and eke their ſoules annoide:
6 Then did they crie in their diſtreſſe, vnto the Lord for aide:
who did remoue their troublous ſtate, according as they praide.

7 And by that way which was moſt right, he led them like a guide:
that they might to a Citty goe, and there alſo abide.
8 Let men therefore before the Lord, confeſſe his kindnes then,
and ſhew the wonders that he doth, before the ſonnes of men.

9 For he the emptie ſoule ſuſtainde, whome thirſt had made to faint:
the hungry ſoule with goodnes fed, and did them eke acquaint.
10 Such as do dwell in darkenes deepe, where they of death do waite:
faſt bound to taſte ſuch troublous ſtormes, as iron chaines do threat.

The

The ſecond part.

11 For that againſt the Lords owne words, they ſought ſo to rebell:
eſteeming light his counſels hie, which do ſo farre excell.
12 But when he humbled them full low, they then fell down with griefe
and none was found ſo much to helpe, whereby to get reliefe.

13 Then did they crie in their diſtreſſe, vnto the Lord for aide:
who did remoue their troublous ſtate, according as they praide.
14 For he from darkenes out them brought, and from deathes dreadfull ſhade:
burſting with force the iron bands, which hee before them lade,

15 Let them therefore before the Lord, confeſſe his kindnes then:
and ſhew the wonders that he doth, before the ſonnes of men.
16 For he threw downe the gates of braſſe, and brake them with ſtrong hand:
the iron bars he ſmote in two, nothing could him withſtand.

17 The fooliſh folke great plagues do feele, and cannot from them wend:
but heape on more to thoſe they haue, becauſe they do offend.
18 Their ſoule ſo much did loath all meate, that none they could abide:
whereby death had them almoſt caught, as they full truely tride.

19 Then did they crie in their diſtreſſe, vnto the Lord for aide:
who did remoue their troublous ſtate, according as they praide.
20 For he then ſent to them his word, which health did ſoone reſtore,
and brought them from thoſe dangers deepe, wherein they were before.

The third part.

21 Let men therefore before the Lord, confeſſe his kindnes then:
and ſhew the wonders that he doth, before the ſonnes of men.
22 And let them offer ſacrifice, with thanks and alſo feare:
and ſpeake of all his wondrous workes, with glad and ioyfull cheare.

23 Such as in ſhips or brittle barkes, into the ſeas deſcend,
their marchandiſe through fearefull floods, to compas and to end.
24 Thoſe men are forced to behold, the Lords works what they be:
and in the dangers deepe the ſame, moſt maruailous they ſee.

25 For at his word the ſtormie wind ariſeth in a rage:
and ſtirreth vp the ſurges ſo, as nought can them aſſwage.
26 Then are they lifted vp ſo hie, the cloudes they ſeeme to gaine:
and plunging downe the depth vntill, their ſoules conſume with paine.

27 And like a drunkard to and fro, now here, now there they reele,
as men with feare of wit bereft, or had of ſence no feele:
28 Then did they crie in their diſtreſſe, vnto the Lord for aide:
who did remoue their troublous ſtate, according as they praide.

29 For with his word the Lord doth make, the ſturdie ſtormes to ceaſe:
So that the great waues from their rage, are brought to reſt and peace.
30 Then are men glad when reſt is come, which they ſo much do craue:
and are by him in hauen brought, which they ſo faine would haue.

The

The fourth part.

31 Let men therefore before the Lord, confesse his kindnes then:
and shew the wonders that he doth, before the sonnes of men.
32 Let men in presence of the folke, with praise extoll his name.
and where the Elders do conuent, there let them doe the same.

33 For running flouds to drie deserts, he doth oft change and turne:
and drieth vp as it were dust, the springing well and bourne.
34 A fruitfull land with pleasures deckt, full barren he doth make:
when on their sinnes that dwell therein, he doth iust vengeance take.

35 Againe the wildernes full rude, he maketh fruit to beare:
with pleasant springes of waters cleare, though none before were there.
36 Wherein such hungry soules are set, as he doth freely chuse:
that they a Citty may them build, to dwell in for their vse.

37 That they may sow their pleasant land, and vineyardes also plant:
to yeeld them fruit of such increase, as none may seeme to want.
38 They multiplie exceedingly, the Lord doth blesse them so:
who doth also their brute beastes make, by numbers great to grow.

39 But when the faithfull are low brought, by the oppressors stout:
and minish doe through many plagues, that compasse them about.
40 Then doth he princes bring to shame, which did them sore oppresse:
and likewise caused them to erre, within the wildernes.

41 But yet the poor he rayseth vp, out of his troubles deepe:
and oft times doth his train augment, much like a flocke of sheepe.
42 The righteous shall behold this sight, and also much reioyce:
whereas the wicked and peruerse, with grieke shall stop their voyce.
43 But who is wise that now full well, he may these thinges record:
for certainely such shall perceiue, the kindnesse of the Lord.

Paratum cor meum. psal. Cviii. N.

David with hart and voyce prayseth the Lord, and assureth himselfe of the promise of God concerning the kingdome ouer Israel and his power against other nations, who though he seem to forsake vs for a time, yet he alone in the end will cast down our enemies.

Sing this as the 95. Psalme.

O God my hart prepared is, and eke my tongue also:
I will aduance my soule in song, and giuing prayse also.
2 I wake my Viole and my harpe, sweete melodie to make:
and in the morning I my selfe, right earely will awake.

3 By me among the people Lord, still praysed shalt thou be:
and I among the heathen folke, will sing O Lord to thee.
4 Because thy mercy Lord is great, aboue the heauens hie:
and eke thy truth doth reach the cloudes, within the lofty skie.

5 Aboue the starry heauens hie, exalt thy selfe O God,
and Lord display vpon the earth, thy glory all abroad.

6 That

6 That thy dearely beloued may,be ſet at liberty,
helpe O my God with thy right hand,and hearken vnto me.

7 God in his holineſſe hath ſpoke, wherefore my ioyes abound:
Sichem I will diuide and mete,the vale of Succothes ground.
8 And Gilead ſhall be mine owne,Manaſſes mine ſhal be:
my headſtrength Ephraim and law,ſhall Iuda giue for me.

9 Moab my waſhpot and my ſhoe,on Edome will I throw:
vpon the land of Paleſtine,in triumph will I goe.
10 Who ſhall into the Citty ſtrong,be guide to conduct me,
or how by whome to Edome land,conuayed ſhall I be?

11 Is it not thou O God which late,hadſt vs forſaken quite?
and thou O Lord which with our hoaſt, didſt not go forth to fight.
12 Giue vs O Lord thy ſauing aide, when troubles do aſſaile:
for all the helpe of man is vaine,and can no whit auaile.

13 Through God we ſhall do valiant acts,and worthy of renowne:
he ſhall ſubdue our enemies,yea he ſhall tread them downe.

Deus laudem tuam.pſal.Cix.N.

Dauid being falſly accuſed by Saules flatterers,prayeth God to helpe him to deſtroy his enemies, who repreſent Iudas the traytor vnto Ieſus Chriſt,and all like enemies of the children of God.

Sing this as the 98.Pſalme.

IN ſpeechleſs ſilence do not hold,O God thy tongue alwayes:
O God euen thou I ſay that art,the God of al my prayſe.
2 The wicked and the guilefull mouth,on me diſcloſed be:
and they with falſe and lying tongues,haue ſpoken vnto me.

3 They did beſet me round about,with words of hatefull ſpight:
without all cauſe of my deſert,againſt me did they fight.
4 For my good will they were my foes,but then gan I to pray:
5 My good with ill,my friendlineſſe,with hate they did repay.

6 Set thou the wicked ouer him,to haue the vpper hand,
at his right hand,eke ſuffer thou,his hatefull foe to ſtand.
7 When he is iudged,let him then,condemned be therein:
and let the praier that he makes,be turned into ſinne.

8 Few be his dayes,his charge alſo,let thou another take,
9 His children let be fatherleſs,his wife a widdow make.
10 Let his offpring be vagabonds,to beg and ſeeke their bread:
wandring out of the waſted place,where erſt they haue beene fed.

11 Let couetous extortioners,catch all his goods and ſtore,
and let the ſtranger ſpoile the fruits,of all his toyle before.
12 Let there be none to pitty him,let there be none at all:
that on his children fatherleſs,will let their mercy fal.

The

The ſecond part.

13 And ſo let his poſteritie, for euer be deſtroide:
their names out blotted in the age, that after ſhall ſucceed.
14 Let not his fathers wickednes, from Gods remembrance fall,
and let not thou his mothers ſinne, be done away at all.
15 But in the preſence of the Lord, let them remaine for aye,
that from the earth their memory, he may cut cleane away.
16 Sith mercy he forgot to ſhew, but did purſue with ſpite:
the troubled man and ſought to ſlay, the wofull hearted wight.
17 As he did curſing loue, it ſhall, betide vnto him ſo,
and as he did not bleſſing loue, it ſhall be farre him fro.
18 As he with curſing clad himſelfe, ſo it like water ſhall:
into his bowels and like oyle into his bones befall.
19 As garment let it be to him, to couer him for aye:
and as a girdle wherewith he, ſhall girded be alway.
20 Loe let the ſame be from the Lord, the guerdon of my foe:
yea and of thoſe that euill ſpeake, againſt my ſoule alſo.
21 But thou O Lord that art my God, deale thou I ſay with me:
after thy name deliuer me, for good thy mercies be.
22 Becauſe in depth of great diſtreſſe, I needy am and poore:
and eke within my pained breaſt, my hart is wounded ſore.

The third part.

23 Euen ſo doe I depart away, as doth declining ſhade:
and as the Graſſhopper, ſo I, am ſhaken off and fade.
24 With faſting long from needful foode, enfeebled are my knees:
and al her fatnes hath my fleſh, enforced beene to leeſe.
25 And I alſo a vile reproch, to them was made to be:
and they that did vpon me looke, did ſhake their heads at me.
26 But thou O Lord that art my God, mine aide and ſuccour be:
according to thy mercy Lord, ſaue and deliuer me.
27 And they ſhall know thereby that this, Lord is thy mighty hand:
and that thou, haſt done it Lord, ſo ſhall they vnderſtand:
28 Although they curſe and ſpite, yet thou, ſhalt bleſſe with louing boſte
they ſhal ariſe and come to ſhame, thy ſeruant ſhall reioyce.
29 Let them be cloathed all with ſhame, that enemies are to me:
and with confuſion as a cloake, eke couered let them be.
30 But greately I will with my mouth, giue thankes vnto the Lord:
and I among the multitude, his prayſes wil record.
1 For he with helpe at his right hand, will ſtand the poore man by,
3 to ſaue him from the man that would, condemne his ſoule to die.

Dixit Dominus. pſal. Cx. N.

Dauid propheſieth of the power and euerlaſting kingdome of Chriſt, and of the prieſthood, which ſhould put an end to the prieſthood of Leui.

Sing this as the 67 pſalme.

THe Lord did ſay vnto my Lord, ſit thou on my right hand:
til I haue made my foes a ſtoole, whereon my feet ſhal ſtand.
2 The Lord ſhal out of Sion ſend, the ſcepter of thy might.

amid thy mortall foes be thou, the ruler in their ſight.

3 And in the day on which thy raigne, and power they ſhall ſee:
then hereby free will offerings ſhall, the people offer thee.
Yea with an holy worſhipping, then ſhall they offer all:
thy birth dew is the dew that doth, from woombe of morning fall.

4 The Lord hath ſworne, and neuer will, repent what he doth ſay:
by the order of Melchiſedech, thou art a prieſt for aye.

5 The Lord thy God on thy right hand, that ſtandeth for thy ſtay:
ſhall wound for thee the ſtately kinges, vpon his wrathfull day.

6 The heathen he ſhall iudge and fill, the place with bodies dead,
and ouer diuers countries ſhall, in ſunder ſmite the head.

7 And he ſhall drinke out of the brooke, that runneth in the way:
therefore he ſhall lift vp on hie, his royall head that day.

Confitebor tibi. pſal. Cxi. N.

He giueth thankes to the Lord for his mercifull workes, towards his church, and declareth wherein true wiſedome and right knowledge conſiſteth.

Sing this as the 120. Pſalme.

WIth hart I do accord, to prayſe and laud the Lord:
In preſence of the iuſt, for great his workes are found.
To ſearch them ſuch are bound, as doe him loue and truſt.

2 His works are glorious, alſo his righteouſnes,
It doth endure for euer, his wondrous workes he would,
we ſtill remember ſhould, his mercy faileth neuer.

3 Such as to him loue beare, a portion full faire:
He hath vp for them laid, for this they ſhall well finde:
he will them haue in mind, and keepe them as he ſaid.

6 For he did not diſdaine, his workes to ſhew them plaine:
By lightning and by thunders, when he the heathen land,
did giue into their hand, where they beheld his wonders.

7 Of all his workes enſueth, both iudgement, right and truth:
Whereto his ſtatutes tend, they are decreed ſure:
For euer to endure, which equitie doth end.
Redemption he gaue, his people for to ſaue:

9 And hath alſo required, his promiſe not to faile,
But alwaies to preuaile, his holy name be feared.

10 Who ſo with hart full faine, true wiſedome would attaine,
The Lord feare and obey, ſuch as his lawes do keepe.
Shall knowledge haue full deepe, his prayſe ſhall laſt for aye.

Beatus vir. pſal. Cxii. W. K.

He prayſeth the felicitie of them that feare God, and condemneth the curſed ſtate of the contemners of God.

Sing this as the pater noſter.

THe man is bleſt that God doth feare, and that his lawes doth loue indeed:
His ſeed on earth, God will vpreare, and bleſſe ſuch as from him proceede.

3 His houſe with good he will fulfil, his righteouſnes endure ſhall ſtill.

4 Vnto the righteous doth ariſe, in trouble ioy, in darkenes light:
Compaſſion is in his eyes, and mercy alwayes in his ſight:

5 Yea pitty moueth ſuch to lend, he doth by iudgement, thinges expend.

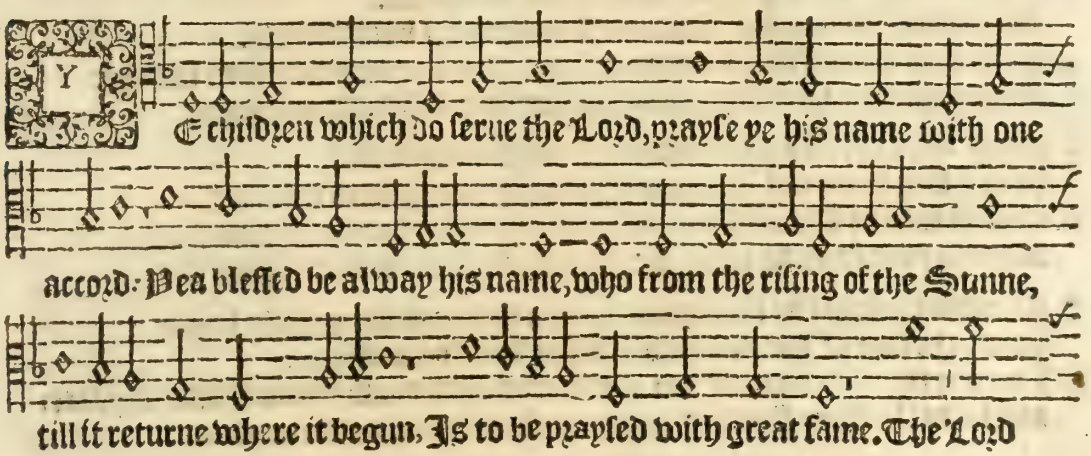
6 And

6 And ſurely ſuch ſhall neuer faile,
For in remembrance had is he.
7 No tidinges ill can make him quaile,
who in the Lord ſure hope doth ſee:
8 His heart is ſtirme, his feare is paſt.
For he ſhall ſee his foes down caſt.

9 He did well for the poore prouide,
His righteouſnes ſhall ſtill remaine:
And his eſtate with prayſe abide:
Though that the wicked man diſdaine:
10 Yea gnaſh his teeth, thereat ſhall he,
And ſo conſume his ſtate to ſee.

Laudate pueri. pſal. Cxiii. W. W.

An exhortation to prayſe the Lord for his prouidence, in that, that contrarie to the courſe of nature, he worketh in his Church.



3 He doth abaſe himſelfe we know,
Thinges to behold both here below,
And alſo in the heauens aboue.
4 The needy out of duſt to draw:
And eke the poore which helpe none ſaw,
His onely mercy did him moue.

8 And ſo him ſet in hie degree,
with Princes of great dignity:
That rule his people with great fame.
9 The barren he doth make to beare,
And with great ioy her fruit to reare:
Therefore prayſe ye his holy name.

In exitu Iſrael.Cxiiii.WlW.

Iſraels deliuery out of Egypt,putteth vs in remembrance of Gods great mercy towardes his children,and of our vnthankfulnes for the ſame.

Sing this as the 95.Pſalme.

WHen Iſrael by Gods addreſſe,from Pharaohs land was bent:
And Jacobs houſe the ſtranger left,and in the ſame trane went.
2 In Juda God his glory ſhewde,his holineſſe moſt bright:
ſo did the Iſraelites declare,his kingdome,power and might.

3 The ſea it ſaw and ſuddenly,as all amazde did flie:
the roaring ſtreames of Jordans floud,reculed backwardly.
4 As Rams afraid the mountaines ſkipt,their ſtrength did them forſake:
and as the ſeely trembling lambs,their tops did beate and ſhake.

5 What ailde thee ſea as all amazd,ſo ſuddainely to flie?
ye rowling waues of Jordans floud,why ran ye backwardly?
6 Why ſhooke ye hils as Rams afraide,why did your ſtrength ſo ſhake?
why did your tops as trembling lambs,for feare quiuer and quake.

7 O earth confeſſe thy ſoueraine Lord,and dread his mighty hand:
before the face of Jacobs God,feare ye both ſea and land.
8 I meane the God which from hard rocks,doth cauſe maine flouds appeare:
and from the ſtony flint doth make,guſh out the fountaines cleare.

Non nobis Domine.pſal.Cxv.N.

The faithfull oppreſſed by idolatrous tyrants,promiſe that they will be mindfull of ſo great a benefite, if it would pleaſe God to heare their prayer,and deliuer them by his omnipotent power.

Sing this as the 68 Pſalme.

NOt vnto vs Lord,not to vs,but to thy name giue prayſe:
both for thy mercy and thy truth,that are in thee alwayes:
2 Why ſhal the heathen ſcorners ſay,where is their God become
3 Our God in heauen is,and what,he will,that hath he done.

4 Their Idols ſiluer are and gold,worke of mens hands they be:
5 They haue a mouth and do not ſpeake,and eyes and do not ſee.
6 And they haue eares ioynde to their heads,and do not heare at all:
and noſes eke they formed haue,and doe not ſmell withall.

7 And hands they haue and handle not,and feet and do not goe:
a throat they haue,yet through the ſame,they make no ſound to blow
8 Thoſe that make them,are like to them,& thoſe whoſe truſt they be:
9 O Iſrael truſt in the Lord,their helpe and ſhield is he.

10 O Aarons houſe truſt in the Lord, their helpe and ſhield is he:
11 Truſt ye the Lord, that feare the Lord, their helpe and ſhield is he.
12 The Lord hath mindfull beene of vs, and will vs bleſſe alſo:
on Iſraels and on Aarons houſe, his bleſſinges he will ſhow.

13 Them that be fearers of the Lord, the Lord doth bleſſe them all:
euen he will bleſſe them euery one, the great and eke the ſmall.
14 To you I ſay the liuing Lord, will multiplie his grace:
to you and to the children that, ſhall follow of your race.

15 Ye are the bleſſed of the Lord, euen of the Lord I ſay:
which both the heauen and the earth, haue made and ſet in ſtay.
16 The heauens, yea the heauens hie, belong vnto the Lord:
the earth vnto the ſonnes of men, he gaue of free accord.

17 They that be dead do not with prayſe, ſet forth the Lords renowne:
nor any that into the place, of ſilence do goe downe.
18 But we will prayſe the Lord our God, from henceforth and for aye:
ſound ye the prayſes of the Lord, prayſe ye the Lord I ſay.

Dilexi quoniam. pſal. Cxvi. N.

Dauid being in great danger of Saul in the deſert of Maon, perceiuing the great and inestimable loue of God toward him, magnifieth ſuch great mercies, and proteſteth he will be thankefull for the ſame.

Sing this as the 95. pſalme.

I Loue the Lord becauſe my voyce, and prayer heard hath he:
2 When in my dayes I call on him, he bowed his eare to me.
3 Euen when the ſnares of cruell death, about beſet me round:
when paines of hell me caught, and when, I woe & ſorow found.

4 Vpon the name of God my Lord, then did I call and ſay:
deliuer thou my ſoule O Lord, I doe thee humbly pray.
5 The Lord is very mercifull, and iuſt he is alſo:
and in our God compaſſion, doth plentifully flow.

6 The Lord in ſafety doth preſerue, all thoſe that ſimple be:
I was in wofull miſerie, and he relieued me.
7 And now my ſoule vnto thy reſt: thou art ſafe, returne
For largely loe the Lord to thee, his bounty hath expreſt.

8 Becauſe thou haſt deliuered, my ſoule from deadly thrall:
my moiſted eyne from mournefull teares, my ſliding feet from fall.
9 Before the Lord I in the land, of life will walke therefore:
10 I did beleeue, therefore I ſpake, for I was troubled ſore.

The ſecond part.

11 I ſaid in my diſtreſſe and feare, that all men lyers be.
12 What ſhall I pay the Lord for all, his benefites to me.
13 The wholeſome cup of ſauing health, I thankefully will take:
and on the Lords name I will call, when I my prayer make.

14 I to the Lord will pay the vowes, that I to him behight,
yea euen at this preſent time, in all the peoples ſight.
15 Right deare and precious in his ſight, the Lord doth aye eſteeme:
the death of all his holy ones, what euer men do deeme.

16 Thy ſeruant Lord, thy ſeruant loe, I do my ſelfe confeſſe:
Sonne of thy handmaid, thou haſt broke, the bonds of my diſtreſſe.
17 And I will offer vp to thee, a ſacrifice of prayſe:
and I will call vpon the name, of God the Lord alwayes.

18 I to the Lord will pay the vowes, that I haue him behight:
yea euen at this preſent time, in all the peoples ſight.
19 Yea in the courts of Gods owne houſe, and in the midſt of thee:
O thou Jeruſalem I ſay, wherefore the Lord prayſe ye.

Laudate Dominum. pſal. Cxvii. N.

He exhorteth the Gentiles to prayſe God, becauſe he hath accompliſhed as well to them, as to the Jewes the promiſe of life euerlaſting by Jeſus Chriſt.

Sing this as the 99. Pſalme.

O All ye nations of the world, prayſe ye the Lord alwayes:
and all yee people euery where, ſet forth his noble prayſe.
2 For great his kindnes is to vs, his truth endures for aye:
wherefore prayſe ye the Lord our God, prayſe ye the Lord I ſay.

Confitemini Domino. pſal. Cxviii. M.

Dauid reiected of Saul and of the people, at the time appointed, obtained the kingdome, for which he biddeth all that feare the Lord to be thankfull, vnder whoſe perſon Chriſt is liuely ſet forth, who ſhould be of al his people reiected.

Sing this as the 84. Pſalme.

O Giue ye thankes vnto the Lord, for gratious is he:
2 Becauſe his mercy doth endure, for euer towards me.
Let Iſrael confeſſe and ſay, his mercy dures for aye:
3 Now let the houſe of Aaron ſay, his mercy dures for aye.

4 Let all that feare the Lord our God, euen now confeſſe and ſay,
the mercy of the Lord our God, endureth ſtill for aye.
5 In trouble and in heauineſſe, vnto the Lord I cride:
which louingly heard me at large, my ſute was not denide.

6 The Lord himſelfe is on my ſide, I will not ſtand in doubt,
nor feare what man can doe to me, when God ſtands me about.
7 The Lord doth take my part with them, that helpe to ſuccour me:
therefore ſhall I ſee my deſire, vpon mine enemie.

8 Better it is to truſt in God, then in mans mortall ſeede,
9 Or to put confidence in Kinges, or princes in our neede.
10 All nations haue enclоſed me, and compaſſed me round:
but in the name of God ſhall I, mine enemies confound.

11 They kept me in on euery ſide, they kept me in I ſay,
but through the Lords moſt mighty arme, I ſhall worke their decay.

12 They

12 They came about me all like bees, but yet in the Lords name:
I quencht their thornes that were on fire, and will deſtroy the ſame

The ſecond part.

13 Thou haſt with force thruſt ſore at me, that I indeed might fall:
but through the Lord I found ſuch helpe, that they were vanquiſht all.
14 The Lord is my defence and ſtrength, my ioy, my mirth and ſong:
he is become for me indeed, a Sauiour moſt ſtrong.

15 The right hand of the Lord our God, doth bring to paſſe great thinges,
he cauſeth voyce of ioy and wealth, in righteous mens dwellinges.
16 The right hand of the Lord doth bring, moſt mighty thinges to paſſe:
his hand hath the preheminence, his force is as it was.

17 I will not die but euer liue, to vtter and declare:
the Lord his might and wondrous power, his works and what they are:
18 The Lord himſelfe hath chaſtiſed, and hath corrected me:
but hath not giuen me ouer yet, to death as ye may ſee.

19 Set open vnto me the gates, of truth and righteouſnes,
that I may enter into them, the Lords prayſe to confeſſe.
20 This is the gate euen of the Lord, which ſhall not ſo be ſhut:
but good and righteous men alway, ſhall enter into it.

The third part.

21 I will giue thankes to thee O Lord, becauſe thou haſt heard me:
and art become moſt louingly, a Sauiour vnto me.
22 The ſtone which ere this time among, the builders was refuſed:
is now become the corner ſtone, and chiefly to be vſed.

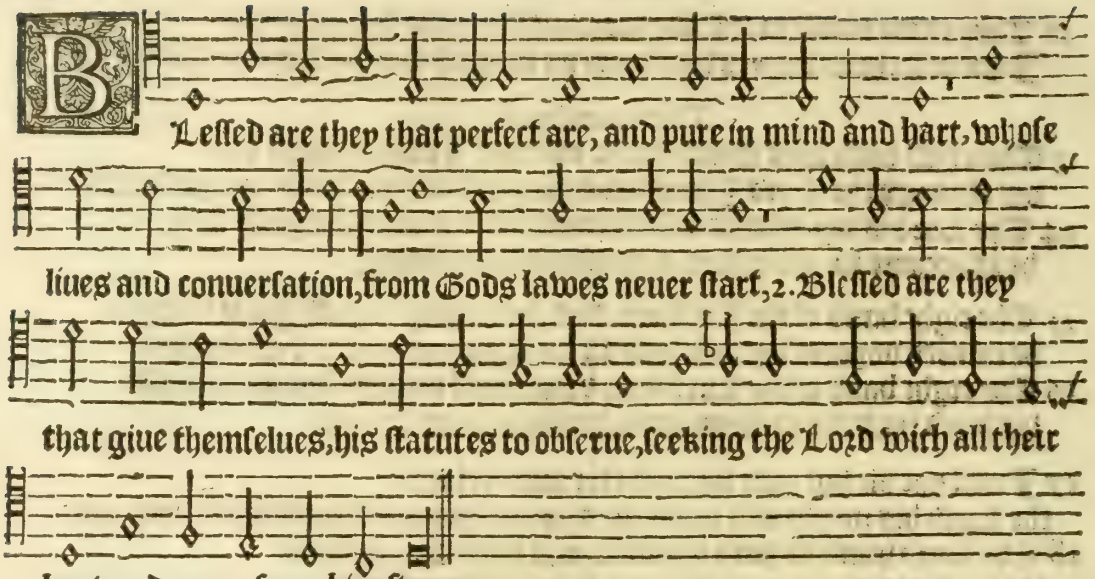
23 This was the mighty work of God, this was the Lords own fact:
and it is maruailous to behold, with eyes that noble act.
24 This is the ioyfull day indeed, which God himſelfe hath wrought:
let vs be glad and ioy therein, in hart, in mind, and thought.

25 Now helpe vs Lord and proſper vs, we wiſh with one accord:
bleſſed is he that comes to vs, in the name of the Lord.
26 God is the Lord that ſheweth vs light, binde ye therefore with cord
your ſacrifice to the Altar, and giue thanks to the Lord.

27 Thou art my God I will confeſſe, and render thanks to thee:
thou art my God and I will prayſe, thy mercies towardes me.
28 O giue ye thankes vnto the Lord, for gracious is he:
becauſe his mercy doth endure, for euer towards me.

Beati immaculati. pſal. Cxix. W. W.

In this pſalme is contained an exquiſite art, and a wonderfull vehemency in ſetting forth the prayſes of Gods lawe, wherein the Prophet cannot ſatisfie himſelfe, nor ſufficiently expreſſe the affection which hee beareth thereunto, adding moreouer many notable complaintes and conſolations: wherefore it is meete that all the faithfull haue it alway both in hart and mouth, and in the Hebrew euery eight verſes beginne with one letter of the Alphabet.



BLeſſed are they that perfect are, and pure in mind and hart, whoſe liues and conuerſation, from Gods lawes neuer ſtart, 2. Bleſſed are they that giue themſelues, his ſtatutes to obſerue, ſeeking the Lord with all their hart, and neuer from him ſwerue.

3 Doubtleſs ſuch men go not aſtray, nor do no wicked thing:
which ſtedfaſtly walk in his paths, without any wandring.
4 It is thy will and commaundement, that with attentiue heed,
thy noble and diuine precepts, we learne and keepe indeed.

5 O would to God it might thee pleaſe, my waies ſo to addreſſe:
that I might both in hart and voyce, thy lawes keepe and confeſſe.
6 So ſhould no ſhame my life attaint, whilſt I thus ſet mine eyes,
and bend my mind alwayes to muſe, on thy ſacred decrees.

7 Then will I prayſe with vpright heart, and magnifie thy name,
when I ſhall learne thy iudgements iuſt, & likewiſe proue the ſame.
8 And wholy will I giue my ſelfe, to keepe thy lawes moſt right:
forſake me not for euer Lord, but ſhew thy grace and might.

BETH. The ſecond part.

BY what meanes may a young man beſt, his life learne to amend:
if that he marke & keepe thy word, & therein his time ſpend.
10 Unfainedly I haue thee ſought, and thus ſeeking abide:
O neuer ſuffer me O Lord, from thy precepts to ſlide.

11 Within my hart and ſecret thoughts, thy words I haue hid ſtill:
that I might not at any time, offend thy holy will.
12 We magnifie thy name O Lord, and prayſe thee euermore:
thy ſtatutes of moſt worthy fame, O Lord teach me therefore.

13 My lips haue neuer ceaſde to preach, and publiſh day and night:
thy iudgements al which did proceed, from thy mouth ful of might.
14 Thy teſtimonies and thy wayes, pleaſe me no leſſe indeed:
then all the treaſures of the earth, which worldlings make their meed

15 O

15 Of thy precepts I will ſtill muſe, and thereof frame my talke:
as at a marke ſo will I aime, thy wayes how I may walke.
16 My onely ioy ſhall be ſo fixt, and on thy lawes ſo ſet:
that nothing can me ſo farre blinde, that I thy words forget.

GIMEL. The 3. part.

GRant o thy ſeruant now ſuch grace, as may my life prolong:
thy holy word then will I keepe, both in my hart and tong.
18 Mine eyes which were dim and ſhut vp, ſo open & mak bright:
that of thy law and maruailous works, I may haue the cleare ſight.

19 I am a ſtranger in this earth, wandring now here now there:
thy word therefore to me diſcloſe, my footeſteps for to cleare.
20 My ſoule is rauiſht with deſire, and neuer is at reſt:
but ſeeke to know thy iudgements hie, & what may pleaſe thee beſt.

21 The proud men and malitious, thou haſt deſtroide eachone:
and curſed are ſuch as doe not, thy heſtes attend vpon.
22 Lord turne from me rebuke and ſhame, which wicked men conſpire,
for I haue kept thy couenants, with zeale as hote as fire.

23 The Princes great in counſell ſate, and did againſt me ſpeake:
but then thy ſeruant thought how he, thy ſtatutes might not breake.
24 For why thy couenants are my ioy, and my great hearts ſolace:
they ſerue in ſtead of counſellors, my matters for to paſſe.

DALETH. The fourth part.

I Am alas as brought to graue, and almoſt turnd to duſt:
reſtore therefore my life againe, as thy promiſe is iuſt.
26 My wayes when I acknowledged, with mercy thou didſt heare
heare now eftſoones, and me inſtruct, thy lawes to loue and feare.

27 Teach me once throughly for to know, thy precepts and thy lore:
thy workes then will I meditate, and lay them vp in ſtore.
28 My ſoule I feele ſo ſore oppreſt, that it melteth for griefe:
according to thy word therefore, haſt Lord to ſend reliefe.

29 From lying and deceitfull lips, let thy grace me defend:
and that I may learne thee to loue, thy holy law me ſend:
30 The way of truth both ſtraight and ſure, I haue choſen and found:
I ſet thy iudgements me before, which keepe me ſafe and ſound.

31 Since then O Lord, I forced my ſelfe, thy couenants to embrace:
let me therefore haue no rebuke, nor checke in any caſe.
32 Then will I run with ioyfull cheare, where thy word doth me call,
when thou haſt ſet my heart at large, and rid me out of thrall.

HE The firſt part.

INſtruct me Lord in the right path of thy ſtatutes diuine:
and it to keepe euen to the end, my hart will I encline.

34 Grant

34 Grant me the knowledge of thy law, and I shall it obay:
with hart and mind and all my might, I shall it keepe I say.

35 In the right path of thy precepts, guide me Lord I require:
none other pleasure doe I wish, nor greater thing desire.
36 Incline my hart thy lawes to keepe, and couenants to embrace:
and from all filthy auarice, Lord shield me with thy grace.

37 From vain desires & worldly lusts, turne backe mine eyes & sight:
giue me the spirite of life and power, to walke thy lawes aright.
38 Confirme thy gracious promise Lord, which thou hast made to me:
which am thy seruant and do loue, and feare nothing but thee.

39 Reproch and shame which I do feare, from me O Lord expell:
for thou dost iudge with equity, and therein dost excell.
40 Behold my harts desire is bent, thy lawes to keepe for aye:
Lord strengthen me so with thy grace, that it performe I may.

VAV The 6. part.

THy mercies great and manifold, let me obtaine O Lord:
thy sauing health let me enioy, according to thy word.
42 So shall I stop the slaunderous mouthes, of lewde men and vniust:
for in thy faithfull promises, stands my comfort and trust.

43 The word of truth within my mouth, let euer still be prest:
for in thy iudgements wonderfull, my hope doth stand and rest.
44 And while that breath within my breast, doth natural life preserue:
yea till this life shall be dissolude, thy law will I obserue.

45 So walke will I as set at large, and made free from all dread:
because I sought how for to keepe, thy precepts and thy reade.
46 Thy noble acts I will describe, as thinges of most great fame:
euen before kings I will them blaze, and shrinke no whit for shame.

47 I will reioyce then to obey, thy worthy hests and will:
which euermore I haue loued best, and so will loue them still.
48 My hand will I lift to thy lawes, which I haue dearely sought,
and practise thy commaundements, in will, in deed, and thought.

ZAIN The 7. part.

THy promise which thou madest to me, thy seruant Lord remember
for therein haue I put my trust, and confidence for euer.
50 It was my comfort and my ioy, when troubles me assaile:
for were my life not by thy word, my life would soone me faile.

51 The proud and such as God contemne, still made of me a scorne,
yet would I not thy law forsake, as he that were forlorne.
52 But cald to mind Lord thy great works, shewde to our fathers old:
whereby I felt thy ioy surmount, my griefe an hundred fold.

53 But yet alas for feare I quake, seeing how wicked men:
thy law forsooke & did procure, thy iudgements who know when.
54 And as for me I framde my songs, thy statutes to exalt:
when I among the straungers dwelt, and thoughts gan me assault.

55 I thought vpon thy name O Lord, by night when others sleepe:
as for thy law I also kept, and euer will it keepe.
56 This grace I did obtaine because, thy couenants sweete and deare
I did embrace and also keepe, with reuerence and with feare.

HETH. The 8. part.

O God which art my part and lot, my comfort and my stay:
I haue decreed and promised, thy lawes to keepe alway.
58 Mine earnest hart did humbly sue, in presence of thy face:
as thou therefore hast promised, Lord graunt me of thy grace.

59 My life I haue examined, and tride my secret hart:
which to thy statutes caused me, my feete straight to conuert.
60 I did not stay, nor linger long, as they that slothfull are:
but hastily thy lawes to keepe, I did my selfe prepare.

61 The cruell handes of wicked men, haue made of me their pray:
yet would I not thy lawes forget, nor from thee go astray.
62 Thy righteous iudgement shewed to me, so great is and so hie:
that euen at midnight will I rise, thy name to magnifie.

63 Companion am I to all them, which feare thee in their heart:
and neither will for loue nor dread, from thy commaundements start.
64 Thy mercies Lord most plenteously, to all the world fulfill:
O teach me how I may obey, thy statutes and thy will.

TETH. The 9. part.

ACcording to thy promise Lord, so hast thou with me delt:
for of thy grace in sundry sortes, haue I thy seruant felt.
66 Teach me to iudge alwaies aright, & giue me knowledge sure:
for certainely beleeue I do, that thy precepts are pure.

67 Ere thou didst teach me with thy rod, I erred and went astray:
but now I keepe thy holy word, and make it all my stay.
68 Thou art both good and gracious, and giuest most liberally,
thine ordinances how to keepe, therfore O Lord teach me.

69 The proud and wicked men haue forgde, against me many a lie:
yet thy commaundements still obserue, with all my heart will I.
70 Their harts are swolne with worldly wealth, as greate so are they
but in thy law I do delight, and nothing seeke but that. (fat,

71 O happie time may I well say, when thou didst me correct,
for as a guide to learne thy lawes, thy rod did me direct.
72 So that to me thy word and law, is dearer manifold:
then thousands great of siluer and gold, or ought that can be told.

IOD

IOD. The 10.part.

73 SEing thy handes haue made me Lord, to be thy creature:
grant knowledge likewiſe how to learne, to put thy lawes in vre.
74 So they that feare thee ſhall reioyce, when euer they me ſee:
becauſe I haue learnde by thy word, to put my truſt in thee.

75 When with thy rods the world is plagude, I know the cauſe is iuſt:
ſo when thou doeſt correct me Lord, the cauſe iuſt needes be muſt.
76 Now of thy goodneſſe I thee pray, ſome comfort to me ſend:
as thou to me thy ſeruant haſt, ſo from all ill me ſhend.

77 Thy tender mercies powre on me, and I ſhall ſurely liue:
for ioy and conſolation both, thy lawes to me doth giue.
78 Confound the proud whoſe falſe pretence, is me for to deſtroy:
but as for me thy heſtes to know, I wil my ſelfe imploy.

79 Who ſo with reuerence do thee feare, to me let them retire.
and ſuch as do thy couenants know, and them alone deſire,
80 My heart without all wauering, let on thy lawes be bent:
that no confuſion come to me, whereby I ſhould be ſhent.

CAPH. The 11.part.

MY ſoule doth faint and ceaſeth not, thy ſauing health to craue:
and for thy words ſake ſtill I truſt, my heartes deſire to haue.
82 Mine eyes do fayle with looking for, thy word and thus I ſay:
Oh when wilt thou me comfort Lord, why doeſt thou thus delay.

83 As a ſkin bottle in the ſmooke, ſo am I parcht and drie:
yet wil I not out of my heart, let thy commaundementes ſlide.
84 Alas how long ſhal I yet liue, before I ſee the houre:
that on my foes which me torment, thy vengeance thou wilt powre.

85 Preſumptuous men haue digged pits, thinking to make me ſure:
thus contrary againſt thy law, my hurt they do procure.
86 But thy commandementes are all true, and cauſleſſe they me grieue:
to thee therfore I do complaine, that thou mightſt me relieue.

87 Almoſt they had me cleane deſtroid, & brought me quite to ground:
yet by thy ſtatutes I abode, and therein ſuccour found.
88 Reſtore me Lord againe to life, for thy mercies excel:
and ſo ſhal I thy couenants keepe, tyl death my life expell.

LAMED. The 12.part

89 IN heauē Lord where thou doeſt dwel, thy word is ſtablicht ſure:
and ſhal for al eternitie, faſt grauen there endure.
90 From age to age thy truth abides, as doth the earth witneſſe:
whoſe ground worke thou haſt laid ſo ſure, as no tongue can expreſſe.

91 Euen to this day we may well ſee, how all thinges perſeuere:
according to thy ordinance, for all thinges thee reuere.
92 Had it not beene that in thy law, my ſoule had comfort ſought:
long time ere now in my diſtreſſe, I had beene brought to nought.

93 There

93 Therefore will I thy precepts aye, in memory keepe faſt,
by them thou haſt my life reſtorde, when I was at laſt caſt.
94 No wight to me can title make, for I am onely thine:
ſaue me therefore for to thy lawes, mine eares and heart encline.

95 The wicked men do ſeeke my bane, and therein lie in waite,
but I the while conſidered, thy noble workes and great.
96 I ſee nothing in this wide world, at length which hath not end:
but thy commandements and thy word, beyond all end extend.

MEM The 13. part.

WHat great deſire and feruent loue, doe I beare to thy law:
all the day long my whole deuiſe, is onely in thy ſaw.
98 Thy word hath taught me farre to paſſe, my foes in policy:
for ſtill I keepe it as a thing, of moſt excellency.

99 My teachers which did me inſtruct, in knowledge I excell,
becauſe I do thy couenants keepe, and them to others tell.
100 In wiſedome I do paſſe alſo, the ancient men indeed:
and all becauſe to keepe thy lawes, I helde it aye beſt reede.

101 My feete I haue refrained eke, from euery euill way:
becauſe that I continually, thy word might keepe I ſay.
102 I haue not ſwarnde from thy iudgements, nor yet ſhronke any del
for why? thou haſt me taught thereby, to liue godly and well.

103 O Lord how ſweete vnto my taſte, finde I thy words alway:
doubtles no honey in my mouth, feele ought ſo ſweete I may.
104 Thy lawes haue me ſuch wiſedome learnde, that vtterly I hate:
all wicked and vngodly wayes, in euery kinde or rate.

NVN The 14. part.

EVen as a lanthorne to my feet, ſo doth thy word ſhine bright:
and to my pathes where euer I goe, it is a flaming light.
106 I haue both ſworne and will performe, moſt certainely doubtleſs:
that I will keepe thy iudgements iuſt, and them in life expreſſe.

107 Affliction hath me ſore oppreſt, and brought me to deaths dore:
O Lord as thou haſt promiſed, ſo me to life reſtore.
108 The offerings which with hart & voyce, moſt frankly I thee giue:
accept and teach me how I may, after thy iudgements liue.

109 My ſoule is aye ſo in my hand, that dangers it aſſaile:
yet doe I not thy law forget, nor it to keepe will faile.
110 Although the wicked laid their nets, to catch me at a bray:
yet did I not from thy precepts, once ſwerue or goe aſtray.

111 Thy law I haue ſo claimde alway, as mine owne heritage:
and why? for therein I delight, and ſet my whole courage:
112 For euermore I haue beene bent, thy ſtatutes to fulfill:
euen ſo likewiſe vnto the end, I will continue ſtill.

SAMECH The 15. part.

THe craftie thoughts, and double hearts, I do alwayes detest,
but as for thy law and precepts, I loued them euer best.
114 Thou art my hid and secret place, my shield of strong defence:
therefore haue I thy promises, looke for with patience.

115 Go to therefore ye wicked men, depart from me anone:
for the commaundements will I keepe, of God my Lord alone.
116 As thou hast promised, so performe me, that death me not assaile:
nor let my hope abuse me so, that through distrust I quaile.

117 Uphold me and I shall be safe, for ought that they do say:
and in thy statutes pleasure take, will I both night and day.
118 Thou hast trod such vnder thy feet, as do thy statutes breake:
for nought auailes their subtlety, their counsell is but weake.

119 Like drosse thou casts the wicked out, where euer they go or dwell
therefore can I as thy statutes, loue nothing halfe so well.
120 My flesh alas is taken with feare, as though it were benumde:
for when I see thy iudgements straight, I am as one astonde.

AIN The 16. part.

I Do the thing that lawfull is, and giue to all men right.
resigne me not to them that would, oppresse me with their might
122 But for thy seruant surety be, in that thing that is good.
that proud men giue me not the foile, which rage as they were wood.

123 Mine eyes with waiting are now blind, thy health so much I craue:
and eke thy righteous promise Lord, whereby thou wilt me saue.
124 Intreat thy seruant louingly, and fauour to him show.
thy statutes of most excellency, teach me also to know.

125 Thy humble seruant Lord I am, grant me to vnderstend.
how by thy statutes I may know, best what to take in hand.
126 It is now time Lord to begin, for truth is quite decaide:
thy law likewise they haue transgrest, and none against them said.

127 This is the cause wherefore I loue, thy lawes better then gold:
or iewels fine which are esteemde, most costly to be sold.
128 I thought thy precepts all most iust, and so them laid in store:
all craftie and malitious wayes, I do abhorre therefore.

PE The 17. part.

THy couenants are most wonderfull, and full of thinges profound:
my soule therfore doth keep them sure, when they are tride & found
130 When men first enter into thy word, they find a light most cleare:
and very idiots vnderstand, when they it reade or heare.

131 For ioy I haue both gapt & breathd, to know thy commandement,
that I may guide my life thereby, I sought what thing it ment.
132 With mercy and compassion Lord, behold me from aboue:
as thou art wont to behold such, as thy name loue and feare.

133 Direct

133 Direct my footesteps by thy word, that I thy will may know:
and neuer let iniquity, thy seruant ouerthrow.
134 From slaunderous tongues and deadly harmes, preserue and keepe me sure,
thy precepts then will I obserue, and put them ebe in vre.

135 Thy countenance which doth surmount, the sunne in his bright hew:
let shine on me, and by thy law, teach me what to eschew.
136 Out of mine eyes great flouds gush out, of drearp teares and fell:
when I behold how wicked men, thy lawes keepe neuer a dell.

ZADE The xviii. part.

IN euery point Lord thou art iust, the wicked though they grudge:
& when thou dost sentence pronounce, thou art a righteous iudge.
138 To render right and flee from guile, are two chiefe pointes most hie:
and such as thou hast in thy law, commaunded vs straightly.

139 With zeale and wrath I am consumde, and euen pinde away:
to see my foes thy word forget, for ought that I do may.
140 So sure and perfect is thy word, as any hart can deeme:
and I thy seruant nothing more, do loue or yet esteeme.

141 And though I be nothing set by, as one of base degree:
yet doe I not thy hestes forget, nor shrinke away from thee:
142 Thy righte ousnes Lord is most iust, for euer to endure:
also thy law is truth it selfe, most constant and most pure.

143 Trouble & griefe haue sealde on me, & brought me wondrous low:
yet doe I still of thy precepts, delight to heare and know.
144 The righteousnes of thy iudgements, doth last for euermore:
then teach thou me, for euen in them, my life lyeth vp in store.

KOPH The 19 part.

WIth feruent heart I cride and calde, now answere me O Lord
that thy commaundements to obserue, I may fully accord
146 To thee my God I make my sute, with most humble request:
saue me therefore and I will keepe, thy precepts and thy hest.

147 To thee I crie euen in the morne, before the day ware light:
because that I haue in thy word, my confidence whole plight,
148 Mine eyes preuent the watch by night, & ere they call I wake:
that by deuising of thy word, I might some comfort take.

149 Incline thine eares to heare my voyce, and pitty on me take:
as thou was wont to iudge me Lord, least life should me forsake.
150 My foes draw neare and do procure, my death malitiously:
which from thy law haue farre gone backe, and straid from it lewdly

151 Therefore O Lord approch thou neare, for neede doth so require:
and all thy precepts true they are, then helpe I thee desire.
152 By thy commaundements I haue learnde, not now, but long ago
that they remaine for euermore, thou hast them grounded so.

RESH. The 20 part.

MY trouble and affliction, conſider and behold:
deliuer me, for of thy law, I euer take faſt hold.
154 Defend my good and righteous cauſe, with ſpeede me ſuccour ſend:
from death as thou haſt promiſed, Lord keepe me and defend.

155 As for the wicked farre they are, from hauing health and grace:
whereby they might thy ſtatutes know, they enter not the trace.
156 Great are thy mercies Lord I grant, what tongue can them attaine:
and as thou haſt me iudgde ere now, ſo let me life obtaine.

157 Though many men did trouble me, and perſecute me ſore:
yet from thy lawes I neuer ſhronke, nor went awry therefore.
158 And truth it is for griefe I die, when I theſe traytors ſee:
becauſe they keepe no whit thy word, nor yet ſeeke to know thee.

159 Behold for I do loue thy lawes, with heart moſt glad and faine:
as thou art good and gracious Lord, reſtore my life againe.
160 What thy word doth decree muſt be, and ſo it hath beene euer:
thy righteous iudgements are alſo, moſt true, and decay neuer.

SCHIN. The 21 part.

PRinces haue ſought by cruelty, cauſeles to make me crouch:
but all in vaine, for of thy word, the feare did my heart touch.
162 And certainely euen of thy word, I was more merry and glad,
then he which of rich ſpoiles and pray, great ſtore and plenty had.

163 As for all lies and falſitie, I hate moſt and deteſt:
for why? thy holy lawes doe I, aboue all thinges loue beſt.
164 Seuen times a day I prayſe the Lord, ſinging with heart and voyce:
thy righteous acts and wonderfull, ſo cauſe me to reioyce.

165 Great reſt and peace ſhall all ſuch haue, which do thy ſtatutes loue:
no danger ſhall their quiet ſtate, empaire or once remoue.
166 Mine onely health and comfort Lord, I looke for at thy hand:
and therefore haue I done thoſe thinges, that thou didſt me commaund.

167 Thy lawes haue beene mine exerciſe, which my ſoule moſt deſired:
ſo much to them my loue was bent, that nought elſe I required.
168 Thy ſtatutes and commaundements, I keepe thou knoweſt aright:
for all the thinges that I haue done, are preſent in thy ſight.

TAV The 22 part.

O Lord let my complaint and crie, before thy face appeare:
and as thou haſt me promiſe made, ſo teach me thee to feare.
170 Mine humble ſupplication, toward thee let finde acceſſe:
and grant me Lord deliuerance, for ſo is thy promiſe,

171 Then ſhall my lips thy prayſes ſpeake, after moſt humble ſort.
when thou thy ſtatutes haſt me taught, wherein ſtands all comfort.
172 My tongue ſhall ſing and ſpeake thy word, and on this wiſe ſay ſhall,
Gods famous acts and noble lawes, are iuſt and perfect all.

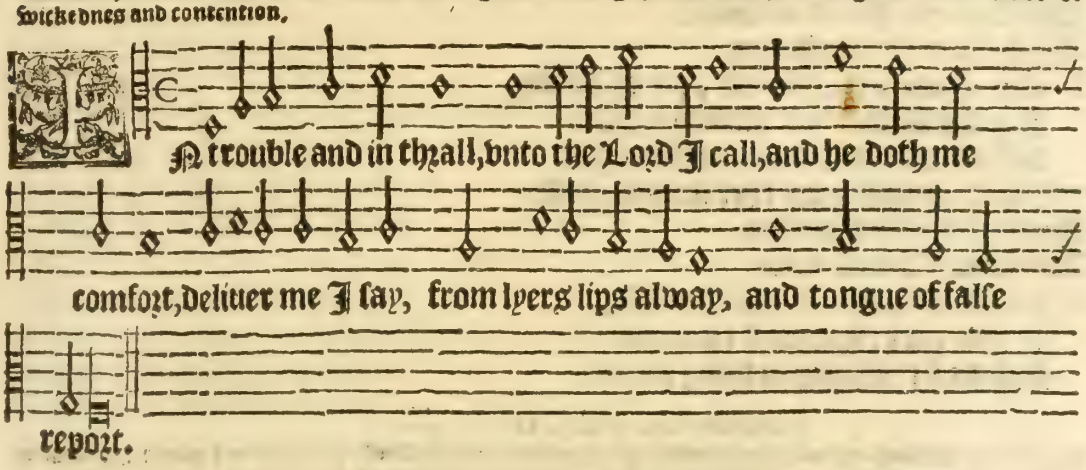
173 Stretch

173 Stretch out thy hand, I thee beſeech, and ſpeedily me ſaue:
for thy commaundements to obſerue, choſen O Lord I haue.
174 Of thee alone Lord I craue health, for other I know none:
and in thy law and nothing elſe, I do delight alone.

175 Grant me therefore long dayes to liue, thy name to magnifie:
and of thy iudgements mercifull, let me thy fauour trie.
176 For I was loſt and went aſtray, much like a wandring ſheepe:
oh ſeeke me, for I haue not failde, thy commaundements to keepe.

Ad Dominum cum tribularer. pſal. Cxx. T. S.

The prayer of Dauid, now baniſhed among the barbarous people of Arabia by the falſe reportes of enuious flatterers. And therefore hee lamenteth his long abode among the infidels, who were giuen to all kinde of wickednes and contention.



4 What vantage or what thing,
Getſt thou thus for to ſting:
Thou falſe and flattering lyer.
5 Thy tongue doth hurt I weene,
No leſſe then arrowes keene:
of hote conſuming fire.

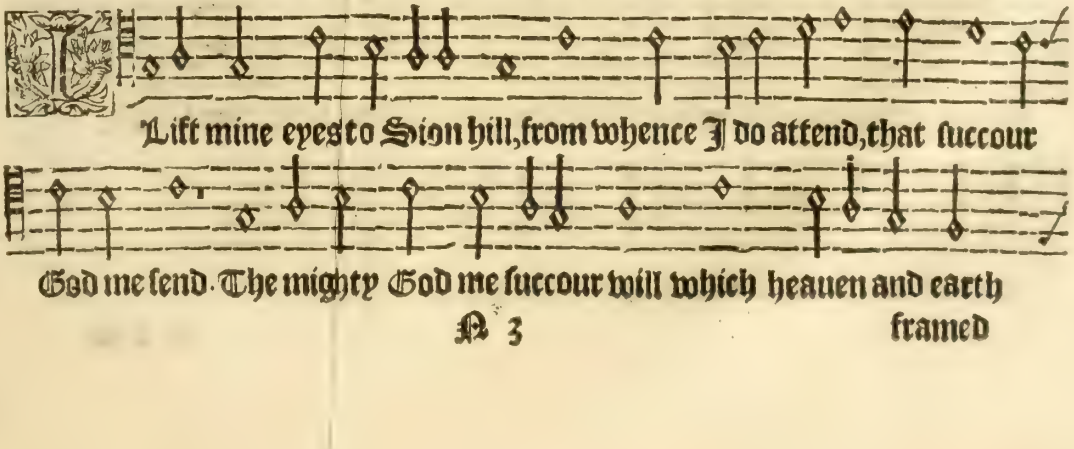
6 Alas too long I ſlacke,
Within theſe tents ſo blacke,
Which Kedars are by name.

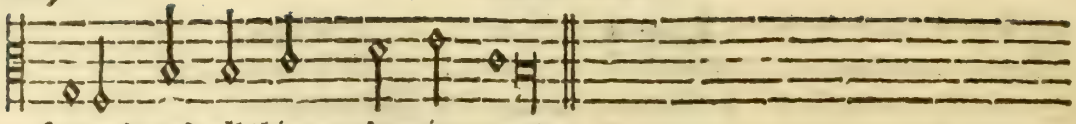
By whome the flocke elect,
and all of Iſaackes ſect,
Are put to open ſhame.

7 With them that peace did hate,
I came a peace to make:
And ſet a quiet life.
8 But when my tale was tolde,
Cauſles I was controlde:
By them that would haue ſtrife.

Leuaui oculos. pſal. Cxxi. W. W.

The Prophet ſheweth by his owne example, that the faithfull ought to looke for all their ſuccour of God alone who will gouerne and giue good ſucceſſe to all their godly enterpriſes.



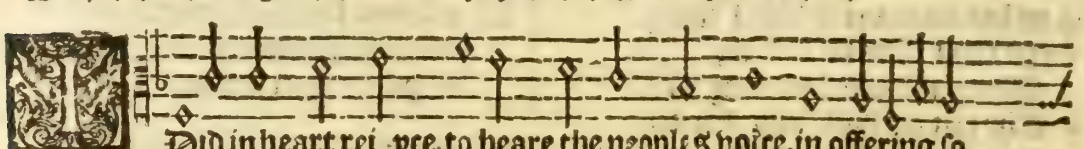


framed, and all things therein named.

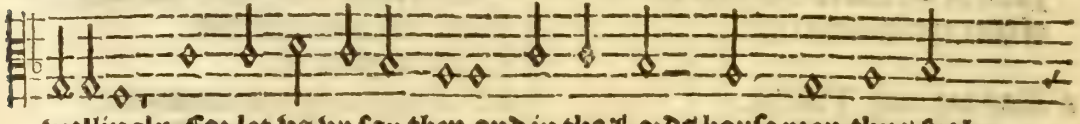
3 Thy foote from ſlip he will preſerue,
and will thee ſafely keepe:
For he will neuer ſleepe.
4 Loe he that doth Iſrael conſerue,
No ſleepe at all can him catch,
But his eyes ſhall euer watch.
5 The Lord is thy warrant alway,
The Lord eke doth thee couer:
As at thy right hand euer.
6 The Sunne ſhall not thee parch by day,
Nor the Moone not halfe ſo bright:
Shall with colde thee hurt by night.
7 The Lord will keepe thee from diſtreſſe:
And will thy life ſure ſaue:
And thou alſo ſhalt haue,
8 In all thy buſineſſe good ſucceſſe,
where euer thou goeſt in or out:
God will theſe things bring about.

Lætatus ſum. pſal. Cxxii. W. K.

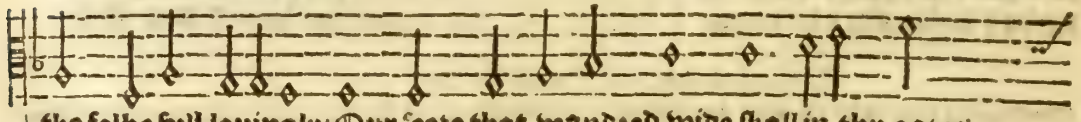
Dauid reioyſeth in the name of the faithfull that God hath accompliſhed his promiſe and placed his Arke in Sion, for the which he giueth thankes, and prayeth for the proſperity of the Church.



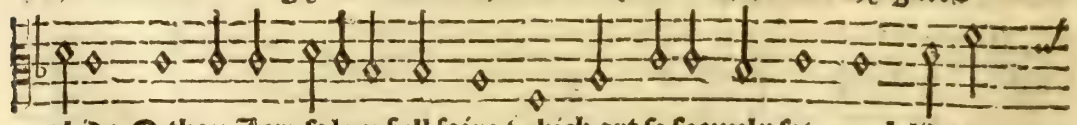
Did in heart reioyce, to heare the peoples voice, in offering ſo



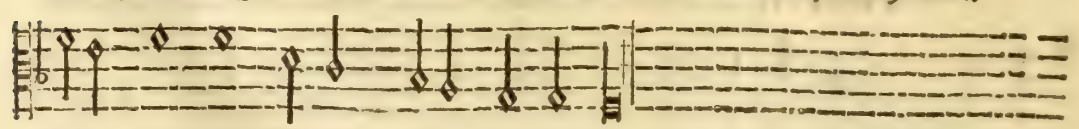
willingly. For let vs vp ſay they, and in the Lords houſe pray, thus ſpake



the folke full louingly: Our feete that wandred wide, ſhall in thy gates



abide, O thou Ieruſalem full faire, which art ſo ſeemely ſet, much like a



Citty neate, the like whereof is not elſe where.

4 The

4 The tribes with one acord,
The tribes of God the Lord:
Are thether bent their way to take.
So God before did tell,
That there his Iſrael,
their prayers ſhould together make.
5 For there are thrones erect,
And that for this reſpect:
To ſet foorth iuſtice orderly:
Which thrones right to maintaine,
To Dauids houſe pertaine:
His folke to iudge accordingly.

6 To pray let vs not ceaſe,
For Ieruſalems peace:
Thy friendes God proſper mightily:
7 Peace be thy wals about,
And proſper thee throughout:
Thy places eke continually,
8 I wiſh thy proſperous ſtate,
For my poore brethrens ſake,
That comfort haue by meanes of thee,
9 Gods houſe doth me allure,
Thy wealth for to procure,
So much alwayes as lieth in me.

Ad te leuaui oculos. pſal. Cxxiii. T. S.

A Prayer of the faithfull which are afflicted by the wicked worldlinges, and contemners of God.

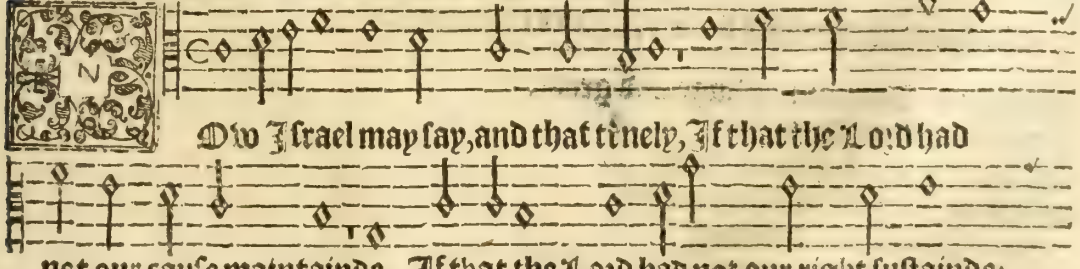
Sing this as the 119. Pſalme.

O Lord that heauen doſt poſſeſſe, I lift mine eyes to thee:
euen as the ſeruant lifteth his, his maiſters hands to ſee.
2 As handmaids watch their miſtreſſe hands, ſome grace for to atchieue
ſo we behold the Lord our God, till he do vs forgiue.

3 Lord grant vs thy compaſſion, and mercy in thy ſight:
for we are filled and ouercome, with hatred and deſpight.
4 Our minds be ſtuffed with great rebuke, the rich and worldly wiſe:
doe make of vs their mocking ſtocke, the proud do vs deſpiſe.

Niſi quia Dominus. pſal. Cxxiiii. W. W.

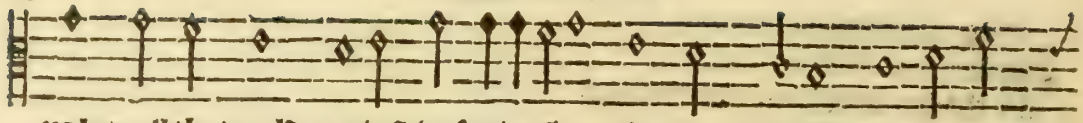
The people of God being deliuered out of great danger acknowledge not to haue eſcaped by their own power but through the fauour of God, and ſhew in how great peril they were.



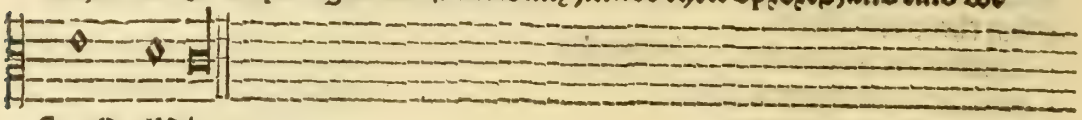
NOw Iſrael may ſay, and that tinely, If that the Lord had

not our cauſe maintainde, If that the Lord had not our right ſuſtainde:

When



when all the world againſt vs furiouſly, made their vprores, and ſaid we



ſhould all die.

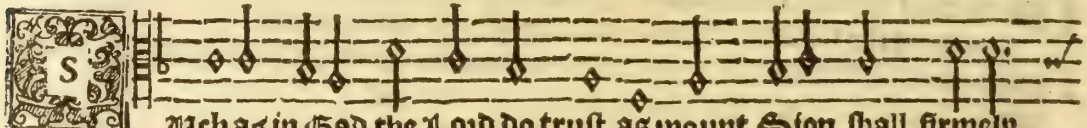
3 Now long ago, they had deuoured vs all:
And ſwallowed quicke, for ought that wee could deeme:
Such was their rage, as we might well eſteeme.
4 And as the flouds with mighty force do fall:
So had they now, our liues euen brought to thrall.

5 The raging ſtreames, moſt proud in roaring noyſe,
Had long ago, ouerwhelmed vs in the deepe:
6 But loued be God, which doth vs ſafely keepe.
From bloudy teeth, and their moſt cruell voyce:
Which as a pray, to eate vs would reioyce.

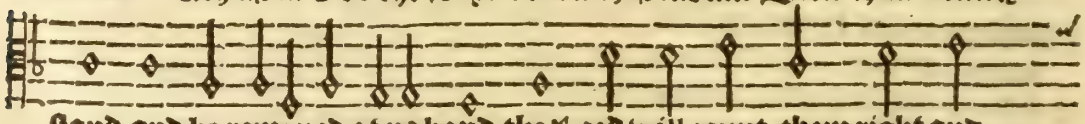
7 Euen as a bird out of the foulers grin:
Eſcapeth away, right ſo it fareth with vs,
Broke are their nets, and we haue ſcaped thus.
8 God that made heauen and earth, is our helpe then:
His name hath ſaued vs, from theſe wicked men.

Qui confidunt. pſal. Cxxv. W. K.

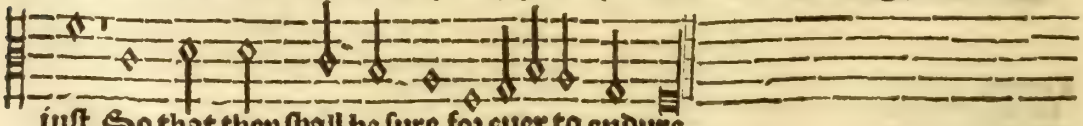
He deſcribeth the aſſurance of the faithfull in their afflictions, and deſireth their wealth, and the deſtruction of the wicked.



Uch as in God the Lord do truſt, as mount Sion ſhall firmely



ſtand, and be remoued at no hand, the Lord will count them right and



iuſt. So that they ſhall be ſure, for euer to endure.

As mighty mountaines huge and great,
Jeruſalem about do cloſe:
So will the Lord be vnto thoſe,
Which on his godly will do waite.
Such are to him ſo deare,
They neuer need to feare.

3 For though the righteous trie doth he,
By making wicked men his rod:
Least they for griefe forſake their God,
It ſhall not as their lot ſtill be:
4 Giue Lord to thoſe thy light,
whoſe hearts are true and right.

5 But as for ſuch as turne aſide,
By crooked waies which they out ſought:
The Lord will ſurelie bring to nought.
With workes moſt vile they ſhall abide:
But peace with Iſrael,
For euermore ſhall dwell.

An other of the ſame.

Sing this as the ten Commaundements.

THoſe that do put their confidence vpon the Lord our God onely:
and flie to him for his defence, in all their neede and miſerie.
Their faith is ſure, firme to endure, grounded on Chriſt the corner ſtone:
moued with none ill, but ſtandeth ſtill, ſtedfaſt like to the mount Sion.

And as about Ieruſalem the mighty hils do it compas,
ſo that no enemie cometh to them, to hurt that towne in any caſe.
So God indeed in euery neede, his faithfull people doth defend:
ſtanding them by aſſuredly, from this time forth world without end.

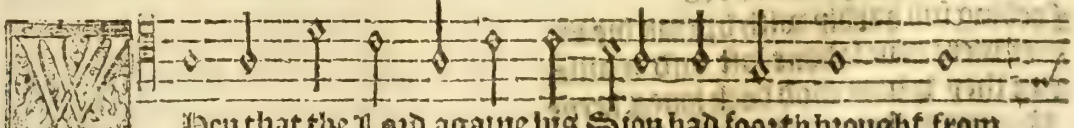
Right wiſe and good is our Lord God, and will not ſuffer certainely:
the ſinners and vngodlies rod, to tarrie vpon his family.
Least they alſo from God ſhould goe, falling to ſinne and wickedneſs,
O Lord defend world without end, thy chriſtian flocke through thy goodneſs.

O Lord do good to Chriſtians all, that ſtedfaſt in thy word abide:
Such as willingly from God fall, and to falſe doctrine dayly ſlide.
Such will the Lord ſcatter abroad, with hypocrites throwne down to hell,
God will them ſend paines without end, but Lord grant peace to Iſrael.

Glorie to God the father of might, and to the Sonne our Sauiour,
And to the holy Ghoſt whoſe light, ſhine in our hearts and vs ſuccor.
That the right way from day to day, we may walke and him glorifie,
With hearts deſire all that are here, worſhip the Lord, and ſay Amen.

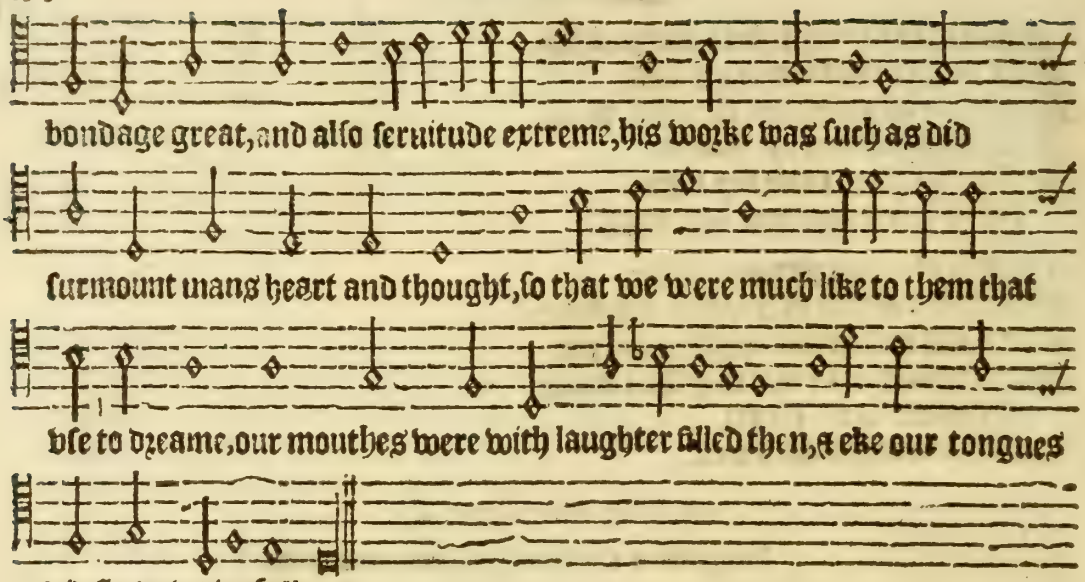
In conuertendo. pſal. Cxxvi. W. K.

This pſalme was made after the returne of the people from Babylon, and ſheweth that the meane of their deliuerance was wonderfull after the ſeuentie yeares of captiuitie, foreſpoken by Ierem. 25. 12. and 29. 10.



WHen that the Lord againe his Sion had forth brought from

bondage



bondage great, and alſo ſeruitude extreme, his worke was ſuch as did ſurmount mans heart and thought, ſo that we were much like to them that vſe to dreame, our mouthes were with laughter filled then, & eke our tongues did ſhew vs ioyfull men.

2 The heathen folke, were forced then this to confeſſe:
How that the Lord, for them alſo great thinges had done.
3 But much more we and therefore can confeſſe no leſſe.
Wherefore to ioy, we haue good cauſe as we begun.
4 O Lord goe forth thou canſt our bondage end:
As to deſerts, the flowing riuers ſend.

5 Full true it is, that they which ſow in teares indeede:
A time will come, when they ſhall reape in mirth and ioy:
6 They went and wept, in bearing of their precious ſeede:
For that their foes, full oftentimes did them annoy.
But their returne, with ioy, they ſhall ſure ſee:
Their ſheaues home bring, and not empaired be.

Niſi Dominus. pſal. Cxxvii.

It is not mans wit, power, & labour, but the free goodnes of God, that giueth riches, preſerueth townes, and countries, graunteth nouriſhment and children.

Sing this as the Lords prayer.

EXcept the Lord the houſe do make,
And thereunto do ſet his hand:
What men do build it cannot ſtand
Likewiſe in vaine men vndertake:
Cities and holdes to watch and ward
Except the Lord be their ſafegard.

2 Though ye riſe earely in the morne,
And ſo at night go late to bed:
Feeding full hardly with browne bread,
Yet were your labour loſt and worne.
But they whom God doth loue, & keepe
Receiue al things with quiet ſleepe.

3 Therefore marke well when euer yee ſee:
That men haue heires to enioy their land:
It is the gift of Gods owne hand.
For God himſelfe doth multiplie,
Of his great liberalitie,
The bleſſing of poſterity.

4 And when the children come to age,
They grow in ſtrength and actiueneſſe,
In perſon and in comelineſſe,
So that a ſhaft ſhot with courage,
Of one that hath a moſt ſtrong arme,
Flieth not ſo ſwift, nor doth like harme.

5 Oh well is him that hath his quiuer,
Furniſhed with ſuch artillery.
For when in perill he ſhall be:
Such one ſhall neuer ſhake nor ſhiuer:
When that he pleadeth before the iudge,
againſt his foes that beare him grudge.

Beati omnes qui timent. pſal. Cxxviii. T. S.

He deſcribeth the proſperous eſtate of them that be married in the feare of God, ioyning withall the promiſes of Gods bleſſings to all them that liue in the honourable eſtate, according to his commaundement.

Sing this as the 137. pſalme.

BLeſſed art thou that feareſt God, and walkeſt in his way,
2 For of thy labour thou ſhalt eate, happie art thou I ſay.
3 Like fruitfull vines on thy houſe ſide, ſo doth thy wife ſpring out
thy children ſtand like Olive plants, thy table round about.

4 Thus art thou bleſt that feareſt God, and he ſhall let thee ſee:
5 The promiſed Jeruſalem, and his felicity.
6 Thou ſhalt thy childrens children ſee, to thy great ioyes encreaſe:
and like wiſe grace on Iſrael, proſperity and peace.

Sæpe expugnauerunt. pſal. Cxxxix. N.

He admoniſheth the Church to reioyce, though it hath beene afflicted in all ages, for God will deliuer it, and the enemies for all their glorious ſhew ſhall ſuddenly be deſtroyed.

Sing this as the 137. Pſalme.

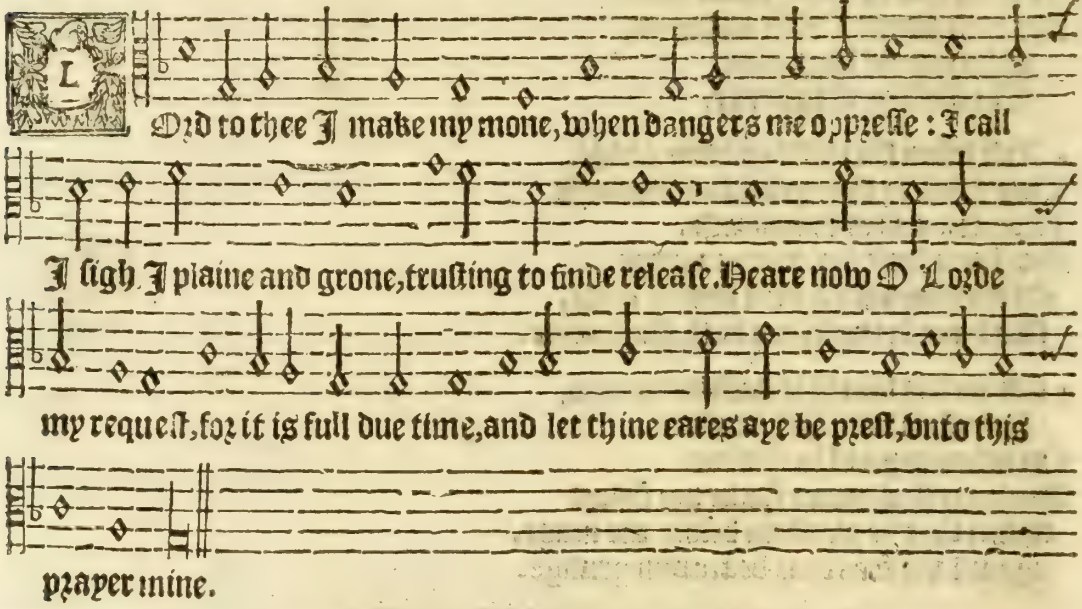
OFt they now Iſrael may ſay, me from my youth aſſailed:
oft they aſſailde me from my youth, yet neuer they preuailed.
3 Upon my backe the plowers plowde, and furrowes long did caſt:
4 The righteous Lord hath cut the cordes, of wicked foes at laſt.

5 They that hate him ſhal be aſhamde, and turned backe alſo:
6 And made as graſſe vpon the houſe, which withereth ere it grow.
7 Whereof the mower cannot finde, enough to fill his hand,
nor he can fill his lap that goeth, to gleane vpon the land.

8 Nor paſſers by pray God on them, to let his bleſſing fall.
nor ſay we bleſſe you in the name, of God the Lord at all:

De profundis clamaui. pſal. Cxxx. W. W.

An effectuous prayer of him that for his ſinnes had ſuſtained great afflictions, and notwithſtanding hee fullie truſteth and aſſureth himſelfe to obtaine mercy and forgiuenes of his ſinnes, and at length deliuerance from all euils.



3 O Lord our God if thou way, our ſinnes and them peruſe:
who can then eſcape or ſay, I can my ſelfe excuſe.
4 But Lord thou art mercifull, and turnſt to vs thy grace:
that we with hearts moſt chearefull, ſhould feare before thy face.

5 In God I put my whole truſt, my ſoule waiteth on his will:
for his promiſe is moſt iuſt, and I hope therein ſtill.
6 My ſoule to God hath regard, wiſhing for him alway:
more then they that watch, to ſee the dawning day.

7 Let Iſrael then boldly, in the Lord put his truſt:
he is that God of mercy, that his deliuer muſt.
8 For it is he that muſt ſaue, Iſrael from his ſinne:
and all ſuch as ſurely haue, their confidence in him.

Domine non eſt. pſal. Cxxxi. M.

Dauid charged with ambition, and greedie deſire to raigne, proteſteth his humilitie, and modeſty before God, & teacheth all men what they ſhould do.

Sing this as the Lamentation.

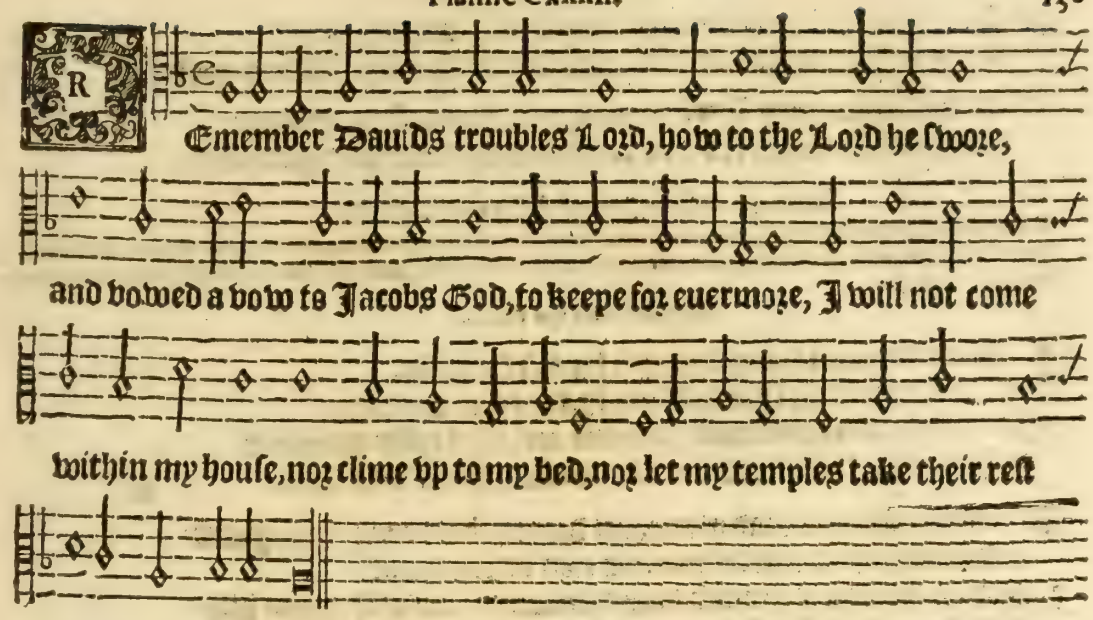
O Lord I am not puft in mind, I haue no ſcornefull eye:
2 I do not exerciſe my ſelfe, in thinges that be too hie:
3 But as the childe that wained is, euen from his mothers breaſt,
ſo haue I Lord behaude my ſelfe, in ſilence and in reſt:

4 O Iſrael truſt in the Lord, let him be all thy ſtay:
from this time forth for euermore, from age to age I ſay.

Memento Domine. pſal. Cxxxii. M.

The faithfull grounding on Gods promiſe made vnto Dauid, deſireth that he would eſtabliſh the ſame, both as touching poſterity, and the building of the temple, to pray there as was foreſpoken.

Remember



REmember Dauids troubles Lord, how to the Lord he ſwore,
and vowed a vow to Jacobs God, to keepe for euermore, I will not come
within my houſe, nor clime vp to my bed, nor let my temples take their reſt
or the eyes in my head.

5 Till I haue found out for the Lord, a place to ſit thereon:
an houſe for Jacobs God to be, an habitation.
6 We heard of it at Ephrata, there did we heare this ſound:
and in the fieldes and forreſts there, theſe voyces firſt were found.

7 We will aſſay and goe in now, his tabernacle there:
before his footeſtoole to fall downe, vpon our knees in feare,
8 Ariſe O Lord, ariſe I ſay, into thy reſting place:
both thou and the arke of thy ſtrength, the preſence of thy grace.

9 Let all the prieſtes be clothed Lord, with truth and righteouſnes,
Let all thy Saintes and holy men, ſing all with ioyfulnes.
10 As for thy ſeruant Dauids ſake, refuſe not Lord I ſay:
The ſeat of thine annointed Lord, or turne thy face away,

The ſecond part.

11 The Lord to Dauid ſwore in truth, and will not ſhrinke from it,
ſaying, the fruit of thy body, vpon thy ſeate ſhall ſit.
12 And if thy ſonnes my couenant keepe, that I ſhall learne eachone,
then ſhall their ſonnes for euer ſit, vpon his princely throne.

13 The Lord himſelfe hath choſe Sion, and loues therein to dwell:
14 Saying, this is my reſting place, I loue and like it well.
15 And I will bleſſe with great encreaſe, her victuals euery where:
and I will ſatisfie with bread, the needy that be there.

16 Yea I will decke and cloath her prieſtes, with my ſaluation:
and all her Saintes ſhall ſing for ioy, of my protection.

17 There will I ſurely make the horne, of Dauid for to bud:
for there I haue ordainde for mine, a lanthorne bright and good.

18 As for his enemies I will cloath, with ſhame for euermore:
but I will cauſe his crowne to ſhine, more freſh then heretofore.

Ecce quam bonum. pſal. Cxxxiii. W. W

This pſalme containeth the commendation of godly and brotherly amitie, which for the excellency thereof, is compared to the moſt pretious oyle, wherewith the Prieſtes onely, and inſtruments of the tabernacle were annointed. Exod 30

Sing this as the 137 Pſalme.

O How happie a thing it is, and toyfull for to ſee,
brethren together faſt to hold, the band of amity.

2 It eaſth to mind the ſweet perfume, and that coſtly ointment
which on the ſacrificers head, by Gods precept was ſpent.

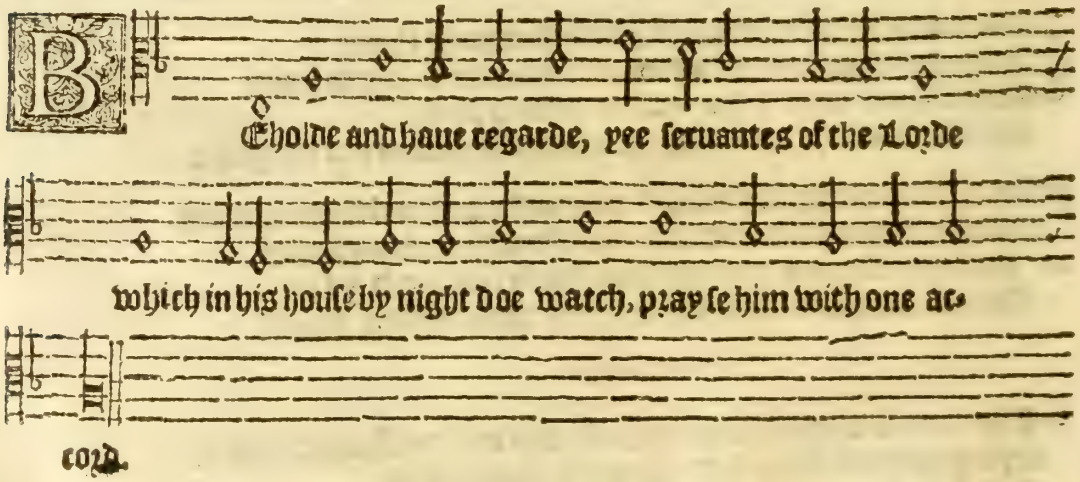
It wet not Aarons head alone, but drencht his beard throughout:
and finally it did run downe, his rich attire about.

3 And as the lower ground doth drinke, the dew of Hermon hill:
and Sion with his ſiluer drops, the fieldes with fruit doth fill.

4 Euen ſo the Lord doth poure on them, his bleſſings manifold:
whoſe hearts and minds without all guile, this knot do keepe and holde.

Ecce nunc pſal. Cxxxiiii. W. K.

He exhorteth the Leuites that watch in the temple, to prayſe the Lord.

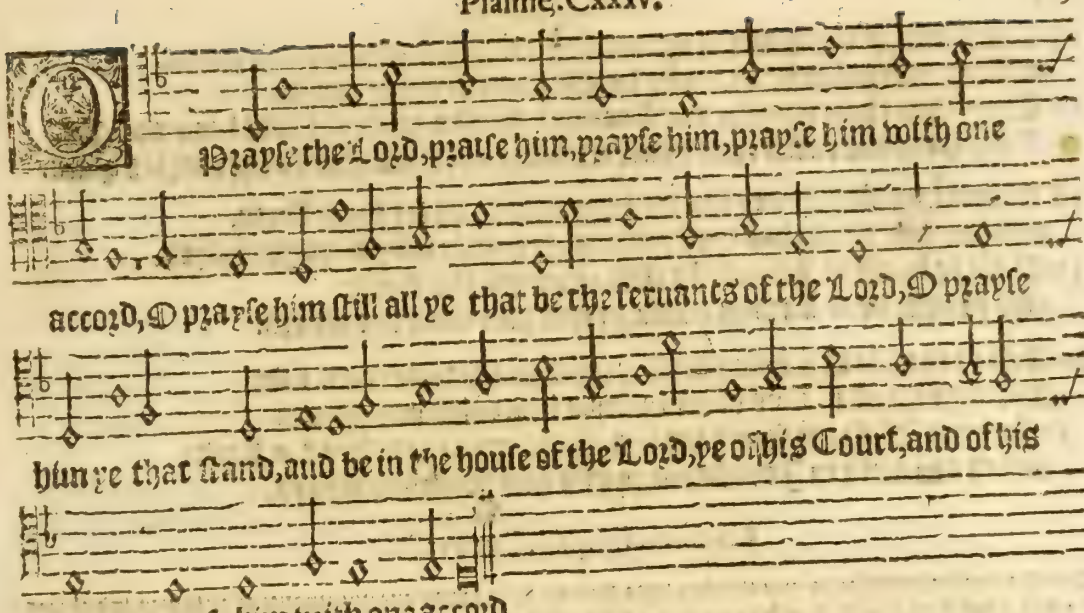


2 Lift vp your hands on hie, vnto his holy place,
and giue the Lord his prayſes due, his benefites embrace.

3 For why? the Lord who did, both earth and heauen frame:
doth Sion bleſſe, and will conſerue, for euermore the ſame.

Laudate nomen. pſal. Cxxxv. M.

He exhorteth all the faithfull of what eſtate ſoeuer they be to prayſe God for his marueilous workes, and ſpecially for his graces towardes his people, wherein he hath declared his maieſty, to the confuſion of all Idolaters and their idols.



3 Prayse ye the Lord for he is good, sing prayses to his name:
it is a comely and good thing, alwayes to doe the same.
4 For why? the Lord hath chose Jacob, his very owne you see:
so hath he chosen Israel, his treasure for to be.

5 For this I know and am right sure, the Lord is verie great:
he is indeed aboue all Gods, most easie to entreat.
6 For what soeuer pleased him, all that full well he wrought:
in heauen, in earth, and in the sea, which he hath framde of nought.

7 He lifts vp clouds, euen from the earth, he makes lightninges and raine,
he bringeth forth the windes also, he made nothing in vaine.
8 He smote the first borne of each thing, in Egypt that tooke rest:
he spared there no liuing thing, the man nor yet the beast.

9 He hath in thee shewde wonders great, O Egypt voide of vauntes:
on Pharao thy cursed King, and his seuere seruants.
10 He smote then many nations, and did great acts and thinges:
he slew the great and mightiest, and chiefest of their kinges.

11 Sehon king of the Amorites, and Og king of Basan:
he slew also the kingdomes all, that were of Canaan.
12 And gaue their land to Israel, an heritage we see,
and Israel his owne people, an heritage to be.

The second part.

13 Thy name O Lord shall still endure, and thy memoriall,
throughout all generations, that are or euer shall,
14 The Lord shall surely now auenge, his people all indeede:
and to his seruants he will shew, fauour in time of need.

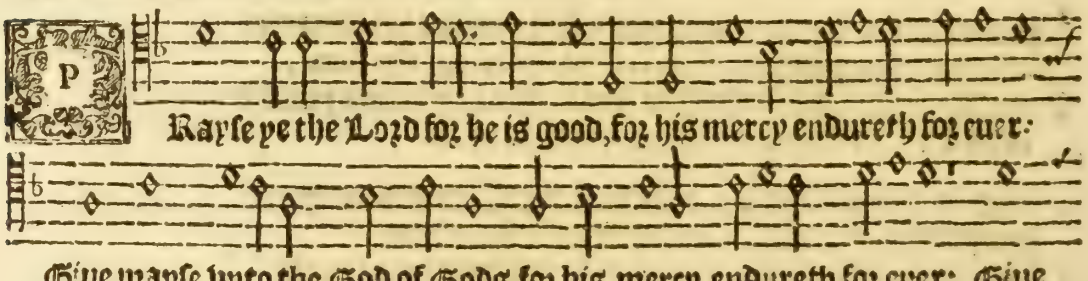
15 The Idols of the heathen are made,in all their coaſtes and lands,
of ſiluer and golde be they,the worke euen of mens hands.
16 They haue their mouthes and cannot ſpeake,and eyes that haue no ſight.
17 They haue eke eares that heare nothing,their mouthes be breathles quite.

18 Wherefore all they are like to them,that ſo do ſet them forth,
and likewiſe thoſe that truſt in them,or thinke they be ought worth.
19 O all ye houſe of Iſraell,ſee that ye prayſe the Lord:
and ye that be of Aarons houſe,prayſe him with one accord.

20 And ye that be of Leuies houſe,prayſe ye likewiſe the Lord:
all ye that ſtand in awe of him,prayſe him with one accord.
21 And out of Sion ſound his prayſe,the great prayſe of the Lord:
which dwelleth in Ieruſalem,prayſe him with one accord.

Confitemini.pſal.Cxxxvi.N.

A moſt earneſt exhortation to giue thankes vnto God for the creation and gouernance of all things,which ſtandeth in confeſſing,that he giueth vs all of his mere liberality.



5 Which by his wiſedome made the the heauen,,for his mercy endureth for euer.
6 Which on the waters ſtretcht the earth,for his mercy endureth for euer.
7 Which made great light to ſhine abroad,for his mercy endureth,&c.
8 As Sunne to rule the lightſome day,for his mercy endureth,&c.

9 The Moone and ſtars to guide the night,for his mercy endureth,&c.
10 Which ſmote Egypt with their firſt born,for his mercy endureth for euer.
11 And Iſrael brought out from them,for his mercy endureth for euer.
12 With mighty hand and ſtretched arme,for his mercy endureth for euer.

13 Which cut the red ſea in two parts,for his mercy endureth for euer.
14 And Iſrael made paſſe there through,for his mercy endureth for euer.

15 And

15 And drowned Pharao and his hoſt, for his mercy endureth for euer.
16 Through wildernes his people led, for his mercy endureth for euer.

17 He which did ſmite great noble kinges, for his mercy endureth, &c.
18 And which hath ſlaine the mighty kinges, for his mercy endureth, &c.
19 As Sehon king of the Amorites, for his mercy endureth, &c.
20 And Og the king of Baſan land, for his mercy endureth for euer.

21 And gaue their land for heritage, for his mercy endureth for euer.
22 Euen to his ſeruant Iſrael, for his mercy endureth for euer.
23 Remembred vs in baſe eſtate, for his mercy endureth for euer.
24 And from oppreſſors reſcued vs, for his mercy endureth for euer.

25 Which giueth food vnto all fleſh, for his mercy endureth for euer.
26 Prayſe ye the God of heauen aboue, for his mercy endureth &c.
27 Giue thanks vnto the Lord of Lords, for his mercy endureth for euer.

Another of the ſame, by T.C.

Sing this as the 148. Pſalme.

O Laud the Lord benigne,
Whoſe mercies laſt for aye:
Great thankes and prayſes ſing,
To God of Gods I ſay.
For certainely,
His mercies dure,
Both firme and ſure,
Eternally.

3 The Lord of Lords prayſe ye:
Whoſe mercies aye do dure:
4 Great wonders onely he:
Doth worke by his great power:
For certainely,
His mercies dure:
Both firme and ſure,
Eternally.

5 Which God omnipotent,
By his great wiſedom hie,
The heauenly firmament,
Did frame as we do ſee:
For certainely, &c.

6 Yea he the heauy charge,
Of all the earth did ſtretch,
And on the waters large,
The ſame he did out retch,
For certainely, &c.

7 Great lightes he made to vs,
For which his loue is aye:
8 Such as the ſunne we ſee,
To rule the lightſome day:
For certainely, &c.

9 And eke the Moone ſo cleare,
Which ſhineth in our ſight:
And ſtars that do appeare,
To guide the darkſome night:
For certainely, &c.

10 With grieuous plagues and ſores,
All Egypt ſmote he then:
The firſt borne leſſe and more:
He ſlew of beaſtes and men.
For certainely, &c.

11 And from amidſt their land,
His Iſrael forth brought:
12 Which he with mighty hand,
And ſtretched arm hath wrought:
For certainely, &c.

13 The ſea he cut in two,
which ſtoode vp like a wall:
14 And made through it to goe,
His choſen children all:
For certainely, &c.

15 But there he whelmed then,
The proud king Pharao.
With his huge hoaſt of men,
And charets eke alſo:
For certainely, &c.

16 Who led through wildernes,
His people ſafe and ſound:
And for his loue endles,
17 Great kinges he brought to ground.
For certainely, &c.

18 And ſlew with puiſſant hand,
Kings mighty and of fame,
As of Amorites king.
19 Sehon the king by name,
For certainely, &c.

20 And Og the Giant large,
Of Baſan king alſo:
21 Whoſe land for heritage,
He gaue his people tho:
For certainely, &c.

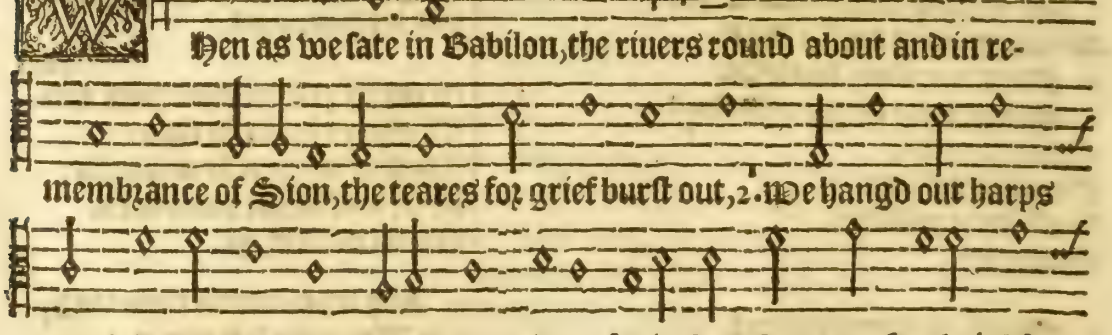
22 Euen vnto Iſrael,
His ſeruant deare Iſſay:
He gaue the ſame to dwell,
And there abide for aye:
For certainely, &c.

23 To mind he did vs call:
In our moſt baſe degree:
24 And from oppreſſors all,
In ſafety ſet vs free,
For certainely, &c.

25 All fleſh in earth abroad,
With food he doth fulfil.
26 Wherefore of heauen the God,
To laud be it your will,
For certainely, &c.

Super flumen Babylonis. Cxxxvii. W. W.

The people of God in their baniſhment, ſeing Gods true Religion decay, liued in great anguiſh and ſorrowe of hart, the which greife the Caldeans did ſoe little pittie, that they rather encreaſed the ſame dayly with taunts, reproaches, and blaſphemies againſt God, wherefore the Iſralites deſired God to puniſh the Edomites, who prouoked the Babilonians againſt him (and moued by the ſpirite of God) propheſieth the deſtruction of Babilon, where they were hild ſo tyranouſly.



When as we ſate in Babilon, the riuers round about and in remembrance of Sion, the teares for grief burſt out, 2. We hangd our harps and inſtrumentes the willow trees vpon, for in that place men for their vſe had planted many a one.

3 Then they to whome we priſoners were, ſaide to vs tauntinglie:
now let vs heare your Hebrew ſongs, and pleaſant melodie.
4 Alas ſaide we, who can once frame, his ſorrowfull heart to ſing:
the prayſes of our louing God, thus vnder a ſtrange king.

5 But

5 But yet if I Jeruſalem, out of my hart let ſlide,
then let my fingers quite forget, the warbling harpe to guide.
6 And let my tongue within my mouth, be tyed for euer faſt,
if that I ioy before I ſee, thy full deliuerance paſt.

7 Therefore O Lord remember now, the curſed noyſe and crie:
that Edoms ſons againſt vs made, when they razde our Citty.
8 Remember Lord their cruell words, when as with one accord:
they cried, on, ſacke and raze their wals, in deſpight of the Lorde.

9 Euen ſo ſhalt thou O Babylon, at length to duſt be brought:
and happy ſhall that man be calde, that our reuenge hath wrought.
10 Yea bleſſed ſhall that man be calde, that takes thy children yong:
to daſh their bones againſt hard ſtones, which lie the ſtreetes among

Confitebor tibi. pſal. Cxxxviii. N.

Dauid with great courage prayſeth the goodnes of God toward him, which is ſo great that it is knowne to forraine princes, who ſhall prayſe the Lord together with him, and he aſſured to haue comforts of God, in the time following, as he hath had before.

Sing this as the 47. Pſalme.

THee will I prayſe with my whole hart, my Lord, my God alwaies.
Euen in the preſence of the Gods, I will aduance thy prayſe.
Toward thy holy Temple I, will looke and worſhip thee,
And prayſed in my thankefull mouth, thy holy name ſhall be.

2 Euen for thy louing kindnes then, and for thy truth withall:
for thou thy name haſt by thy word, aduanced ouer all.
3 When I did call thou heardeſt me, and thou haſt made alſo,
The power of increaſed ſtrength, within my ſoule to grow.

4 Yea all the kinges on earth they ſhall, giue prayſe to thee O Lorde
for they of thy moſt holy mouth, haue heard the mighty word.
5 They of the wayes of God the Lord, in ſinging ſhall entreate:
becauſe the glory of the Lord, it is exceeding great.

6 The Lord is hie and yet he doth, behold the lowly ſpyte,
but he contemning knowes afarre, the proud and lofty wight:
7 Although in midſt of trouble I, do walke, yet ſhall I ſtand,
renewed by thee O my Lord, thou wilt ſtretch out thy hand.

8 Upon the wrath of all my foes, and ſaued ſhall I be,
by thy right hand, the Lord God will, performe his worke to me.
9 Thy mercy Lord endures for aye, Lord do me not forſake,
forſake me not that am the worke, which thine own hand did make.

Domine probaſti. pſal. Cxxxix. N.

Dauid to clenſe his hart from all hypocriſie, ſheweth that there is nothing ſo hid, which God ſeeth not: which he confirmeth by the creation of man. After declaring his zeale and feare of God, he proteſteth to be enemie to all that contemne God.

Sing this as the 137. pſalme.

O Lord thou haſt me tride and knowne, my ſitting thou doeſt know:
and riſing eke my thoughtes afarre, thou vnderſtandeſt alſo.

3 My pathes, yea and my lying downe, thou compaſſeſt alwayes:
and by familiar cuſtome art, acquainted with my wayes.

4 No word is in my tongue O Lord, but knowne it is to thee.
5 Thou me behind holdſt and before, and layeſt thy hand on me.
6 Too wonderfull aboue my reach, Lord is thy cunning ſkill:
it is ſo high that I the ſame, cannot attaine vntill.

7 From light of thy all ſeeing ſpyte, Lord whether ſhall I goe:
or whether ſhall I flee away, thy preſence to ſcape fro?
8 To heauen if I mount aloft, loe thou art preſent there:
in hel if I lie downe below, euen there thou doſt appeare.

9 Yea let me take the morning wings, and let me goe and hide:
euen there where are the farthеſt parts, where flowing ſea doth ſlide.
10 Yea euen thether alſo ſhall, thy reaching hand me guide:
and thy right hand ſhal hold me faſt, and make me to abide.

11 Yea if I ſay the darkenes ſhall, yet ſhroude me from thy light:
loe euen alſo the darkeſt night, about me ſhall be light.
12 Yea darkenes hideth not from thee, but night doth ſhine as day,
to thee the darkenes and the light, are both alike alway.

13 For thou poſſeſſed haſt my my reines, and thou haſt couered me:
when I within my mothers wombe, encloſed was by thee.
14 Thee will I prayſe made fearefully, and wondrouſely I am:
thy works are marualous right well, my ſoule doth know the ſame

15 My bones they are not hid from thee, although in ſecret place:
I haue beene made and in the earth, beneath I ſhaped was.
16 when I was formeles then thine eye, ſaw me for in thy booke:
were written all, nought was before, that after faſhion tooke.

17 The thoughtes therefore of thee O God, how deare are they to me,
and of them all how paſſing great, the endles numbers be:
18 If I ſhould count them loe their ſumme, more then the ſand I ſee:
and whenſoeuer I awake, yet am I ſtil with thee.

19 The wicked and the bloudy men, oh that thou wouldeſt ſlay:
euen thoſe O God to whome depart, depart from me I ſay.
20 Euen thoſe of thee O Lord my God, that ſpeake full wickedly,
thoſe that are lifted vp in vaine, being enemies to thee.

21 Hate I not them that hate thee Lord, and that in earneſt wiſe:
contend I not againſt them all, againſt thee that ariſe.
22 I hate them with vnfained hate, euen as my vtter foes:
23 Trie me O God and know my hart, my thoughts proue & diſcloſe.

24 Conſider Lord if wickednes, in me there any be,
and in the way O God my guide, for euer leade thou me.

Dauid complaineth of the crueltie, falſhoode and iniuries of his enemies, againſt which hee prayeth vnto the Lord, and aſſureth himſelfe of his helpe and ſuccour. Wherefore hee prouoketh the iuſt to prayſe him, and to aſſure themſelues of his tuition.

Sing this as the Lamentation.

LOrd ſaue me from the euill man, and from the cruell wight:
2 Deliuer me which euill do, imagine in their ſpite.
3 Which make on me continuall war, their tongs loe they haue whet,
like ſerpents vnderneath their lips, is adders poyſon ſet.

4 Keepe me O Lord from wicked hands, preſerue me to abide:
free from the cruel man that meanes, to cauſe my ſteps to ſlide,
5 The proud haue laid a ſnare for me, and they haue ſpred a net:
with cordes in my path way and gins, for me eke haue they ſet.

6 Therefore I ſaid vnto the Lord, thou art my God alone:
heare me O Lord, O heare the voyce, wherewith I pray and mone
7 O Lord my God thou onely art, the ſtrength that ſaueth me:
my head in day of battell hath, beene couered ſtill by thee.

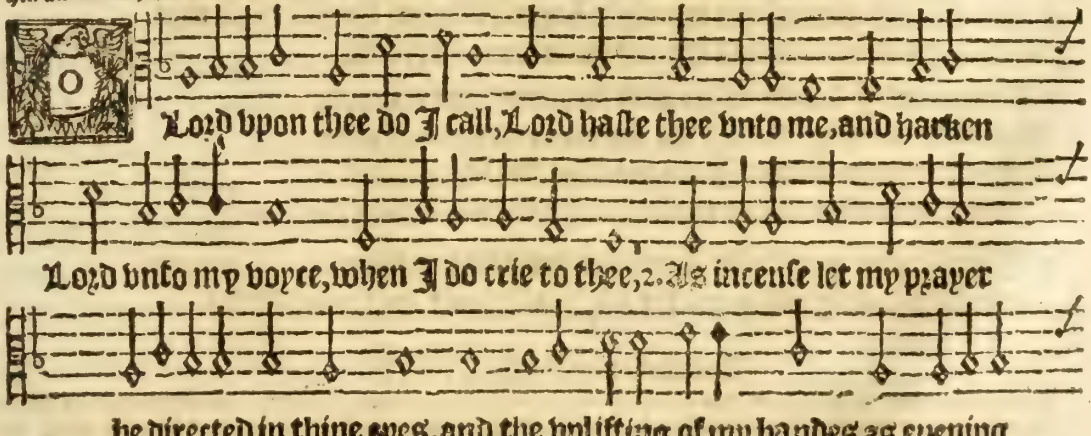
8 Let not O Lord the wicked haue, the end of his deſire:
performe not his ill thoughtes leaſt he, with pride be ſet on fire.
9 Of them that compas me about, the chiefeſt of them all:
Lord let the miſchiefe of their lips, vpon themſelues befall.

10 Let coales fall on them, let him caſt, them in conſuming flame:
and in deepe pits ſo as they may, not riſe out of the ſame.
11 For no backbiter ſhall on earth, be ſet in ſtable plight,
and euil to deſtruction ſtill, ſhall haunt the cruel wight.

12 I know the Lord thafflicted will, reuenge and iudge the poore,
13 The iuſt ſhall prayſe thy name, iuſt ſhall, dwell with thee euermore.

Domine probaſti. pſal. Cxli.

Dauid being grieuouſly perſecuted vnder Saul, onely flyeth vnto God to haue ſuccour, deſiring him to bridle his affections, that he may patiently abide, till God take vengeance of his enemies.



3 My Lord for guiding of my mouth, ſet thou a watch before:
and alſo of my moning lips, O Lord keepe thou the dore.
4 That I ſhould wicked workes commit, incline thou not my hart
with ill men of their delicates, Lord let me eate no part.

5 But let the righteous ſmite me Lord, for that is good for me:
let him reproue me and the ſame, a precious oyle ſhall be.
Such ſmiting ſhall not breake my head, the time ſhall ſhortly fall,
when I ſhall in their miſerie, make prayers for them all.

6 Then when in ſtony places downe, their iudges ſhall be caſt:
then ſhall they heare my words for then, they haue a pleaſant taſt.
7 Our bones about the graues mouth, loe ſcattered are they found:
as he that heweth wood or he, that diggeth in the ground.

8 But O my Lord my God, mine eyes do looke vp vnto thee:
in thee is all my truſt let not, my ſoule forſaken be:
9 Which they haue laid to catch me in, Lord keep me from the ſnare:
and from the ſubtle ſnares of them, that wicked workers are.

10 The wicked into their owne nets, together let them fall:
while I do by thy helpe eſcape, the danger of them all.

Voce mea ad Dominum, pſal. Cxlii. N.

Dauid neither aſtonied with feare, nor carried with danger, nor forced by deſperation, would kill Saul, but with a quiet mind directed his earneſt prayer vnto God, who did preſerue him.

Sing this as the 141. Pſalme.

BEfore the Lord God with my voyce, I did ſend out my crie:
and with my ſtrained voyce vnto, the Lord God prayed I.
2 My meditation in his ſight, to powre I did not ſpare,
and in the preſence of the Lord, my trouble did declare.

3 Although perplexed was my ſpirit, my path was known to thee:
in way where I did walke a ſnare, they ſlilie laid for me. (know,
4 I looke and viewed on my right hand, but none there would mee
all refuge failed me, and for my ſoule none cared tho.

5 Then cried I Lord to thee and ſaid, my hope thou onely art:
thou in the land of liuing art, my portion and my part.
6 Harke to my crie for I am brought, full low deliuer me:
From them that do me perſecute, for me too ſtrong they be.

7 That I may prayſe thy name my ſoule, from priſon Lord bring out:
when thou art good to me the iuſt, ſhall preaſe me round about.

Domine exaudi, pſal. Cxliii. N.

An earneſt prayer for remiſſion of ſinnes, acknowledging that the enemies did cruelly perſecute him by Gods iuſt iudgement. He deſireth to be reſtored to grace, to be gouerned by his holy ſpirite, that hee may ſpend the reſt of his life, in the true feare and ſeruice of God.

Sing this as the 141. pſalme.

LOrd heare my prayer, harke the plaint, that I do make to thee:
Lord in thy nattue truth and in, thy iuſtice anſwere me.

2 In iudgement with thy ſeruant Lord, oh enter not at all:
For iuſtified be in thy ſight, no one that liueth ſhall.

3 The enemie hath purſued my ſoule, my life to ground hath throwne
and laid me in the darke like them, that dead are long agone.
4 Within me in perplexitie, was mine accombred ſpirite:
and in me was my troubled heart, amaſed and affright.

5 Yet I record time paſt in all, thy workes I meditate,
yea in thy workes I meditate, which thy hands haue create.
6 To thee my Lord my God, loe I, do ſtretch my crauing hands,
my ſoule deſireth after thee, as doe the thirſty lands.

7 Heare me with ſpeede, my ſpirit doth faile, hide not thy face me fro:
Elſe ſhall I be like them that downe, into the pit do go.
8 Let me thy louing kindnes in, the morning heare and know:
for in thee is my truſt, ſhew me, the way that I ſhall goe.

9 For I lift vp my ſoule to thee, O Lord deliuer me:
from all mine enemies for I, haue hidden me with thee.
10 Teach me to doe thy will for thou, thou art my God I ſay:
let thy good ſpirit vnto the land, of mercy me conuay.

11 For thy names ſake with quickning grace, aliue do thou me make:
and out of trouble bring my ſoule, euen for thy iuſtice ſake.
12 And for thy mercy ſlay my foes, O Lord deſtroy them all,
that do oppreſſe my ſoule, for I, thy ſeruant am and ſhall.

Benedictus Dominus. pſal. Cxliiii. N.

David prayſeth the Lord with great affection and humility, for his kingdome reſtored, and for his victories obtained, yet calling for helpe and the deſtruction of the wicked, promiſing to acknowledge the ſame with a ſong of prayſes, and declareth wherein the felicity of any people conſiſteth.

Sing this as the 141. pſalme.

BLeſſ be the Lord my ſtrength that doth, inſtruct my hands to fight
the Lord that doth my fingers frame, to battell by his might.
2 He is my goodnes, fort and tower, deliuerer and ſhield:
in him I truſt, my people he, ſubdues to me to yeeld.

3 O Lord what thing is man, that him thou holdeſt ſo in price?
Or ſonne of man that vpon him, thou thinkeſt in this wiſe.
4 Man is but like to vanity, ſo paſſe his dayes to end:
5 As fleeting ſhade bow downe O Lord, the heauens and deſcend:

6 The mountains touch & they ſhal ſmoake, caſt forth thy lightning flame:
and ſcatter them thy arrowes ſhoote, conſume them with the ſame.
7 Send down thy hand euen from aboue, O Lord deliuer me:
take me, from waters great, from hand, of ſtrangers make me free.

8 Whoſe ſubtle mouth of vanity, and fondnes doth entreate:
and their right hand is a right hand, of falſhood and deceit.

9 A new song will I sing O God, and singing will I be,
on viole and on instrument, ten stringed vnto thee.

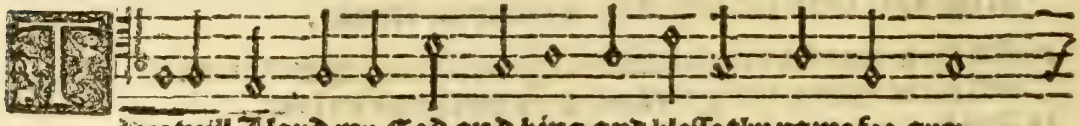
10 Euen he it is that onely giues, deliuerance to kinges:
vnto his seruant Dauid helpe from hurtfull sword he bringes.
11 From strangers hand me saue & shield, whose mouth talkes vanitie,
and their right hand is a right hand, of guile and subtlety.

12 That our sons may be as the plants, whome growing youth doth reare,
our daughters as carued corner stones, like to a pallace faire.
13 Our garners full and plentie may, with sundrie sorts be found:
our sheepe bring thousands in our streets, ten thousands may abound.

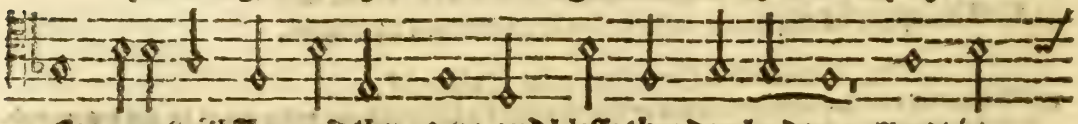
14 Our oxen be to labour strong, that none do vs inuade:
there be no going out no crie, within our streetes be made.
15 Thy people blessed are that with, such blessinges are so storde:
yea blessed all the people are, whose God is God the Lord.

Exaltabo te Deus. Psal. Cxlv. M.

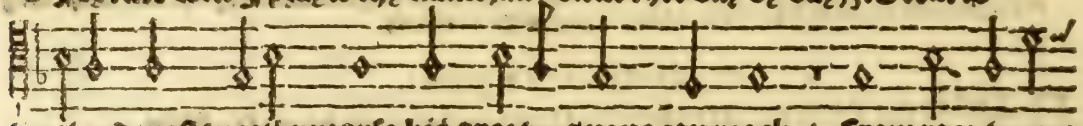
This psalme was made when the kingdome of Dauid flourished, wherein he describeth the wonderfull prouidence of God as well in gouerning man, as in preseruing the rest of his creatures. Hee prayseth God for his mercie and mercie, but specially for his louing kindnes toward those that call vpon him that feare him, & loue him.



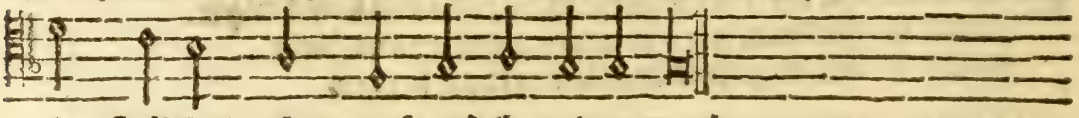
Thee will I laud my God, and king, and blesse thy name for aye:



2 For euer will I prayse thy name, and blesse thee day by day, 3. Great is



the Lord most worthy prayse, his greatnes none can reach, 4. From race to race



they shall thy workes prayse, and thy power preach.

5 Of thy glorious maiestie, the beauty will record,
and meditate vpon thy workes, most wonderfull O Lord.
6 And they shall of thy power and of, thy fearefull acts declare:
and I to publish all abroad, thy greatenes will not spare.

7 And they into the mention shall, breake of thy goodnes great,
and I alond thy righteousnes, in singing shall repeate.
8 The Lord our God is gracious, and mercifull also:
of great abounduant mercy and, to anger he is slow.

9 Yea good to all, and all his worꝛkes, his mercy doth exceede:
10 Loe all thy worꝛkes do prayſe thee Lord, and do thy honour ſpread.
11 Thy Sauntes do bleſſe thee, and they do, thy kingdomes glory ſhow:
12 And blaze thy power to cauſe the ſons of men thy power to know.

13 And of his mighty kingdome eke, to ſpread the glorious prayſe:
thy kingdome Lord a kingdom is, that doth endure alwayes.
And thy dominion through each age, endures without decay:
14 The Lord vpholdeth them that fall, their fliding he doth ſtay.

15 The eyes of all do waite on thee, thou doeſt them all releeue:
and thou to each ſufficing food, in ſeaſon due doſt giue.
16 Thou openeſt thy bounteous hand, and bounteouſly doeſt fill:
all thinges whatſoeuer do liue, with giftes of thy good will.

17 The Lord is iuſt in all his wayes, his worꝛkes are holy all:
18 Neere all he is that call on him, in truth that on him call.
19 He the deſires which they require, that feare him will fulfill:
and he will heare them when they crie, and ſaue them all he will.

20 The Lord preſerues all thoſe to him, that beare a louing heart:
but he them all that wicked are, will vtterly ſubuert.
21 My thankefull mouth ſhall gladly ſpeake, the prayſes of the Lord,
all fleſh to prayſe his holy name, foꝛ euer ſhall accoꝛd.

Lauda anima mea. Pſal. Cxlvi. I. H.

Dauid, ſhewing his great deſire he had to prayſe God, teacheth, that none ſhould put their truſt in men, but in God alone, who is almightie, and deliuereth the afflicted, nouriſheth the pooꝛe, ſetteth priſoners at liberty, comfoꝛteth the fatherleſſe, and raigneth foꝛ euer.

Sing this as the 137. Pſalme.

MY ſoule prayſe thou the Lord alwayes, my God I will confeſſe:
2 while breath and life prolong my dayes, my tongue no time ſhall ceaſe.
3 Truſt not in woꝛldly Princes then, though they abound in wealth:
noꝛ in the ſonnes of moꝛtall men, in whome there is no health.

4 Foꝛ why? their breath doth ſoone depart, to earth anone they fall:
and then the counſels of their hart, decay and periſh all.
5 O happie is that man I ſay, whome Iacobs God doth aide:
and he whoſe hope doth not decay, but on the Lord is ſtaide.

6 Which made the earth and waters deepe, the heauens hie withall:
which doth his woꝛd and promiſe keepe, in truth and euer ſhall.
7 With right alwayes doth he proceede, foꝛ ſuch as ſuffer wꝛong:
the pooꝛe and hungry he doth feede, and looſe the fetters ſtrong.

8 The Lord doth lend the blinde their ſight, the lame to limbs reſtoꝛe:
the Lord I ſay doth loue the right, and iuſt man euermoꝛe.
9 He doth defend the fatherles, and ſtrangers ſad in heart,
and quite the widdow from diſtreſſe, and ill mens wayes ſubuert.

10 Thy Lord and God eternally, O Sion ſtill ſhall raigne:
in time of all poſterity, for euer to remaine.

Laudate Dominum. Pſal. Cxlvii. N.

The Prophet prayſeth the bountie, wiſedome, power, iuſtice and prouidence of God vpon all his creatures, eſpecially vpon his Church, which he gathereth together after their diſperſion, declaring his word and iudgements vnto them, as he hath done to no other people.

Sing this as the 137. pſalme.

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4 He counts the number of the ſtars, and names them in their kinde:
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7 Sing vnto God the Lord with prayſe, vnto the Lord reioyce.
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8 He couers heauen with cloudes and for, the earth prepareth raine:
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9 He giues to beaſtes their food, and to, young rauens when they crie:
10 His pleaſure not in ſtrength of horſe, nor in mans legs doth lie,
11 But in all thoſe that feare the Lord, the Lord hath his delight,
and ſuch as doe attend vpon, his mercies ſhining light.

The ſecond part.

12 O prayſe the Lord Jeruſalem, thy God O Sion prayſe:
13 For he the bars hath forged ſtrong, wherewith thy gates he ſtaies.
14 Thy children he hath bleſt in thee, and in thy borders he,
doth ſettle peace, and with the flower of wheate he fillieth thee.

15 And his commaundement vpon the earth he ſendeth out:
and eke his word with ſpeedy courſe, doth ſwiftly run about.
16 He giueth ſnow like wooll, hore froſt, like aſhes doth he ſpread:
17 Like morſels caſts his ice, thereof, the colde who can abide.

18 He ſendeth forth his mighty word, and melteth them againe:
his winde he made to blow, and then, the waters flow amaine.
19 The doctrine of his holy word, to Jacob he did ſhow:
his ſtatutes and his iudgements he, giues Iſrael to know.

20 With euery nation hath he not, ſo dealt, nor they haue knowne:
his ſecret iudgements, ye therefore, prayſe ye the Lord alone.

Laudate Dominum. pſal. Cxlviii. I, H.

He pronoūceth all creatures to prayſe the Lord in heauen, and in all places, eſpecially for the power that he hath giuen to his people Iſrael, whome he hath taken ſo neare vnto him.

Giue

9 Yea good to all, and all his workes, his mercy doth exceede:
10 Loe all thy workes do prayſe thee Lord, and do thy honour ſpread.
11 Thy Saintes do bleſſe thee, and they do, thy kingdomes glory ſhow:
12 And blaze thy power to cauſe the ſons of men thy power to know.

13 And of his mighty kingdome eke, to ſpread the glorious prayſe:
thy kingdome Lord a kingdom is, that doth endure alwayes.
And thy dominion through each age, endures without decay:
14 The Lord vpholdeth them that fall, their fliding he doth ſtay.

15 The eyes of all do waite on thee, thou doeſt them all releeue:
and thou to each ſufficing food, in ſeaſon due doſt giue.
16 Thou openeſt thy bounteous hand, and bounteouſly doeſt fill:
all thinges whatſoeuer do liue, with giftes of thy good will.

17 The Lord is iuſt in all his wayes, his workes are holy all:
18 Neere all he is that call on him, in truth that on him call.
19 He the deſires which they require, that feare him will fulfill:
and he will heare them when they crie, and ſaue them all he will.

20 The Lord preſerues all thoſe to him, that beare a louing heart:
but he them all that wicked are, will vtterly ſubuert.
21 My thankefull mouth ſhall gladly ſpeake, the prayſes of the Lord,
all fleſh to prayſe his holy name, for euer ſhall accord.

Lauda anima mea. Pſal. Cxlvi. I. H.

David ſhewing his great deſire he had to prayſe God, teacheth, that none ſhould put their truſt in men, but in God alone, who is almightie, and deliuereth the afflicted, nouriſheth the poore, ſetteth priſoners at liberty, comforteth the fatherleſſe, and raigneth for euer.

Sing this as the 137. Pſalme.

MY ſoule prayſe thou the Lord alwayes, my God I will confeſſe:
2 while breath and life prolong my dayes, my tongue no time ſhall ceaſe.
3 Truſt not in worldly Princes then, though they abound in wealth:
nor in the ſonnes of mortall men, in whome there is no health.

4 For why? their breath doth ſoone depart, to earth anone they fall:
and then the counſels of their hart, decay and periſh all.
5 O happie is that man I ſay, whome Jacobs God doth aide:
and he whoſe hope doth not decay, but on the Lord is ſtaide.

6 Which made the earth and waters deepe, the heauens hie withall:
which doth his word and promiſe keepe, in truth and euer ſhall.
7 With right alwayes doth he proceede, for ſuch as ſuffer wrong:
the poore and hungry he doth feede, and looſe the fetters ſtrong.

8 The Lord doth ſend the blinde their ſight, the lame to limbs reſtore:
the Lord I ſay doth loue the right, and iuſt man euermore.
9 He doth defend the fatherles, and ſtrangers ſad in heart,
and quite the widdow from diſtreſſe, and ill mens wayes ſubuert.

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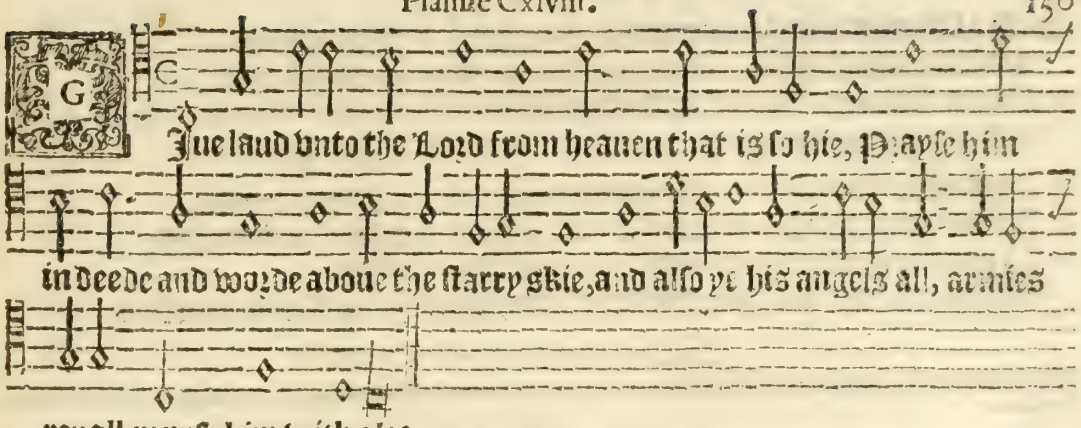
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Laudate Dominum. pſal. Cxlviii. I, H.

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Giue



GIue laud vnto the Lord from heauen that is ſo hie, Prayſe him in deede and worde aboue the ſtarry skie, and alſo ye his angels all, armies royall, prayſe him with glee.

3 Prayſe him both Moone and Sunne,
Which are more cleare and bright:
The ſame of you be done,
Ye gliſtering ſtars of light.
4 And eke no leſſe,
Ye heauens faire,
5 And cloudes of the aire,
His laud expreſſe:
6 For at his word they were,
All formed as we ſee,
At his voyce did appeare,
all thinges in their degree,
Which he ſet faſt,
To them he made, a law and trade,
For aye to laſt.
7 Extoll and prayſe Gods name,
In earth ye Dragons fell:
All deepes do ye the ſame.
For it becommeth you well.
8 Him magnifie, fire, hayle, iſe, ſnow,
And ſtormes that blow, at his decree.
9 The hils and mountaines all,
And trees that fruitfull are:
The Cedars great and tall,
His worthy prayſe declare.
10 Beaſtes and cattell,
Ye birdes flying,
And wormes creeping,
That on earth dwell.
11 All kinges both more and leſſe,
With all their pompous traine.
Princes and all iudges,
That in the world remaine.
Exalt his name,
12 Yong men and maides,
Old men and babes, do ye the ſame.
13 For his name ſhall we proue
To be moſt excellent:
Whoſe prayſe is farre aboue,
The earth and firmament.
14 For ſure he ſhall,
Exalt with bliſſe, the horne of his,
And helpe them all.
His Saintes all ſhall forth tell,
His prayſe and worthineſſe.
The children of Iſrael,
Each one both more and leſſe:
15 And alſo they,
That with good will,
His words fulfil, and them obey.

Cantate Domino, pſal. Cxlix. N.

An exhortation to the Church to prayſe the Lord for his victorie and conqueſt that he giueth his Saintes againſt al mans power.

Sing this as the 145 Pſalme.

SIng ye vnto the Lord our God, a new reioyſing ſong:
and let the prayſe of him be heard, his holy Saintes among,
2 Let Iſrael reioyce in him, that made him of nothing:
and let the ſeede of Sion eke, be ioyfull in their king,
3 Let them ſound prayſe with voyce of flute, vnto his holy name,
and with the Timbrell and the harpe, ſing prayſes of the ſame.
4 For why? the Lord his pleaſure all, hath in his people ſet,
And by deliuerance he will raiſe, the meeke to glory great.

With glory and with honour now, let all thy Saintes reioyce:
and now aloud vpon their beds, aduance their singing voyce.
6 And in their mouthes let be the acts, of God the mighty Lord,
and in their hands eke let them beare, a double edged sword.

7 To plague the heathen and correct, the people with their hands,
8 To binde the stately kinges in chaines, their Lords in iron bands.
9 To execute on them the doome, that written is before:
this honour all his Saintes shall haue, prayse ye the Lord therefore

Laudate Dominum. pſal. CL. N.

An exhortation to prayse the Lord without ceasing by all manner of wayes, for all his mightie and wonderful workes.

Sing this as the 137. Pſalme.

YEeld vnto God the mightie Lord, prayse in his sanctuarie:
and prayse him in the firmament, that shewes his power on hie.
2 Aduance his name and prayse him in, his mightie acts alwayes:
according to his excellency, of greatnes giue him prayse.
3 His prayses with a princely noyse, of sounding trumpets blow:
Prayse him vpon the viole, and vpon the harpe also:
4 Prayse him with Timbrel and with Flute, Organs and Virginals:
5 With sounding cimbals prayse ye him, prayse him with loud cimbals.
6 What euer hath the benefite, of breathing prayse the Lord,
to prayse the name of God the Lord, agree with one accord.

The end of the pſalmes of Dauid in meetre.

An exhortation to the prayse of God to be sung before Morning prayer. T.B.

Sing this as the 100. Pſalme.

PRayse ye the Lord ye Gentiles all, which brought you into this light,
O prayse him all people mortall, as it is most worthy and right.
For he is full determined, on vs to powre out his mercy,
And the Lords truth be ye assured, abideth perpetually.
Glory to God the father, and to Jesus Christ his true Sonne:
With the holy Ghost in like manner, now and at euery season.

An exhorration to be sung before Euening prayer. by T.B.

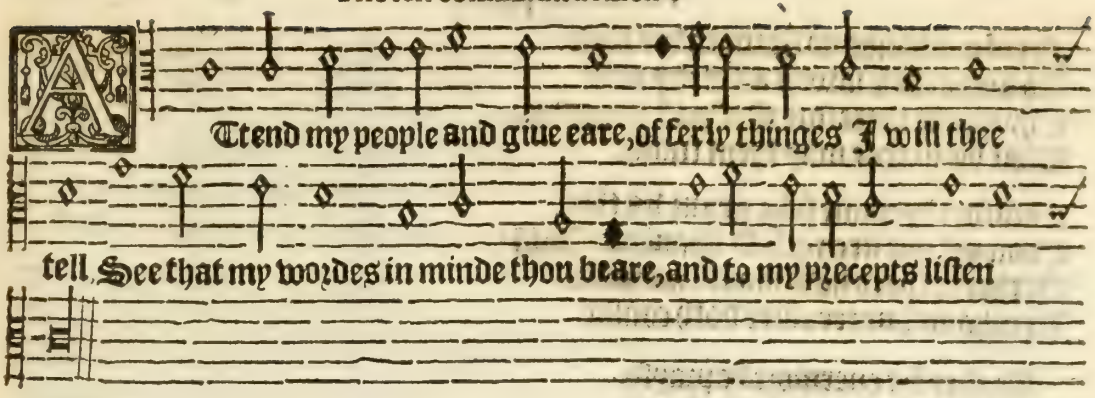
Sing this as the 100. pſalme.

BEhold now giue heed such as be,
The Lords seruants faithfull and true.
Come prayse the Lord euery degree, with such songs as to him are due:
O yee that stand in the Lords house, euen in our owne Gods mansion.
Prayse ye the Lord so bounteous, which worketh our saluation.
2 Lift vp your hands in his holy place, yea and that in the time of night:
Prayse ye the Lord which giueth all grace, for he is a Lord of great might.
Then shall the Lord out of Sion, which made heauen and earth by his power,
Giue to you and to your nation, his blessing, mercy and fauour.

Glory to God the Father, &c.

The ten Commandements of Almighty God. Exod. xx. W. W.

Attend



Attend my people and giue eare, of ferly thinges I will thee tell. See that my wordes in minde thou beare, and to my precepts listen well.

1 I am thy soueraigne Lord and God,
Which haue thee brought from careful thrall.
And eke reclaimde from Pharaohs rod,
Make thee no Gods on them to call.

2 Nor fashioned forme of any thing,
In heauen or earth to worship it:
For I thy God by reuenging,
With grieuous plagues this sin will smite.

3 Take not in vaine his holy name,
Abuse it not after thy will:
For so thou mightst soone purchase blame,
And in his wrath he would thee spill.

4 The Lord from worke the seauenth day (ceast
And brought all thinges to perfect end:
So thou and thine that day take rest,
That to Gods hests you may attend.

5 Unto thy Parents honour giue,
As Gods Commaundements do pretend:
That thou long dayes and good maist liue:
In earth where God a place doth lend.

6 Beware of murther and cruell hate,
7 All filthy fornicati on feare:
8 See thou steale not in any rate,
9 False witnes against no man beare.

10 Thy neighbors house wish not to haue,
His wife or ought that he calth mine:
His field, his oxe, his asse, his slaue,
Or any thing which is not thine.

A prayer.

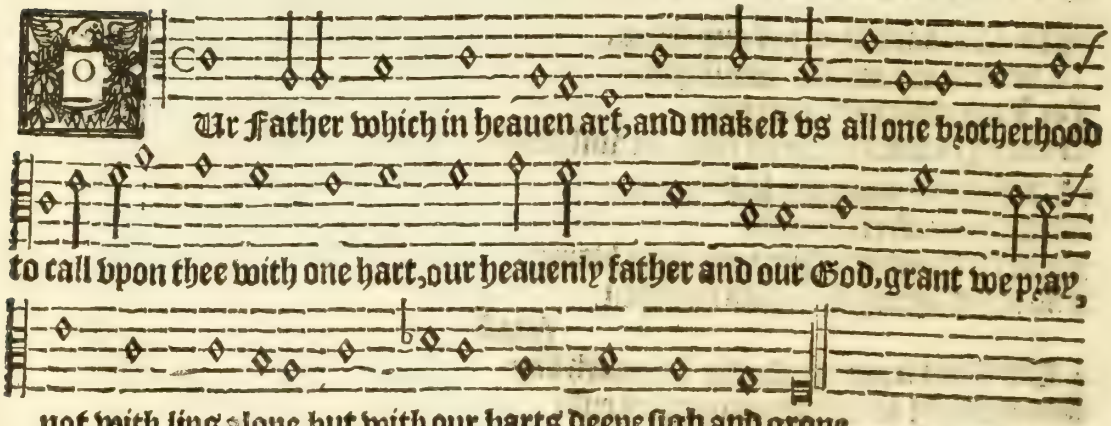
The spirit of grace grant vs O Lord,
To keepe these lawes our harts restore:
And cause vs all with one accord,
To magnifie thy name therefore.

For of ourselues no strength we haue
To keepe these lawes after thy will:
Thy might therefore O Christ we craue,
That we in thee may them fulfill.

Lord for thy name sake, grant vs this,
Thou art our strength O Sauiour Christ.
Of thee to speed how should we misse:
In whome our treasure doth consist.

To thee for euermore be prayse,
With thy Father in each respect:
And with thy holy spirit alwayes,
The comforter of thine elect.

The Lords prayer.



Thy blessed name be sanctified,
Thy holy word might vs inflame:
In holy life for to abide,
To magnifie thy holy name.
From all errors defend and keepe,
The little flocke of thy poore sheepe.

Thy kingdome come euen at this houre.
And henceforth euerlastingly:
Thine holy Ghost into vs poure,
With all his giftes most plenteously,
From Sathans rage and filthy band,
Defend vs with thy mighty hand.

Thy will be done with diligence,
Like as in heauen, in earth also,
In trouble grant vs patience,
Thee to obay in wealth and woe,
Let not flesh, bloud or any ill,
Preuaile against thy holy will.

Giue vs this day our dayly breade,
And all other good gifts of thine:
Keepe vs from warre and from bloudshed,
Also from sickenes, dearth and pine.
That we may liue in quietnes,
without all greedy carefulnes.

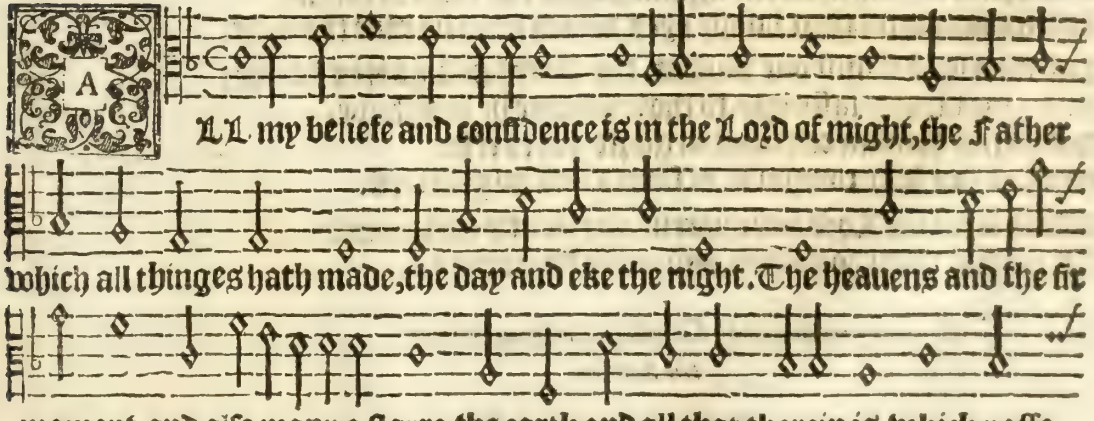
Forgiue vs our offences all,
Relieue our carefull conscience:
As we forgiue both great and small,
Which vnto vs haue done offence.
Prepare vs Lord for to serue thee,
In perfect loue and vnitie.

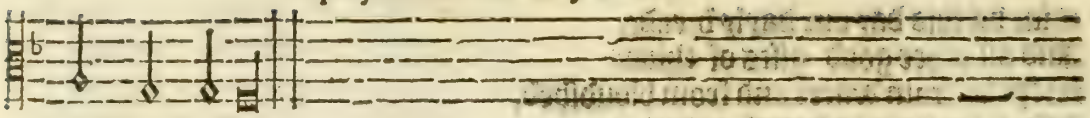
O Lord into temptation,
Leade vs not when the fiend doth rage,
To withstand his inuasion,
Giue power and strength to euery age.
Arme and make strong thy feeble hoast:
With faith and with the holy Ghost.

O Lord from euill deliuer vs,
The dayes and times are dangerous:
From euerlasting death saue vs,
And in our last neede comfort vs.
A blessed end to vs bequeath,
Into thy hands our soules receiue.

For thou O Lord art King of kinges,
And thou hast power ouer all:
Thy glory shineth ouer all thinges,
In the wide world vniuersall.
Amen let it be done O Lord,
that we haue praide with one accord.

Tha xii. Articles of Christian faith.





mans reason far.

And in like manner I beleeue, in Christ our Lord his Sonne,
coequall with the deitie, and man in flesh and bone.
Conceiued by the holy Ghost, his word doth me assure,
and of his mother Mary borne, yet she a virgin pure:

Because mankind to Sathan was, for sinne in bond and thrall,
he came and offered vp himselfe, to death to saue vs al.
And suffering most grieuous paine, then Pilate being iudge,
was crucified on the Crosse, and thereat did not grudge.

And so he died in the flesh, but quickned in the spirit:
his body then was buried, as is our vse and rite.
His spirit did after this descend, into the lower parts,
to them that long in darknes were, the true light of their harts.

And in the third day of his death, he rose to life againe,
to thend he might be glorified, out of all griefe and paine.
Ascending to the heauens hie, to sit in glory still:
on Gods right hand his Father deare, according to his will.

Untill the day of iudgement come, when he shall come againe:
with angels power (yet of that day we all be vncertaine.)
To iudge all people righteously, whom he hath deerely bought:
The liuing & the dead also, which he hath made of nought.

And in the holy spirit of God, my faith to satisfie:
The third person in Trinitie, beleeue I stedfastly.
The holy and catholik church, that Gods word doth maintaine:
And holy scripture doth allow, which Sathan doth disdaine.

And also I do trust to haue, by Jesu Christ his death.
Release and pardon of my sinnes, and that onelie by faith,
what time al flesh shall rise againe, before the Lord of might,
And see him with their bodily eyes, which now do giue the light,

And then shall Christ our sauiour, the sheepe and goates diuide:
And giue life euerlastingly, to those whome he hath tride.
within his Realme celestiall, in glorie for to rest:
with all his holy companie, of saints and angels blest.

which serue the Lord omnipotent, obediently each houre:
To whome be all dominion, and praise for euermore.

A praier to the holy Ghost to be sung before *the Sermon*

Sing this as the 119. Psalme.

Come

COme holy spirit the God of might, comforter of vs all:
Teach vs to know thy word aright, that we do neuer fall.
O holy Ghost visit our coast, defend vs with thy shield:
Against all sinne and wickednesse, Lord helpe vs win the field.

Lord keepe our King and his Counsell, and giue them will and might
To persеuere in thy Gospell, which can put sinne to flight.
O Lord that giuest thy holy word, send preachers plenteously:
That in the same we may accord, and therein liue and die.

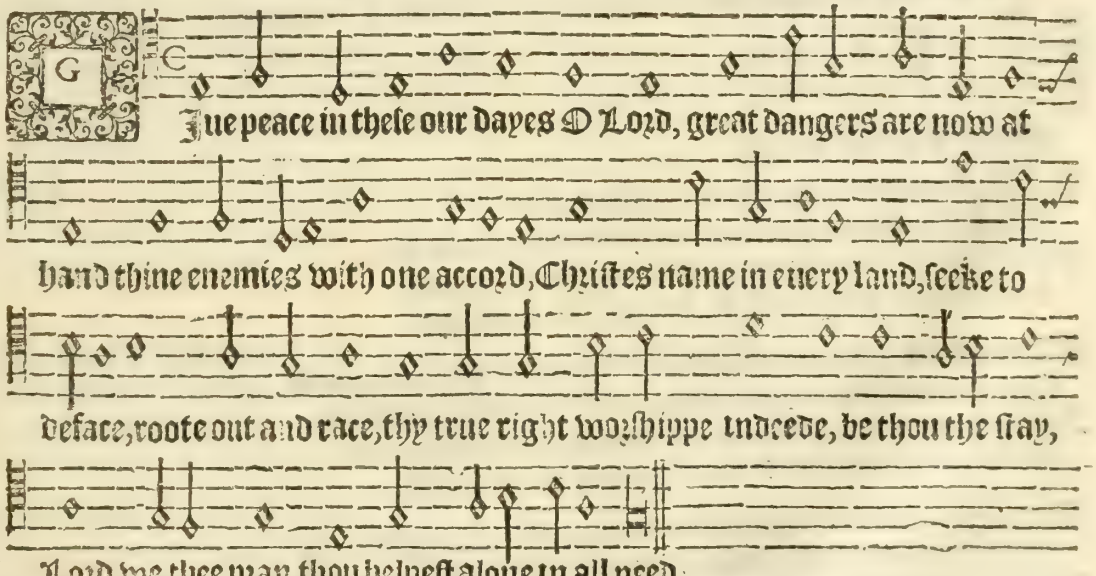
O holy spirit direct aright, the preachers of thy word:
That thou by them maist cut down sinne, as it were with a sword.
Depart not from those pastures pure, but aide them at all neede:
Which breake to vs the bread of life, whereon our soules do feed.

O blessed spirit of truth keepe vs, in peace and vnitie:
Keepe vs from sects and errors all, and from all papistry.
Conuert all those that are our foes and bring them to the light:
That they and we may all agree, and praise thee day and night.

O Lord increase our faith in vs, and loue so to abound,
That man and wife be void of strife, and neighbors about vs round.
In our time giue thy peace O Lord, to nations farre and nie:
And teach them all thy holy word, that we may sing to thee.

All glorie to the Trinity, that is of mighties most:
The liuing Father and the Son, and eke the holy Ghost.
As it hath beene in all the time, that hath beene heretofore,
as it is now and so shall be, henceforth for euermore.

Da pacem Domine.



Giue vs that peace which we do lacke,
Through vnbeliefe and ill life:

Thy word to offer thou doest not slacke,
Which we vnkindly gaine-striue:
With fire and sword this healthfull word,
Some persecute and oppresse,
Some with the mouth the truth confesse,
Without sincere godlinesse.

Giue peace, on vs thy spirit down send,
With griefe and repentance true:
To pierce our harts our liues to amend,
And by faith Christ renue.
That feare and dread, warre and bloudshed,
Through thy sweete mercy and grace,
Way from vs slide, thy truth may abide,
And shine in euery place.

The complaint of a Sinner, who craueth of Christ to be kept vnder his mercy.

Here righteousnes doth say, Lord for my sinnefull part, in wrath

thou shouldst me pay, vengeance for my desert, I can it not deny, but needs

I must confesse, how that continually, thy lawes I do transgresse, thy

lawes I do transgresse.

But if it be thy will, with sinners to contend,
then all thy flocke shall spill, and be lost without end,
For who liueth here so right, that rightly he can say,
He sinneth not in thy sight, full oft and euery day.

The scripture plaine telleth me, the righteous man offendeth
seuen times a day to thee, whereon thy wrath dependeth.
So that the righteous man doth walke, in no such path:
but he falth now and than, in danger of thy wrath.

Then sith the case so stands, that euen the man right wise:
falth oft in sinnefull bands, whereby thy wrath may rise:
Lord I that am vniust, and righteousnes none haue:
whereto then shall I trust, my sinnefull soule to saue.

By

But truely to that poſt, whereto I cleaue and ſhall,
which is thy mercy moſt, Lord let thy mercy fall.
And mitigate thy moode, or elſe we periſh all:
the price of this thy bloud, wherein mercy I call.

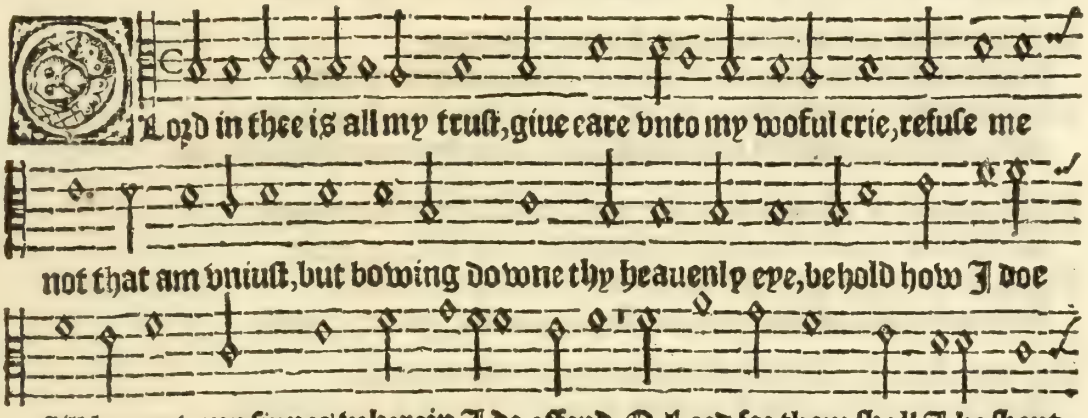
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that I with ſinne repleate, may liue and ſinne may die.

That being mortified, this ſinne of mine in me,
I may be ſanctified, by grace of thine in thee:
So that I neuer fall, into ſuch mortall ſinne,
that my foes infernall, reioyce my death therein.

But vouchſafe me to keepe, from thoſe infernall foes,
and from that lake ſo deepe, whereas no mercy growes.
And I ſhall ſing the ſongs, confirmed with the iuſt,
that vnto thee belonges, which art mine onely truſt.

The Lamentarion.

Through perfect repentance, the ſinner hath a ſure truſt in God, that his ſins ſhall be waſhed away in Chriſts bloud.



No, no, not ſo, thy will is bent, to deale with ſinners in thine ire:
But when in heart they ſhall repent, thou grantſt with ſpeed that they deſire:
To thee therefore ſtill ſhal I crie, to waſh away my ſinnefull crime:
Thy bloud O Lord is not yet drie, but that it may helpe me in time.

Haſte thee O Lord, haſte thee I ſay, to poure on me the gifts of grace,
That when this life muſt fleete away, in heauen with thee I may haue place.
Where thou doſt raigne eternally, with God which once did downe thee ſend:
Where Angels ſing continually, to thee be praiſe world without end.

A thankesgiuing after the receiuing of the Lords Supper.

Sing this as the 137. psalme.

THe Lord be thanked for his giftes, and mercy euermore:
that he doth shew vnto his Saintes, to him be laud therefore.
Our tongues cannot so prayse the Lord, as he doth right deserue:
our harts cannot of him so thinke, as he doth vs preserue.

His benefites they be so great, to vs that be but sinne:
that at our hands for recompence, there is no hope to winne.
O sinnefull flesh that thou shouldst haue, such mercies of the Lord,
thou dost deserue more worthely, of him to be abhorde.

Nought else but sinne and wretchednes, doth rest within our heartes:
and stubbornely against the Lord, we dayly play our parts.
The sunne aboue the firmament, that is to vs a light,
doth shew it selfe more cleare and pure, then we be in his sight.

The heauens aboue and all therein, more holy are then we,
they serue the Lord in their estate, each one in their degree.
They do not striue for mastership, nor slacke their office set:
but feare the Lord and doe his will, hate is to them no let.

Also the earth and all therein, of God it is in awe:
it doth obserue the formers will, by skilfull natures law.
The sea and all that is therein, doth bend when God doth becke:
the spirits beneath do tremble all, and feare his wrathfull checke.

But we alas for whome all these, were made them for to rule:
do not so know or loue the Lord, as doth the Oxe or mule.
A law he gaue for vs to know, what was his holy will:
he would vs good, but we would not, auoide the thing is ill.

Not one of vs that seeketh out, the Lord of life to please,
nor doe the thing that might vs ioyne, to Christ and quiet ease.
Thus are we all his enemies, we can it not deny,
and he againe of his good will, would not that we should die.

Therefore when remedie was none, to bring vs vnto life:
the sonne of God our flesh he tooke, to end our mortall strife.
And all the law of God the Lord, he did fully obay:
and for our sinnes vpon the Crosse, his bloud our debts did pay.

And that we should not yet forget, what good he to vs wrought:
a signe he left our eyes to tell, that he our bodies bought.
In bread and wine here visible, vnto our eyes and taste:
his mercies great thou maiest record, if that his spirit thou hast.

As once the corne did liue and grow, and was cut downe with sith:
and threshed out with many a stripe, out from his huske to driue:
And as the mill with violence, did teare it out so small:
and made it like to earthly dust, not sparing it at all.

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which is thy mercy moſt, Lord let thy mercy fall.
And mitigate thy moode, or elſe we periſh all:
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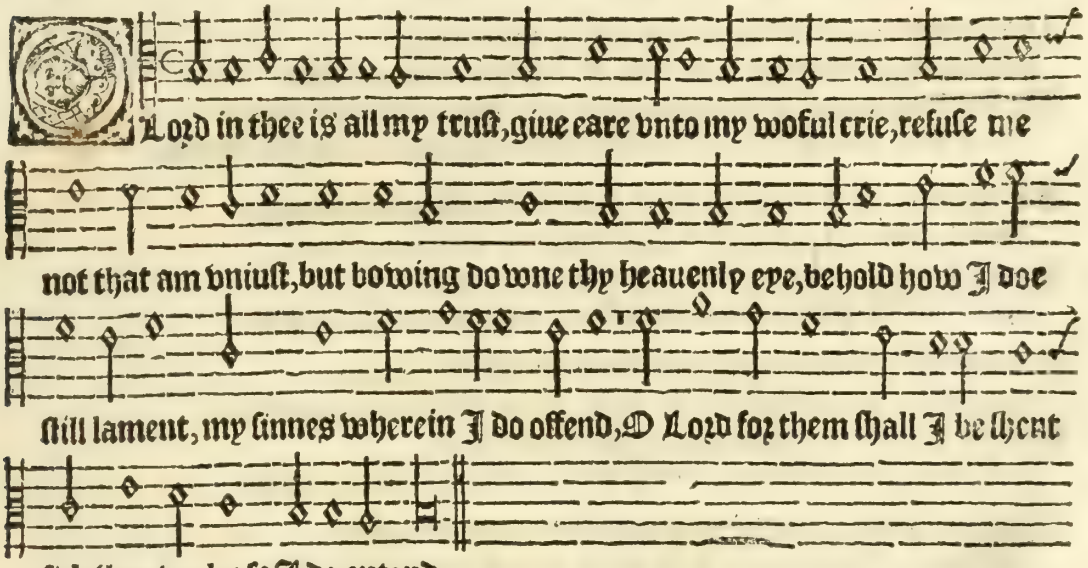
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They do not ſtriue for maſterſhip, nor ſlacke their office let:
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And that we ſhould not yet forget, what good he to vs wrought:
a ſigne he left our eyes to tell, that he our bodies bought.
In bread and wine here viſible, vnto our eyes and taſte:
his mercies great thou maieſt record, if that his ſpirit thou haſt.

As once the corne did liue and grow, and was cut downe with ſith:
and threſhed out with many a ſtripe, out from his huske to driue:
And as the mill with violence, did teare it out ſo ſmall:
and made it like to earthly duſt, not ſparing it at all.

And as the ouen with fire hote, did close it vp in heate:
and all this done that I haue said, that it should be our meate.
So was the Lord in his ripe age, cut downe by cruell death,
his soule he gaue in torments great, and yeelded vp his breath.

Because that he to vs might be, an euerlasting bread:
with much reproach and troubles great, his life on earth he led.
And as the grapes in pleasant time, are pressed very sore:
and plucked downe when they are ripe, and le[illegible] grow no more

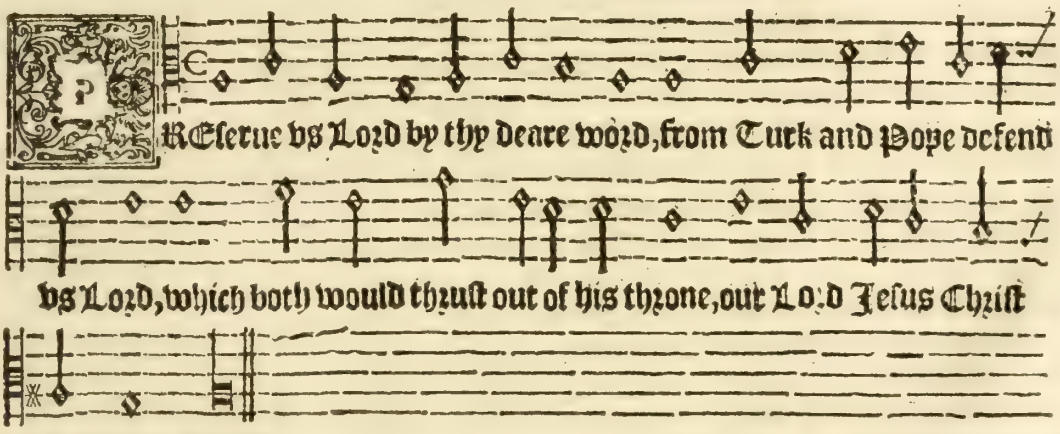
Because the iuyce that in them is, as comfortable drinke,
we might receiue and ioyfull be, when sorrowes make vs shrinke
So Christs bloud out pressed was, with nayle and eke with speare:
the iuyce whereof doth saue all those, that rightly do him feare.

And as the corne by vnity, into one loafe is knit:
so is the Lord and his whole church, though he in heauen sit.
As many grapes make but one wine, so should we be but one:
in faith and loue, in Christ aboue, and vnto Christ alone:

Leading a life without all strife, in quiet rest and peace,
from enuie and from malice both, our harts and tongues to cease,
Which if we doe, then shall we shew, that we his chosen be:
by faith in him to leade a life, as alwayes willed he.

And that we may so doe indeede, God send vs all his grace:
that after death we may be sure, with him to haue a place.

R.W.



Lord Iesus Christ shew forth thy might, that thou art Lord of Lords by right
thy poore afflicted flocke defend, that we may prayse thee without end:
God holy Gost our comforter, be our patron, helpe and succour:
giue vs one minde and perfect peace, all giftes of grace in vs increase:
Thou liuing God in persons three, thy name be praysed in vnity,
in all our need so vs defend, that we may prayse thee world without end.

A forme of Prayer to be vsed in priuate houses euery *Morning and Euening.*

Morning Prayer.

ALmightie God, a most mercifull Father, wee doe not present our selues here before thy Maiestie, trusting in our owne merites or worthinesse, but in thy manifold mercies, which hast promised to heare our prayers and grant our requests, which we shal make to thee, in the name of thy beloued sonne Iesus Christ our Lord, who also hath commaunded vs to assemble our selues together in his name, with full assurance that he will not onely be amongst vs, but also be our mediator & aduocate towards thy maiestie, that wee may obtaine all things which shall seeme expedient to thy blessed will, for our necessities. Therfore we beseech thee sweet father, to turne thy louing countenãce towards vs, & impute not to vs our manyfold sins and offences, whereby wee iustly deserue thy wrath & sharp punishment, but rather receiue vs to thy mercy for Iesus Christs sake, accepting his death & passion as a iust recompence for all our offences, in whom thou art well pleased, & through whom thou canst not be offended with vs. And seeing that of thy great mercies we haue quietly passed this night, grant O heauenly father, that we may bestow this day wholy in thy seruice, so that all our thoughts, words and deeds, may redownd to the glory of thy name, & good ensample to all men, who seeing our good workes, may glorifie thee our heauenly Father and for as much as of thy meere fauor & loue, thou hast not onely created vs to thine owne similitude & likenes, but also hast chosen vs to be heires with thy deare son Iesus Christ, of that immortal kingdome, which thou preparedst for vs, frõ the beginning of the world, we beseech the to encrease our faith and knowledge, and to lighten our harts with thy holy spirite, that wee may in the meane time liue in godly conuersation and integrity of life, knowing that Idolaters, adulterers, couetous men, contentious persons, drunkards, glutto[illegible]s, and such like shall not inherite the kingdome of God.

And because thou hast cõmanded vs to pray one for another, wee doe not only make request O Lord for our selues, and for them thou hast alreadie called to the true vnderstanding of thy heauenly will, but for all people & nations of ỹ world, who as they know by thy wonderfull workes that thou art God ouer all, so they may be instructed by thy holy spirite, to beleeue in the their only sauiour & redeemer. But for asmuch as they cannot beleeue except they heare, nor cannot heare but by preaching, and none can preach except he be sent, therefore O Lord raise vp faithfull distributers of thy misteries, who setting apart all worldly respects, may both in their life and doctrine, onely seeke thy glory. Contrarily confounde Sathan and Antichrist, with all hirelings, whom thou hast alreadie cast off into a reprobate sence, that they may not by sects, schismes, heresies, and errours, disquiet thy little flocke. And because O Lord we be fallen into the latter dates and dangerous times wherein ignorance hath gotten the vpper hand, and Sathan by his ministers seeketh by all meanes to quench the light of thy Gospell: we beseech thee to maintaine thy cause against those rauening Wolues, and strengthen all thy seruants, whom they keepe in prison and bondage, let not thy long suffering bee an occasion, either to encrease their tyrannie, or discourage thy children, neither yet let our sinnes and wickednes be an hindrance to thy mercies, but with

speed

speede (O Lord) consider these great miseries: For thy people Israel many times by their sinnes prouoked thine anger, and thou punishedst them by thy iust iudgement, yet though their sinnes were neuer so grieuous, if they once returned from their iniquitie, thou receiuedst them to mercy. We therefore most wretched sinners bewaile our manifold sinnes, and earnestly repent vs of our former wickednes, and vngodly behauiour towardes thee, and whereas wee cannot of our selues purchase pardon, yet wee humblie beseech thee for Iesus Christes sake, to shew thy mercies vpon vs, and receiue vs againe to thy fauour. Grant vs deare Father these our requestes, and all other thinges necessarie for vs, and thy whole Church, according to thy promise in Iesus Christ our Lord. In whose name we beseech thee, as he hath taught vs saying. Our Father which art in heauen, &c.

Euening Prayer.

O Lord God father euerlasting and full of pitty, we acknowledge and confesse that we be not worthie to lift vp our eyes to heauen, much lesse to present our selues before thy maiestie, with confidence that thou wilt heare our praiers, & grant our requestes, if we consider our own deseruinges, for our consciences do accuse vs, and our sinnes do witnesse against vs, & wee know that thou art an vpright iudge, which dost not iustifie the sinners and wicked men, but punishest the faults of all such as transgresse thy commandements: Yet most mercifull father, since it hath pleased thee to commaund vs to call on thee in all our troubles and aduersities, promising euen then to helpe vs when wee feele our selues (as it were) swallowed vp of death and desperation, we vtterly renounce all worldly confidence and flee to thy soueraigne bountie as our onely stay and refuge: beseeching thee not to cal to remembrance our manifold sinnes and wickednesse whereby we continually prouoke thy wrath and indignation against vs: neither our negligence and vnkindnes, which haue neither worthily esteemed, nor in our liues sufficiently expressed the sweete comfort of thy gospel reuealed vnto vs: but rather to accept the obedience and death of thy sonne Iesus Christ, who by offering vp his body in sacrifice once for al hath made a sufficient recompence for all our sinnes. Haue mercy therfore vpon vs (O Lorde) and forgiue vs our offences. Teach vs by thy holy spirit that wee may rightly weigh them and earnestly repent for the same. And so much the rather (O Lord) because that the reprobate and such as thou hast forsaken cannot praise thee nor cal vpon thy name, but the repenting heart, the sorowful mynd, the conscience oppressed, hungring and thirsting for thy grace, shall euer set forth thy praise and glory. And albeit we be but wormes and dust, yet thou art our Father, and we thy children, thou art our Shepheard and wee thy flocke thou art our redeemer and wee the people whome thou hast bought: thou art our God, & we thine inheritance: Correct vs not therefore in thine anger (O Lord,) neither according to our deserts punish vs, but mercifully chastice vs with a fatherly affection, that al the world may know that at what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, thou wilt put away his wickednes out of thy remembrance, as thou hast promised by thy holy Prophet.

Finally forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to trauell in, grant deare Father that we may so take our bodily rest, that our soules may continually watch for the time that our Lord Iesus Christ shal appeare for our deliuerance out of this mortall

life, & in the meane seasō that wee not ouercome by any fantasies, dreames, or other tēptatiōs may fully set our minds vpō thee, loue thee, feare thee, & rest in thee. Furthermore, that our sleepe be not excessiue or ouermuch, after the insatiable desires of the flesh, but onlie sufficient to cōtent our weake nature, that wee may be better disposed to liue in all godly conuersation, to the glory of thy holy name, and profit of our brethren. So be it.

A godly prayer to be said at all times.

HOnor and prayse be giuen to thee, O Lord, God almighty, most deare Father of heauen for al thy mercies and louing kindnes shewed vnto vs, in that it hath pleased thy gratious goodnes freely & of thine own accord, to elect and chuse vs to saluation, before the beginning of the world, and euen like continual thanks bee giuen to thee for creating vs after thine own image, for redeeming vs with the pretious bloud of thy deare sonne, when we were vtterly lost, for sanctifying vs with thy holy spirit in the reuelation & knowledge of thy holy word, for helping & succouring vs in all our needes and necessities, for sauing vs from all daungers of body and soule, for comforting vs so fatherlie in al our tribulatiōs and persecutions, for sparing vs so long and giuing vs so large a time of repentance. These benefits (O most mercifull father) like as we acknowledge to haue receiued them of thy onely goodnes, euen so we beseech thee for thy deare Son Jesus Christs sake, to grant vs alwayes thy holie spirit, that we may continually grow in thankfulnes towards thee, to be led into all truth & comforted in all our aduersities, O Lord, strengthen our faith, kindle it more in feruentnes and loue towards thee & our neighbors for thy sake. Suffer vs not (most deare Father) to receiue thy word any more in vaine: but grant vs alwayes the assistance of thy grace and holy spirit, that in hart, word, & deed, we may sanctifie & do worship to thy name. Helpe to amplifie & increase thy kingdom, and whatsoeuer thou sendest we may be hartely wel content with thy good pleasure & wil: Let vs not lacke the thing O Father without the which wecānot serue thee, but blesse thou so all the works of our hands, that wee may haue sufficient & not be chargeable, but rather helpfull vnto others.

Be merciful (O Lord) to our offences, and seeing our debt is great, which thou hast forgiuen vs in Jesus Christ, make vs to loue thee & our neighbors so much the more. Be thou our father, our captaine and defender in all temptations, hold thou vs by thy mercifull hand, that we may be deliuered from al inconueniences, and end our liues in the sanctifying and honor of thy holy name, through Jesu Christ our Lord and onely Sauiour, So be it.

Let thy mighty hand and outstretched arme (O Lord) be still our defence, thy mercy & louing kindnes in Jesu Christ thy deare Son our saluation, thy true and holy word our instruction, thy grace and holy spirit our comfort and consolation vnto the end and in the end. So be it. *O Lord increase our Faith, &c.*

A confession for all estates and times.

OEternall God and most mercifull Father, we confesse & acknowledge here before thy diuine maiesty, that wee are miserable sinners, conceiued & borne in sinne and iniquity so that in vs there is no goodnes. For the flesh euermore rebelleth against the spirit, whereby we continually transgresse thy holy precepts & commāndements, & so purchase to our selues through thy iust iudgemēt, death and damnation. Notwithstanding (O heauenly Father) for asmuch as we are displea-

displeased with our selues for the sinnes that we haue committed against thee, and do vnfainedly repent vs of the same: we most humbly beseech thee for Iesus Christs sake, to shew thy mercy vpon vs, to forgiue vs all our sins, and encrease thy holy spirit in vs, that we acknowledging from the bottome of our harts our owne vnrighteousnesse, may from henceforth not onely mortifie our sinful lusts and affections, but also bring forth such fruits as may be agreeable to thy most blessed will, not for the worthines thereof, but for the merites of thy dearely beloued sonne Iesus Christ our only Sauiour whome thou hast already giuen an oblation and offering for our sins, and for whose sake, we are certainly perswaded, that thou wilt deny vs nothing that we aske in his name, according to thy will. For thy spirit doth assure our consciences, that thou art our mercifull father and so louest vs thy children through him, that nothing is able to remoue thy heauenly grace and fauour from vs. To thee therefore (O Father) with the sonne and the holy Ghost, be al honor and glory world without end, Amen.

A prayer to be said before a man begin his worke.

O Lord God most mercifull father and Sauiour, seeing it hath pleased thee to command vs to trauell, that we may releeue our need, we beseech thee of thy grace so to blesse our labours, that thy blessing may extend vnto vs, without the which we are not able to continue, and that this great fauour may be a witnes vnto vs of thy bountifulnes and assistance, so that thereby wee may know the fatherly care that thou hast ouer vs.

Moreouer (O Lord) we beseech thee, that thou wouldest strengthen vs with thy holy spirit, that wee may faithfully trauel in our estate & vocation, without fraud or deceit, and that we may endeuour our selues to follow thy holy ordinances, rather then to seeke to satisfie our greedy affections, or desire to gaine: And if it please thee O Lord, to prosper our labour, giue vs a minde also to helpe them that haue neede, according to that ability, that thou of thy mercy shalt giue vs, and knowing that all good thinges come of thee, grant that wee may humble our selues to our neighbours, and not by any meanes lift our selues vppe aboue them which haue not receiued so liberall a portion as of thy mercy thou hast giuen vnto vs. And if it please thee to trie and exercise vs by greater pouerty, and need, then our flesh would desire, that thou wouldest yet O Lord, grant vs grace to know, that thou wilt nourish vs continually through thy bountifull liberalitie that we be not so tempted, that we fall into distrust, but that wee may patientlie waite till thou fill vs not onely with corporall grace and benefites, but chiefly with thy heauenly and spirituall treasures, to the entent that wee may alwayes haue more ample occasion to giue thee thankes, and so wholy to rest vppon thy mercies. Heare vs O Lord of mercy, through Iesus Christ thy sonne our Lorde, Amen.

A prayer for the whole estate of Christs Church.

Almightie God and most merciful father we submit our selues, & fal down before thy maiestie, beseeching thee from the bottom of our harts that the seed of thy word now sowen amongst vs, may take such deepe root, that neither the burning heate of persecutiō, cause it to wither, neither the thorny cares of this life choake it, but that as seed sowne in good ground, it may bring foorth thirty, sixty, and an hundred fold, as thy heauenly wisedome hath appointed: And because we haue need continually to craue many things at thy hands, we humbly beseech thee (O heauēly father) to grant vs thy holy spirit, to direct our

petiti-

petitions, that they may proceed from such a feruent mind, as may be agreable to thy most blessed will. And seeing that our infirmitie is able to do nothing without thy helpe, & that thou art not ignorant with how many and greate tẽptations, we poore wretches are on euery side enclosed & compassed: Let thy strength, O Lord sustaine our weaknes, that we being defended with the force of thy grace, may be safely preserued against all assaults of Sathan: who goeth about cõtinually like a roaring Lyon seeking to deuoure vs. Increase our faith O mercifull Father, that we do not swerue at any time frõ thy heauenly word, but augment in vs hope and loue, with a carefull keeping of all thy commandements, that no hardnesse of heart, no hypocrisie, no concupiscence of the eyes nor entisements of the world, do draw vs away from thy obedience: and seeing we liue now in these most perilous times: let thy fatherly prouidence defend vs against the violence of our enemies, which doe seeke by all meanes to oppresse thy truth. Furthermore, for asmuch as by thy holy apostle we be taught, to make our prayers and supplications for all men: we pray not only for our selues here present, but beseech thee also, to reduce al such as be yet ignorant from the miserable captiuity of blindnesse and error, to the pure vnderstanding & knowledge of thy heauenly trueth: that we all with one consent and vnity of mindes, may worship thee our onely God and sauiour. And that all pastors shepheardes and ministers to whome thou hast committed the despensation of thy holy word & charge of thy chosen people, may both in their life and doctrine be found faithful setting only before their eyes thy glory: & that by thẽ all poore sheepe, which wãder and go astray: may be gathered and brought home to thy fold. Moreouer, because the harts of all Rulers are in thy hands, we beseech thee to direct & gouerne the hearts of all kinges, princes & magistrates to whome thou hast committed the sword: especially O Lord, according to our bounden duty we beseech thee to maintaine and encrease the honourable estate of the Kings maiesty, and all his noble counsellers and magistrates, with all the spirituall pastors and ministers, and all the whole body of this common weale. Let thy fatherly fauor so preserue them, and thy holy spirit so gouern their heartes, that they may in such sorte execute their office that thy religion may be purely maintained, manners reformed and sinne punished, according to the precise rule of thy holy word. And for that wee bee all mẽbers of the misticall Body of Iesus Christ, we make our requests vnto thee (O heauenly father) for all such as are afflicted with any kind of crosse, or tribulation, as warre, plague, famine, sickenesse, pouerty, imprisonment, persecution, banishment, or any other kind of thy Crosse, whether it bee calamity of body, or veration of mind: that it would please thee, to giue them patience and constancy till thou send them ful deliuerance of all their troubles. Roote out from hence (O Lord) all rauening wolues, which to fil their bellies seeke to destroy thy flocke. And shew thy great mercies vpõ these our brethren in other countries, which are persecuted, cast into prison, and daily condemned for the testimony of the truth. And thogh they be vtterlie destitute of al mans aide, yet let thy sweet comfort neuer departe from them: but so inflame their heartes with thy holy spirit, that they may boldly and chearfully abide such triall, as thy godly wisedome shall appoint. So that at length as well by their death as by their life, the kingdom of thy deare sonne Iesus Christ, may increase and shine through all the world. In whose name, we make our humble petitiõs vnto thee as he hath taught vs. Our Father which art in heauẽ, hallowed. &c.

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Prayse the Lord O yee.
Behold now giue
Attend my people.
Our father which in heauen art
All my belicfe,
Come holy spirit.
Giue peace in these
Where righteousnes,
O Lord in thee is all
Preserue vs Lord
The Lord bee thanked.
Also certaine godly prayers.

These ye shal haue in the beginning of the Booke.

Veni Creator spiritus.
Venite exultemus
Te Deum laudamus.
Benedicite
Benedictus Dominus
Magnificat anima
Nunc dimittis
The Lamentation of a sinner.
The humble sute of a sinner.
Quicunque vult.
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The ten Commandements.

FINIS.

Jno Lowndes Esq.
Ord Office
Nov. 15. 1802

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